

“Mic Dropped (Part 1)”—Hebrews 1:1-4

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take your Bible and meet me in Hebrews 1...

We began a series last week in which we are working through the entire book of Hebrews. We introduced the letter and considered the first verse and a half. Today we will build on that, but won't get much further in the text. The pace will pick up eventually, don't worry, but we need to take our time at the start so we can wade through what is coming with more ease. So let's read the prologue in its entirety as we begin. I'll start in chapter 1, verse 1. Follow along as I read. This is God's Word...

“Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, ⁴ having become as much superior to angels as the name he has inherited is more excellent than theirs.” (Hebrews 1:1-4)

If you were here last week, you may recall me saying that verses 1 to 4 are one elaborate sentence in the original language. It only takes one sentence to demonstrate that the author is a very gifted writer. This is very eloquent and well-crafted Greek. Not only does it lay out the major themes of the letter, but the way he has written this prologue displays beautiful intentionality and craft.

It's generally recognized that the author enjoys using a literary device known as a chiasm. This is a technique that involves laying out information using various parallels and often serves to focus a reader on some important point. It's called a chiasm because the shape of the parallelism mimics the shape of one of the letters in the Greek alphabet called chi, which basically looks like an X. If you cut off the right side of that letter, you're left with an arrow looking shape or a “greater than” symbol.

So what does this have to do with the opening verses of Hebrews? Well consider with me the order of themes that are laid out in these verses and note the parallelism. Scholars vary a bit as to which clauses are parallel to each other, but they usually agree that there is some chiasmic structure and here is one possible representation of it:

- A The Son's Superiority: Greater than Prophets (1:1-2a)
- B The Son's Appointment: Heir of All Things (1:2b)
- C The Son's Relationship to the Universe: His Creative Work (1:2c)
- D The Son's Divine Status: Radiance and Imprint (1:3:a)**
- C' The Son's Relationship to the Universe: His Sustaining Work (1:3b)
- B' The Son's Appointment: Seated at the Right Hand (1:3c)
- A' The Son's Superiority: Greater than the Angels (1:4)¹

Why does this matter? Simply put, the structure can provide insight into the thinking of the author. When a section is bookended by a similar thought (in this case, the superiority of the Son over prophets and angels, the messengers), then very often that is the main point of the section and all the content in between. When a chiasm is used, it's often an attempt by the author to create a focal point of emphasis (in this case the divine status of the Son). So the writer seems to be stressing that the superiority of the Son can be seen in various ways, but most strongly by the fact that He shares in the divine nature as the *"radiance of the glory of God and the exact imprint of his nature"* (1:3). The author is not just displaying his literary skill, he is highlighting his point for us. And that point is even more brilliant and beautiful than the way it is communicated.

And what this thematic arrangement is teaching fits nicely with the grammar too, which I stressed last week. Remember I said that the main clause in this sentence is that God *"has spoken to us by his Son..."* (1:2). All the other points explain how that communication has happened and why it was superior. But I also noted that this taps us into a fundamental truth about God—God is a speaking God. We are dependent on Him to reveal Himself if we are to know anything about Him, and His plan, and His redemption. Fortunately for us, He has revealed Himself in various ways and most clearly by His Son.² He is a communicator, a speaking God.

In fact, this is one of the very first things the Bible teaches us about God. Three verses in, the Bible describes God creating the world. But how does He create? By speaking. *"God said, 'Let there be light, and there was light'"* (Genesis 1:3) This is the pattern for each day of creation. Eventually, He creates humanity and He adds to His word, *"Let us create man"* (1:24), a personal touch, taking dust from the ground, forming it, and breathing life into Adam's nostrils (2:7). Together Adam and eventually Eve, would find themselves in the garden of Eden cared for by the loving Creator in a very personal way that involved verbal interaction. Why? Because God is a speaking God and communication fosters intimacy. But to make clear that there is a difference between Creator and creature, God spoke a command: eat anything you want, except the fruit of one tree because it will be the death of you (2:16-17).

