

The Son Who Was Appointed Son

You can open your Bibles to the book of Hebrews chapter 1. And each of those songs are so fitting in light of the content of Hebrews 1 and what we are going to see in this glorious epistle and this glorious chapter of Hebrews 1 I have found myself daydreaming a lot this week. I haven't been daydreaming about vacations or ministry success or all the presents, you're going to get me for Christmas. I've been daydreaming about Hebrews 1, because it is so incredible and so mind blowing and so deep. Its really life changing. I think if I was on an island, it could only have one chapter of the Bible, it might be Hebrews 1. Romans 8 is pretty compelling. And maybe it would be Romans 8, but Hebrews 1 is absolutely stunning. So, we're going to read the whole chapter, and a lot of Bible reading already, but that's why we're here. And we're going to focus on verses 4 through 6. So, Hebrews chapter 1, you can follow along with me. Beginning in verse 1, let's read through [verse] 14

"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 whom he appointed, the heir of all things through whom also he created the world, 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, having become as much superior to angels, as the name he has inherited is more excellent than theirs for two which of the angels did God ever say, you are my son, today I have begotten you. Or again I will be to Him a father, and he shall be to me a son. And again, when he brings the firstborn into the world, he says, let all God's angels worship Him. Of the angels. He says, he makes his angels winds and his ministers a flame of fire, but of the sun, he says, your throne, oh, God is forever and ever. The scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness. Therefore, God, your God has anointed you with the oil of gladness, beyond your companions. And you Lord laid the foundation of the earth in the beginning. And the heavens are the work of your hands. They will perish but you remain, they will wear all wear out like a garment like a robe, you will roll them out like a garment, they will be changed but you are the same, and your yours will have no end. To which of the angels Has he ever said, sit at my right hand until I make your enemies a footstool for your feet. Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?"

Let's pray together.

Father, I pray that we would see with the eyes of faith him the Lord Jesus sitting at your right hand, supreme overall reigning over the cosmos exalted above angels' ordinate, simply and powerfully by seeing Jesus would affect every other area of our lives. As we seek to bring all things in subjection to His Lordship, and to live with freedom, in your love for us. It is this gospel that we need to hear the

gospel of a crucified, buried and risen Savior coming again. So, may we hear it with eagerness and with hunger, in Christ's name, amen.

If you are going to preach to someone or to talk to someone about the supremacy of Christ, about his power, and his glory, and his exaltation, and enthronement, what verses of the Bible would you go to, to talk about that subject? Well, having the New Testament you might go to Colossians 1:15 and following. You might go to Philippians chapter two [or] you may even go to Hebrews 1. What I find amazing is that the author of Hebrews preaches a sermon about the exaltation in the supremacy of Christ. And he uses the Old Testament entirely to do it. And it's absolutely incredible. As much as I love Hebrews 1, I am thrilled and not thrilled about preaching it. I'm not thrilled because I know I won't do it justice. It is just so masterful, that I feel like any attempt to preach it is going to fall short. So, I apologize ahead of time. But I'm also thrilled to preach Hebrews 1 because it's all about the supremacy of Jesus and all preaching should be about exalting in Christ. Like I'm not a real big Christian values guy, to just stand up here and preach values, right? There's a place for Christian values and Christian principles. But I think preaching should be about proclaiming and exalting in Christ. And when you get that right, and when Christ is proclaimed, not just lectured about but proclaimed, hear ye, hear ye the Kings message, that kind of preaching should actually affect our values.

When we see Jesus and worship Jesus, then you're going to rake leaves with a different sense of purpose. I have a lot of leaves to rake, so it's on my mind. You're going to do laundry in a different way, it's going to affect your conversations and the way you parent your kids and show up to work on Monday morning. Every facet of life [will be] lived with a consciousness of the supremacy and love of Christ for you. It's an impossible task preaching. Standing between two worlds Heaven and Earth right now and my task is to lift you up into that other reality. Of course, I don't do it, but may God do it through His Spirit and his word.

