

## Slide content for “The Supremacy of the Son” – Hebrews 1:1-3

Outline:

### 1) Signs to Son

**Psa. 19:1** The heavens declare the glory of God,  
and the sky above proclaims his handiwork.

<sup>2</sup> Day to day pours out speech,  
and night to night reveals knowledge.

**Rom. 1:20** For [God’s] invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

P.T. O’Brien, “God has spoken not simply in Jesus’ words, but also in his saving actions, especially his death, resurrection, and exaltation, which have been interpreted for his people in words that can be understood and appropriated.” (*The Letter to the Hebrews*, Pillar, 51)

### 2) Agent of creation, sustainer of the universe

Agent of creation:

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through him, and without him was not any thing made that was made.

**1 Cor 8:6** ...for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

**Col. 1:15** He is the image of the invisible God, the firstborn [over] all creation. <sup>16</sup> For by him 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. <sup>17</sup> And he is before all things, and in him all things hold together.

Sustainer of the universe:

3) Show us your glory

4) It is finished

Cornelius Plantinga, “Corruption is thus a *dynamic* motif in the Christian understanding of sin: it is not so much a particular sin as the multiplying power of all sin to spoil a good creation and to breach its defenses against invaders. Corruption is spiritual AIDS – the mysterious, systemic, infectious, and progressive attack on our spiritual immune system that eventually breaks it down and opens the way for hordes of opportunistic sins. These make life progressively more miserable: conceit, for instance, typically generates envy of rivals, a nasty form of resentment that eats away at the envier. ‘Sin,’ as Augustine says, ‘becomes the punishment of sin.’” (*Not the Way It’s Supposed to Be*, 32-33)

**Heb. 10:1** For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. <sup>2</sup> Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? <sup>3</sup> But in these sacrifices there is a reminder of sins every year. <sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

**Heb. 10:11** And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, <sup>13</sup> waiting from that time until his enemies should be made a footstool for his feet. <sup>14</sup> For by a single offering he has perfected for all time those who are being sanctified.

**Heb. 2:1** Therefore we must pay much closer attention to what we have heard, lest we drift away from it.

“In a sermon Dick Lucas once preached, he recounted an imaginary conversation between an early Christian and her neighbor in Rome.

“Ah,” the neighbor says. “I hear you are religious! Great! Religion is a good thing. Where is your temple or holy place?”

“We don’t have a temple,” replies the Christian. “Jesus is our temple.”

“No temple? But where do your priests work and do their ritual?”

“We don’t have priests to mediate the presence of God,” replies the Christian. “Jesus is our priest.”

“No priests? But where do you offer your sacrifices to acquire the favor of your God?”

“We don’t need a sacrifice,” replies the Christian. “Jesus is our sacrifice.”

“What kind of religion is this?” sputters the pagan neighbor.

And the answer is, it’s no kind of religion at all.”

(Tim Keller, *King’s Cross: The Story of the World in the Life of Jesus*, 48)

Raymond Brown, “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.” (*The Message of Hebrews*, 32)