From day one, then, we see that God's communication is foundational to all that exists and fundamental for humanity relating rightly to God and His created order. So it is not a coincidence that when Satan steps on the scene, in the form of a serpent and in an attempt to mess things up, he goes after and calls into question that fundamental reality—God's communication. He slithers to the woman and says, *"Did God really say...?"* (3:1). What is that? That's an enemy who understands the importance of God's communication more than most of those to whom God has communicated. Karen Jobes offers some helpful insight at this point:

"The first statement in the Bible about God in the third person casts him as an object to be assessed, questioned and perhaps rejected, rather than as an authority, to be obeyed. The craftiest of creatures attacked God's relationship to human beings at its jugular vein in a challenge that we have never fully put behind us...Satan's challenge to the first human beings, 'Did God really say...?' strikes two chords. First, has God actually spoken at all? Has he really revealed himself? And second, have we really understood what God said? Did God really mean that Adam and Eve would die if they ate that certain fruit? The serpent contradicts God's word and brazenly impugns God's motives (Gen. 3:4). He invites Adam and Eve to use their senses and their reasoning to do the same (v. 6). These two primeval challenges to humankind's relationship to God—the possibility of divine revelation (a topic of philosophy), and the interpretation of divine revelation (the topic of hermeneutics)—have been at issue ever since."³

She is exactly right. Satan's tactics have not changed because He knows that the best way to trip people up is to chop at the trunk of divine communication. His strategy has not evolved. He still actively whispers

into the ears of men and women the same question that derailed the first humans in his effort to lead you away from truth and God's redemptive purposes—“*Has God really said...?*” And he still has great success, as all the modern attempts to reject biblical revelation attest.

Satan asks, “Has God really said”, and Voltaire states, “If we would destroy the Christian religion, we must first of all destroy man's belief in the Bible.” Satan asks, “Has God really said?”, and Thomas Paine, one of our country's founding fathers, states, “It would be more consistent that we call [the Bible] the word of a demon, than the word of God. It is a history of wickedness, that has served to corrupt and brutalize mankind.” Satan asks, “Has God really said?”, and Robert Ingersoll, a 19th century political leader in our country writes, “The inspiration of the Bible depends upon the ignorance of the gentleman who reads it....I insist that the Bible is *not* the word of God....The Bible is a sacred record of humanity's childhood....The Bible is not free from errors, nor is any work of man and time. It abounds in childish views and offensive matters.” Satan asks, “Has God really said?”, and Friedrich Nietzsche responds, “One had better put on gloves before reading the New Testament. The presence of so much filth makes it very advisable....Everything in it is cowardice...a self-deception.”⁴

Or perhaps a little more close to home, the Mormon that knocks on the door and asks, “How did God reveal himself in the past?” They're expecting you to say, “The prophets, I suppose.” Next question, “Well, if God wanted to speak to us in modern times, it stands to reason, he might use a prophet again, right?” They're hoping you'll say, “Yeah, I guess so.” Then their standard reply goes something like this, “That is exactly what God has done. That prophet's name is Joseph Smith. Have you read what he has revealed the book of Mormon?”⁵

But Hebrews 1 is one of the Bible's responses to that line of thinking. We're supposed to say, “Well actually, the Bible says, ‘Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son,’ who the Bible claims is superior to all prophets. So maybe we should talk about what the Bible does and does not say about the Son instead of what an alleged, much later, prophet has to say, whose very existence, if indeed he were a prophet, would undermine the point that Hebrews is trying to make that Jesus is greater than all prophets and is the climax of God's revelation in the last days.”⁶ As John Calvin put it, “It was not a part of the Word that Christ brought, but the last closing Word.”⁷ Then you can have a conversation about Jesus and you'll find that the book of Hebrews has much to offer in that conversation because it addresses several of the errors of Mormonism, which are nothing new. More on that later in the series. Stay tuned.