So, what is chapter 1 about? What is verses four through the end of the chapter about? Here's my two sentences. Hebrews 1:4 and following is about the enthronement of Christ in heaven as the Messianic son, who alone can save humanity from sin and death. Ok, Maybe one sentence. Hebrews 1:4 and following is about the enthronement of Christ in heaven as the Messianic son who alone can save humanity from sin, and death. I chose each of those words purposefully. And you're saying, but what about angels? You said nothing about angels and Hebrews 1 is keep mentioning angels. Should we talk about angels? Now let's just talk about angels for a minute before we get to the text. Have you ever wondered why the author is contrasting Christ with angels here and in Hebrews 1? What's what's the point? This whole chapter is telling us why Jesus is superior to angels. Well, why? Well, of course, scholars have many different ideas. And commentators have many different ideas. You know, maybe they say there was a temptation to worship angels. Maybe there was an unhealthy obsession amongst his readers with angels. We know that sometimes Christians seem to have an unhealthy obsession with angels, and everything is about their angel and angels watching over them and guarding them. Those are possibilities. Others say, which is more likely, that the emphasis on angels here is because God's revelation in the Old Testament was mediated. His law mediated through angels, as chapter 2 verse 2 says of Hebrews, but now God has spoken in his son. And so, it's setting up that contrast. I think that's probably true as well. I just think there's more.

The thing I want to emphasize, and I think might even be the primary reason that the author is comparing angels to Christ is this: The author contrasts Jesus with angels, to show us that the Son's obedience and enthronement as a human man was a soteriological necessity. Okay, big word. What are you talking about? What do I mean? I mean these angels are incredible beings. They are majestic. They are powerful. They are glorious in the scriptures. In so many ways, they seem better than humanity. But angels are not humans. They are not image bearers. And as amazing and as glorious as they are, they cannot redeem one single human being, but the eternal Son of God became man. As a man, he has obtained redemption, by His faithfulness in life, and in death. And now as a man, Jesus Christ has been enthroned over the universe, even over angels, and can do what no angel could ever do; rescue you and me from the pit of hell. Remember that when you put an angel on top of your Christmas tree this year? So, with that in mind, let's look at the text. Three points, three observations.

Number one, the son has a more excellent name. Verse four. "*Having become as much superior to angels, as the name he has inherited is more excellent than theirs*". So, two questions? When did the Son become superior to angels? And number two, what is the name that he has inherited that is more excellent than theirs?

So, question number one, when did the Son become superior to angels? That's what the text says, "*Having become as much superior to angels.*" If someone were to ask you, is Jesus superior to angels you would say, "Yes, of course he is." But then if they said, well, "When did he become superior to angels?" You might say, "Wait, what, when? He is the God man. He's always been superior to angels. What do you mean, when did he become superior to angels?" That's what the author says. And this helps us see the beauty of what is going on in this chapter. Of course, we saw last week, the Son, the eternal, divine Son has always been superior to angels. He created them. He is God. But the author of Hebrews is here talking about something else. Something in addition to the divine nature of the Son. He's talking about what the divine Son has accomplished as the human incarnate son. See, let verse three shape the context of verse four and following look at the second half of verse three. "*After making purification for sins, He sat down at the right hand of the Majesty on high*". You see, the context is about Jesus's enthronement in heaven, and what he has accomplished in his humanity. Prior to his death, and resurrection, Jesus was in a state of humiliation. Not like being humiliated, like we think of being humiliated, but in his being born, and that in a low condition made under the law, undergoing the miseries of this life, the wrath of God, the curse, the death of the cross, and being buried and continuing under the power of death, for a time. See, Hebrews two nine says, "*But we see him who for a little while was made lower than the angels namely Jesus.*" [He's] talking about His earthly ministry there for a little while, was made lower in his humanity in his state of humiliation, when he walked the roads of Jerusalem with his impending death in view, but now that he has risen from the dead, and ascended into heaven, He has been thrown as the God-man over the universe and over angels themselves, so that he has become superior to them in his incarnate state. So, the answer to the question, when did the Son become superior to angels? When he rose from the dead, and God installed him as the King of kings, and Lord of lords, over Heaven, and Earth.

Now question two, what is the name that he has inherited that is more excellent than theirs? I think the context is indicating that whatever this name is, he inherited it. At what time? The time of his taking his

seat at the right hand of God in heaven; at the time of his exaltation. That's the context. So, what name did he inherit? Now, some would say that the name here is the tetragrammaton 'YHWH' in the Old Testament. The Lord, the covenant name. There are some compelling arguments for that. I think the name that the Son inherits is the name, Son. Wait, so you're telling me that the eternal Son who has always been the Son in his divine nature, he is ontologically, another big word, in his being the Son now inherits the name son at his enthronement? That's weird. I think that's immediately where the author takes us in verse five. He's inherited this name and those weeks has four verse five connecting verse five to verse four, to which of the angels did God ever say, "You are my son? Today I have begotten You". So, Pastor Matt, what you are saying is that you think the eternal Son becomes son at his enthronement? Are you staying with me? I told you Hebrews 1 is glorious. That makes no sense. Well, let me nuance it. Let me put it this way. The eternal divine Son was installed as the Messianic human son at his enthronement. So, realize I'm using son in different ways, because I think that's what the author of Hebrews does. That is such masterful skill. The Son has always been the Son in relation to the Father, he's the radiance of God's glory. [He has] always existed as the Son; that is his being, but to speak of him, as the human messianic Son is to talk about Sonship, not in terms of his being, but in terms of his office of Messianic kingship.

So, if you're married, you stood before a minister or a judge. And the minister said, I now pronounce you, husband, and wife. Did that pronouncement change your fundamental being? No, you're still the same person, right? What it did, for the sake of illustration, was giving you a new status. It installed you, in the office of husband, the office of wife. The eternal Son has always been the Son in relation to the Father, but he took on flesh became man, defeated sin, and Satan and death so that at his installation, as king over the universe, he received a better name, messianic, human, faithful, obedient Son. "I'm not understanding the difference", maybe you're thinking. This is where it gets so incredible. So, stay with me. We're threading theological needles here. And it's important. Let's unpack this by looking at verses five and six. So, second point, at Christ's coronation in heaven, the eternal Son was appointed the Messianic son. Look at verse five. I want to help you read the Bible better. Verse 5. *"For to which of the angels did God ever say, you are my Son, today I have begotten you. Or again, I will be to Him a father, and he shall be to me a son."* So, we read that and we filter it through our just kind of modern everyday use of begotten, right? I have six kids. So, each day they were born, I could have held them in my hands like Simba and said, you are my son, Elijah, today I have begotten you. And I could have done that with all five kids and my daughter, [and said] today I have begotten you. So, we think we read this, and we think, Okay, this is talking about when Jesus was born of the Virgin Mary, he was begotten that day as a human, which the author says today. I don't think so. That's not what the author of Hebrews is talking about in this context. What is the context of Hebrews 1:5? Again, it's coming out of verse three. *"After making purification for sins, He sat down at the right hand of the Majesty in heaven."* It's about enthronement exaltation in heaven. He's talking about the day of his coronation. He pronounced you messianic Son.

Okay, let's look at the Old Testament texts to understand this. The author quotes two related Old Testament passages, Psalm 2:7, and Second Samuel 7:14. What were these passages about in their context? Let's start with Samuel Second Samuel 7:14. If you want to turn there you can. Second Samuel 7:14. Second Samuel seven records the contents of God's covenant with David. God made promises to David about his descendants in His Kingdom. Look what he says, in Second Samuel