But behind all of these attempts to question the legitimacy of God's Word and behind every effort, however sincere, to cast doubt on the sufficiency of God's Word, there is a serpent who has asked, “Has God really said?” Because that enemy knows that there is nothing that will get us more off track than getting us to question what God has communicated. His strategy has not changed since the Fall of mankind. “Therefore, because God's verbal revelation was at the heart of the fall, God's verbal revelation is also at the heart of redemption.”⁸ And now we find ourselves back in Hebrews 1. In the midst of a world asking, “Has God really said?”, we read, “*In these last days [God] has spoken to us by his Son...*” (1:2).

What the writer of Hebrews does next is offer seven truths about Jesus that show why this communication “by Son” is superior to all other divine communications and why there is no greater word that could be given.⁹ These seven affirmations show us the superiority of Christ by summarizing some of His “attributes and achievements”¹⁰ and thereby equip us to talk back to the devil when he insinuates that there is a better word that we should be listening to. Christ is God's full and final Word to us. The mic has dropped.

Are you familiar with the expression, “dropping the mic”? Surely you've seen someone say something emphatically or climactically, look at the audience, hold out his hand, and drop the microphone.

According to the internet, dropping the mic communicates that the “performance was so definitive that there’s nothing more to say” or that “you think it was so good that nothing better could follow it.” Another definition I stumbled on read: “An extremely expensive, theatrical form of punctuation often done by performers who have never had to purchase a microphone.” Tony, did you write that definition? In any case, in these last days, when God spoke to us by His Son, you might say, He dropped the mic. The Son is God’s definitive Word. There is nothing greater to say.

To demonstrate the supremacy of this Son-revelation, as I stated, the writer of Hebrews gives us seven statements about Christ. All of these ideas will be expounded on later in the letter, so we’ll just make some general observations on each and expand upon them as we continue in our series. We will only get to three of them today though. Here’s the first one...

The Son Is the Father’s Inheritor

Verse 2 tells us that the Son has been “*appointed the heir of all things.*” In the Jewish mindset this makes perfect sense because He is God’s only Son. The firstborn was considered the heir. Like every analogy, it breaks down if you push it too far. We tend to think of inheritances being ours upon the death of the parent, but God the Father never goes out of existence. So don’t misunderstand what the author is saying.¹¹ He’s saying the creation exists that it might glorify and bless the Son in His reception of all things.¹² There is an echo here from Psalm 2, but I’ll say more about that in a couple of weeks (Lord willing).

Additionally, the Son being “*the heir of all things,*” has implications for Christians. For example, believers are said to be “*heirs of God and fellow heirs with Christ*” by virtue of their union to Christ and adoption as God’s children (Romans 8:17). What then could the believer ever truly lack in the end? And if everything is at the disposal of Christ, then He can clearly make good on all of His promises. As one preacher explains,

“If he says, ‘Blessed are the meek for they shall inherit the earth.’ (Matthew 5:5), then he can make good on that promise, because he will own the earth and have it under his control. If he says, ‘Nothing in all creation will separate us from the love of God in Christ Jesus’ (Romans 8:39), then he can make good on that promise because he will own all creation and have it under his control. If he says, ‘There shall no longer be death or mourning or crying or pain any more’ (Revelation 21:1), he can make good on that promise because he will own life and death and rule unhindered over all that causes pain and crying...He can make good on his word because he is God, because he is Creator, and because he is the Triumphant Heir...”¹³

And this leads us to the next assertion. We discover that Christ is the appointed heir not simply as a reward for His saving work, but also as the natural consequence of His creative work...

The Son Is the World’s Creator

The end of verse 2 tells us that the Son was God’s agent “*through whom also he created the world.*”¹⁴ So we see that the world was not only made for the Son, but also by the Son. This is not a unique claim in the New Testament. The writer of Hebrews is just echoing what other biblical writers have also said. To the Colossians, Paul wrote,

“For by him [i.e., the Son] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.” (Colossians 1:16)

In the first letter to the Corinthians, we read,

“There is...one Lord, Jesus Christ, through whom are all things and through whom we exist.” (1 Corinthians 8:6).

John begins his Gospel account by describing the Son as the Word and making a similar claim:

“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made.” (John 1:1-3)

Clearly, the New Testament doesn't view the Son as a created being, but as the creator of all created beings. If nothing has been made apart from Him, then the implication is that He cannot have been made. He is eternal. He is divine. He didn't come into existence when He took on flesh. The Word was God. “There can hardly be a stronger claim for lordship than this.”¹⁵

Did you know jolly, old, Saint Nicholas actually slapped a man over this matter? Here's an excerpt from a book called, *The One True Light*, by Tim Chester, that I've been using for some of my Advent readings this year:

“The name ‘Santa Claus’ is derived from ‘Saint Nicholas.’ Nicholas was a bishop who attended the Council of Nicea in AD 325. The council had been called in response to the teaching of a man called Arius, who claimed that Jesus was a created being. He was willing to affirm that Jesus was the first created being and so supreme in creation, but, according to Arius, he was created. In other words, there was a time when Jesus did not exist. The story goes that at first Nicholas listened quietly to the arguments of Arius. But in the end he could take it no longer. He stepped across the room and slapped Arius across the face.”

Now, time out, I'm not saying we should celebrate Christmas by punching heretics or give that Jehovah's Witness a good slap next time he knocks on your door, because he is teaching the same heresy. “Oh hey there. Merry Christmas! POW!” Nope. Don't do that. Chester continues,

“The point is that this truth mattered deeply to Nicholas. It was not just a debating point—it was of crucial importance for the salvation of souls. If Jesus was created, then he is not truly and fully divine. And John is clear: Jesus the Word already ‘was’ in the beginning.”¹⁶

Hebrews is clear on this one too, as we will see. But the opening verses of Hebrews also teach us that the Son did more than create. He also sustains. If you'll allow me to go out of sequence for a moment, we learn...

The Son Is the Active Sustainer

According to the middle of verse 3, “*He upholds the universe by the word of his power.*” Paul said something similar to the Colossians: “*He is before all things and in Him all things hold together*” (Colossians 1:17). The Son sustains all creation. What an incredible thought! As Tom Schreiner explains, “This is not the idea of the Son holding up the weight of the world like the mighty Atlas of Greek

mythology” but rather it’s a picture of the Son’s “continual organization and carrying forward of the created order to a designed end, an activity ascribed to God in Jewish writings.”¹⁷

I’m not sure if you knew this, but many of our country’s founding fathers were deists, which means that they believed God created everything kind of like a watchmaker makes a watch. The watch’s existence is owing to the creator, but its ongoing ticking is independent, marching on by natural “laws” that God established and left in place. But the Bible has a much bigger view of God. God didn’t just set up impersonal laws to govern existence, He actively “*upholds the universe by the word of his power.*”

That’s one of those truths that just blows my mind. The more we learn about God’s creation, the more marvelous the fact that the Son is actively sustaining it seems. For perspective, let’s do a little thought exercise. Imagine we represented the distance between the earth and sun, which is approximately 93 million miles, as the thickness of a sheet of paper. Got that in your head? The distance between the earth and the next nearest star would be stack of paper 70 feet high. That’s just the next star! The distance across the diameter of our galaxy would be a stack approximately 310 miles high. Keep in mind, our galaxy is probably just a speck in the scope of the universe. Do you see the supremacy of Christ! You can’t even create a speck of dust! But everything we can see through a telescope makes our galaxy look like a mere speck of God’s creative activity!