seven beginning in verse 12. *"When your days are fulfilled, and you lie down with your fathers, I will raise up your offspring after you who shall come from your body, and I will establish His Kingdom he shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to Him a Father, and he shall be to me a Son."* So, who is God talking about here? And we say, Jesus. And that is true, but don't run to Jesus too quickly. Because look at the second half of verse 14. *"When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men."* Did Jesus ever sin, [or] commit iniquity? No. Hebrews says that Jesus was tempted in every way that we are yet without sin, He never sinned. So, what do we do now with Second Samuel 14? We have to understand that when God made these promises to David, yes, Jesus is the final ultimate fulfillment of those promises, but this wasn't just kind of a predictive prophecy. God is telling David, something about how he will relate to the Kings that come from David's line. So, Solomon, David's son, is he the offspring of David? Yes. Did he build God a house? Yes. Did he commit iniquity? Yes, Solomon is a fulfillment of the promise, but not the ultimate fulfillment of the promise. But here's the important point to emphasize. When Israel's King was coronated in his office of kingship, he would relate to God as a son relates to his father. Israel's kings. That was true of them.

Understand the difference. Jesus alone is the eternal, divine Son of God. But there were many covenantal sons of God in the Old Testament. The relationship between YHWH and the king was covenantal. The king was to relate to God as a son relates to his father. What do sons do? They represent their fathers. They do what their fathers do. Especially in the ancient world. If Dad was a butcher, the son was a butcher. If Dad was a baker, the son was a baker. If Dad was a candlestick maker, you guessed it, what did he do? He was a candlestick maker. If God is king, what would you expect his son to be? King. He would represent God's rule to the people. He was to rule with righteousness and justice and equity. Why? Because that's how God rules. So, with that in mind, turn to Psalm 2, the other quotation in Hebrews 1.

Psalm two verse seven is what the author quotes. *"You are my son today I have begotten you."* Psalm two is a messianic Psalm. It's about a Davidic King. It begins in verse one. *"Why do the nations rage, and the peoples plot in vain the kings of the earth set themselves and the rulers take counsel together against the Lord and his anointed his Messiah saying..."* I mean He just sounds like the leaders of the world today raging against God and His law. *"Let us burst their bonds apart and castaway their cards from us. He who sits in the heavens laughs, the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury."* By saying what? This is going to be scary, whatever he's going to say, right? *As for me, I have set my king on Zion, my holy hill."* Here's the verse. *"I will tell him the decree, the Lord said to me, you are my son. Today, I have begotten you."* How could the psalmist write those words? I mean, was he just thinking about Jesus? I don't think so. Yes, the Messiah. But did he have all the details of who Jesus was going to be in His incarnation and exaltation worked out in his mind, I don't think so. He recognizes that the coronation of the king, means the king will relate to God as a father relates to his son. This is a Davidic King, who will rule as God's messianic covenantal son on God's behalf. That's what the king was to be. God is my father, I am his son, I represent his rule to the world.

Let's probe a little deeper still. Psalm 2 doesn't appear in a vacuum. It's part of a canon of Scripture, right? We have lots of books of the Bible before the Psalms. So, let's go back to creation for a minute.

God made Adam in whose image. God's image. I've been trying to think how I would communicate the concept of the image of God to children because I want to write this book that I never work on. [A] children's book, and I've been trying to think how would I explain the image of God and the biblical storyline to children? And I think I would say something like kids, "Has anyone ever told you that you are a spitting image of your Dad.?" You look just like him. You bear the image of your dad. Now, kids, Adam was made in God's image, but it doesn't mean he looks like God. Because God has a spirit. But it does mean that Adam was ready to relate to God, as a son relates to his father. He was God's son who bore God's image. And what did God make Adam to do? For all of us, take dominion over the earth. Adam was to rule God's kingdom as God's Son. [He was] to represent the rule of God on earth. Taking dominion, bearing his image, relating to God as a child relates to his father. Was he the eternal divine Son? No, he was a human covenantal son, he bore God's image. You realize how glorious this is? For what it means for humanity. God made Adam and by extension all of humanity in his image to relate to God, as children relate to their father. That's the relationship God made for us. We bear his image, [we are] meant to live under his loving care, fatherhood and to relate to him, as children and sin messed up all of that. Even in our fallen sinful condition, burying the image of God, we still view God in terms of fatherhood.