And then there is the complexity of all that He has made. David Platt is the President of the Southern Baptist Convention’s International Mission Board (IMB), who, by the way, are the recipients of the Lottie Moon Christmas Offering that we begin collecting today [Commercial: Offering]. Platt, the president of that organization, offers us some insight into the complexity of what the Son has made and is sustaining:

“If we were just slightly closer to the sun, we would burn up in an instant. If we were just slightly further away from the sun, we would freeze in an instant. And who knew the moon was so important? If the moon did not retain its exact distance from the earth, it would cause the ocean tides to cover all the land on the earth twice a day, not that we would be around for the second one. How about the ocean? If the ocean floors were a few feet deeper, the carbon dioxide and oxygen balance in the atmosphere would be completely upset and no animal or plant life could exist. Our globe is tilted at an angle of 23 degrees, which enables us to have four seasons. If it were not tilted this way then the vapors from the ocean would move north and south and develop monstrous continents of ice. Who keeps that precisely the way it is? The Son is sustaining all things by His powerful Word.”¹⁸

So let me ask you this... If the Son is so powerful and personal that He is, at this very moment, actively sustaining all that we have discovered to this point (even more than I’ve just described), then is that the kind of person you ask into your life to be your personal assistant?¹⁹ Because, let’s be real, that’s the way a lot of people view God. They have such a low view of God that they treat Him like someone who they can call on when they need a favor. Does that sound like what the writer of Hebrews is describing when he described the Son? Not at all! If we could grasp just a fraction of what the Bible says about Jesus, we would respond like Thomas in the New Testament, “*My Lord and my God!*” (John 20:29). As Platt writes, “God help us not to depict Him as a poor, puny Savior who is just begging for people to accept Him.” No, no, church: “*My Lord and my God!*”

Yet that’s not how most people respond. But you know what? Even those people who fail to worship and take God’s gift of life and breath to use to blaspheme His name are in so doing still utterly dependent on the One they are slandering for their moment-by-moment existence. A few centuries ago, René Descartes famously said, “I think, therefore I am.” But the writer of Hebrews is saying, “I think, therefore Christ is.”²⁰

Now let me drive the wonderful implications of this home a bit more. What is needed for you to find those sins you have committed, which make you guilty before God and deserving of His wrath, washed away so that you can be in right relationship to God forever? What is needed? Well, the obvious answer for Christians, who believe the Gospel, is that the work of Christ is needed! But usually when we say that we are thinking about His life, death, and resurrection. Jesus lived a perfect life in our place, died on the cross in our place, rose from the dead so that we could share the joy of His place, what He deserved. He gets our sin and, by sheer grace and through trusting faith, we are saved. We turn from sin and to the Savior and on the basis of His work and not ours we are saved. That's all true! Amen! Hallelujah! What a Savior!

But you know what else is needed? Not just the past work of Christ. The present and ongoing work of Christ. Do you realize that if Christ were not upholding your mind, your beating heart, your breathing lungs, your individual cells on a subatomic level, then you would cease to be! You would just slip out of existence. Poof! So your presence here this morning bears witness to the truth of these verses. The Son is sustaining you by the word of His power. If He stopped doing that, you'd never enter into glory. So then you need His preservation as much as you need the purification that He offers (which we will consider next week).

What that means is we have lots of reasons to celebrate Christ this morning. Many reasons to fuel your worship of Him. Many reasons to entrust your life and the care of your soul to Him. And, you know what, we haven't even arrived at the parts of these verses that most of you would consider the most amazing truths about Christ. It gets even better! Join us next week and you should see what I mean.

I'll close this sermon with some pointed observations from Raymond Brown.

“Possibly our vision of Christ is limited. We are in danger of confining him to our restricted experience or limited knowledge. We need a vision of Christ with these immense cosmic dimensions, a Christ who transcends all our noblest thoughts about him and all our best experience of him. These first-century readers would be less likely to turn from him in adversity if they had looked to him in adoration. The opening sentences of the letter are designed to bring them and us to our knees; only then can we hope to stand firmly on our feet.”²¹

Let's pray...

¹ This chiasmic structure is my own attempt at synthesizing various proposals by scholars. It most closely resembles the structure outlined by Herbert W. Bateman IV (*Charts on the Book of Hebrews* [Grand Rapids: Kregel Publications, 2012], 167) and Victor (Sung-Yul) Rhee (*Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics* [SBL 19; P. Lang, 2001], 66-69). For other influences, variations, and alternatives, see the overviews and footnotes provided in the following commentators: Peter O'Brien, *The Letter to the Hebrews* (PNTC; Grand Rapids: Eerdmans, 2010), 45-47; David L. Allen, *Hebrews* (NAC 35; Nashville: B&H Publishing Group, 2010), 132-135; Thomas Schreiner, *Commentary on Hebrews* (Biblical Theology for Christian Proclamation Commentary; Nashville: Holman Reference, 2015), 52.

² Hebrews is not the only place in the Bible that emphasizes this, as Thomas Schreiner illustrates: “John’s Gospel emphasizes that God speaks to human beings in Jesus Christ. His is the ‘Word’ of God (John 1:1) through whom the world was created (John 1:3). John directly tells us in John 1:1 that the ‘Word was God’ (1:1). God is invisible and in that sense inaccessible, but Jesus Christ explains to human beings who God is (John 1:18). In the same way Jesus instructs Philip that the one who has seen him has also seen the Father (John 14:9). Paul in Colossians celebrates and affirms the truth that Christ is ‘the image of the invisible God’ (Col. 1:15), and in Philippians he says Christ ‘was in the form of God’ (2:6 ESV).” Schreiner, 57,

³ Karen H. Jobes, *Letters to the Church: A Survey of Hebrews and the General Epistles* (Grand Rapids: Zondervan, 2011), 64-65. She continues a bit later, “The fall into sin was constituted by the rejection of God’s word for the somehow more appealing, but fatal, word of the serpent. The rejection of God’s word in favor of autonomy from him is the crux of sin. Many of the intellectual currents in modern culture are counter to what the author of Hebrews presents as the fundamental truth: God not only exists; God has spoken to humankind. And how one responds to this word that God has spoken is life’s most fundamental issue.” *Ibid.*, 66.

⁴ I drew these quotation from Karen Jobes as well and her fine work can be consulted for their various citations (Jobes, 65).

⁵ D. A. Carson, “As the Son, He Eclipses the Angels,” in *D. A. Carson Sermon Library* (Bellingham, WA: Faithlife, 2016).

⁶ Jobes (66) quotes Martin Luther as having said, “It is exceedingly godless temerity that, where God has humiliated Himself in order to become recognizable, man seeks for himself another way by following the counsels of his own natural capacity.”

⁷ John Calvin, *New Testament Commentaries*, 12 vols. (Grand Rapids: Eerdmans, 1994), 12:6.

⁸ Jobes, 65.

⁹ “Seven facts are stated about the Son of God which bring out his greatness and show why the revelation given in him is the highest which God can give.” F. F. Bruce, *The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, 2002), 46. It should be noted, however, that while there is general agreement that there are seven facts stated, which seven are brought out is sometimes debated. Some choose to break the third fact mentioned in this sermon into two distinct facts and then leave off the seventh one mentioned in this sermon, viewing it as merely a bridge to the next section.

¹⁰ O’Brien, 51.

¹¹ Karen Jobes offers this same caution in a more expansive way: “It is natural to understand this reference in the cultural terms with which we are familiar. In our culture it is typical for parents or other relatives to leave an inheritance to the children of the next generation when they die. The death of the parent or relative is necessary for one to become an heir in our system. Moreover, it is simple to change one’s will and thereby rename one’s heir, so at any given time an heir is only an heir apparent until the actual death of the parent or relative. When the identification of the Son as the appointed heir is understood in these terms, it leads to the conundrum of thinking that the death of the Father would be necessary for the Son’s role as heir to be actualized, which is of course theologically problematic. This is a good example of how interpreting the Bible must be done within the historical context of its writing, for when Roman law is considered, the conundrum disappears. Justinian’s *Institutes* preserves a digest of Roman law that informs our understanding of legal terms and metaphors in the New Testament. In Roman law the heir was defined in reference to the patriarchal system and the family cult. The heir continued the persona of the ancestor as the family priest and was, as such, the personification of the family that made the ancestor present. This idea of the continuity of the persona of the ancestor and the heir was taken to imply that the legal representation of the heir and his ancestor existed before the latter’s death so that the heir was not independent of his father in the eyes of Roman law.² The heir became heir not upon the death of his father, but *by virtue of being the first male born to or adopted by the father*. The heir’s acquisitions belonged to his father. The heir’s actions made his father legally liable, such that the heir did not have independent legal standing from the father. In other words, being the “heir” did not depend on the death of the father, because in Roman law the status as heir existed by virtue of the relationship between the father and the son. The context of Roman law as it defined and governed the heir provides a fitting way to understand Hebrews 1:2, as it has points of contact both with the priestly motif of Hebrews and it is a way of explaining the congruence between the Son’s nature and actions and the Father’s. It is a powerful statement that, as in Roman thought, the heir makes the ancestor present in this world; similarly, God the Father is made present by the Son’s incarnation.” Jobes, 83-84.

¹² Richard D. Phillips, *Hebrews* (REC; Phillipsburg: P&R Publishing, 2006), 18. It also is worth noting the connection between this idea and the Son’s messianic role as King: “In the OT, inheritance language is typically

used with reference to the land of Canaan, which was promised to Israel as an inheritance (cf. Deut 4:38; 12:9; Josh 11:23). But the Son is the heir of ‘all things,’ which echoes the promise given to the Davidic king in Ps 2:8: ‘Ask of Me, and I will make the nations Your inheritance and the ends of the earth Your possession.’ The Son is the heir because he is the Davidic king, the fulfillment of the covenant promise made to David that he would never lack a man to sit on the throne. The Son as heir matches in the chiasm his sitting down ‘at the right hand of the Majesty on high’ (1:3). The Son’s heirship is tied to his kingship, to his rule over all. And hence it commences with his exaltation to God’s right hand.” Schreiner, 55.

¹³ Piper, “In These Last Days, God Has Spoken by a Son,” a sermon preached on March 31, 1996, to Bethlehem Baptist Church in Minneapolis, MN, and accessed as late as December 3, 2017, at the following website: <https://www.desiringgod.org/messages/in-these-last-days-god-has-spoken-by-a-son>.

¹⁴ “The author likely draws here upon wisdom traditions, for we see in the OT that the Lord created the world in wisdom (Prov 3:19; 8:22-31; Ps 104:24; Jer 10:12; cf. Wis 7:22; 9:2). The Son is greater than wisdom, however, for wisdom is a personification, but the Son existed as a person before the world was formed. We can easily fail to see how astonishing this statement is. The one who was put to death in Jerusalem on the cross a few decades earlier is now praised as the one who created the world.” Schreiner, 55-56; cf. Bruce, 47.

¹⁵ Phillips, 18.

¹⁶ Tim Chester, *The One True Light: Daily Advent Readings for Advent from the Gospel of John* (The Good Book Company, 2015), 11.

¹⁷ Schreiner, 48.

¹⁸ David Platt, “The Life of Christ,” in *David Platt Sermon Archive* (Logos Bible Software; Birmingham, AL: David Platt, 2009), 1988.

¹⁹ Timothy Keller, “Christ: The Final Word,” preached on February 6, 2005, and accessed through Logos Bible Software in *The Timothy Keller Sermon Archive* (New York City: Redeemer Presbyterian Church, 2013).

²⁰ Piper, “He Sat Down at the Right Hand of the Majesty,” a sermon preached on April 7, 1996, to Bethlehem Baptist Church in Minneapolis, MN, and accessed as of December 3, 2017, through the following website: <https://www.desiringgod.org/messages/he-sat-down-at-the-right-hand-of-majesty>.

²¹ Raymond Brown, *The Message of Hebrews* (BST; Downers Grove: InterVarsity, 1984), 32.