This is why so many men, who are atheists are often not atheists because it's so intellectually satisfying and persuasive. It's not. Their atheist because they hate their Dad. And they project their experience of fatherhood on God. There's so many of you are familiar with the debate that happened at the UVU a while ago, I've mentioned it before, where you have this brilliant scientist who's doing amazing things in the health world. [He] debated a couple of Christians on the existence of God. And he stood up on this stage like a raving lunatic, because he was so angry at the God that he says doesn't exist. Why do so many hate God? Because for many of them, not all, but for many of them Dad didn't love them. And they project their anger and their experience of fatherhood, on who on God who made us to relate to him as sons. Atheism begins in the home, because our perception of God the Father is shaped by our experience of human fatherhood. Where does that come from? Creation. God related to Adam as a father relates to his son, and Adam was to be king, over God's kingdom installed on God's holy hill, Eden, bearing God's image representing his rule to the world. You see Psalm two. It's about the same thing. Israel's King was to be the finest expression of the image of God in man as he ruled on God's behalf relating to Yahweh as a son relates to his father. So, we come to Hebrews. We're not talking about the virgin birth here. When Jesus was installed on God's holy hill in heaven, as the King of creation, he was installed into the Messianic Office of son. *"For to which of the angels did he ever say you are my Son, today, I have begotten you."* Which angel Did God ever say that to? Which Angel ever fulfilled Adam's commission? Which Angel could function as Israel's King? Which Angel has been installed in heaven as King and Savior of the world? Which Angel could win our redemption as the purest expression of the image of God in man? None of them. They bear not God's image. They do not relate to God as his children. But Christ, who completed his human obedience by going to the cross sinless, God raised Him from the dead and seated him in heaven, so that the eternal divine Son has in his human nature been appointed the Messianic Son. Is that how you preach the gospel? Paul preached it this way. You think I'm crazy? Romans one. When Paul is talking about the gospel of God, in verses three and four, he says concerning this gospel, it's concerning his son, who was descended from David according to the flesh, and was appointed, not declared, but appointed to be the Son of God, in power, according to the Spirit of holiness, by His resurrection from the dead, Jesus

Christ, our Lord, same logic. The eternal Son has become David's descendant according to the flesh and because of his cross and resurrection, he is now installed and in been appointed the Messianic son in heaven, over the cosmos, King of creation. You see, what wasn't Jesus always the Messiah? Even in his earthly life? Yes, but just think of Aragorn. I've used this illustration before, but I'll use it again. The Lord of the Rings series. Aragorn was heir to the throne of Gandour. He was the king, right? He could wield the sword. He was the Isidor's heir. there. Those green creepy guys recognized him as such remember. But only after defeating Sauron and his enemies does Aragorn take his throne. What is going on? Jesus is the Messiah, he is the king, he is the God-man but only after conquering sin, death, and Satan is he installed as the Messianic human king over the cosmos and we give Him glory.

If you think the Bible is a boring, boring book, you're not reading it. If you think Jesus is just a neat guy, the Bible knows nothing of that Jesus. Our Savior is the eternal God. Our Savior is truly man. Our Savior is the divine Son. Our Savior is the Messianic human son, and he alone can do what lead many sons to glory.

That's me. That's you, if you are in Christ. This is why our brothers and sisters in the first century would rather have been eaten by lions than swear allegiance to Caesar. Because they saw with the eyes of faith who the king is. This is why this gospel should change everything. You want me to give you some values. Look to Jesus. Let it affect the way you show hospitality and change diapers and everything in your life because you are loved of God as his own son, because of the obedience of this Son. Did you know I was supposed to preach all of Hebrews 1 this morning? That was the goal. I was going to preach all of Hebrews 1. I still have one verse to go for today. Okay, verse six, we'll stop at verse six. Third point, the son, the Lord Jesus is the object of the angel's worship. So, verse six. And again, when he brings the firstborn into the world, he says, let all God's angels worship Him. Now, I would imagine again, that for many of you, you've read that your whole lives as a Christmas text. The incarnation of Christ. How fitting is we approach this Advent season we're talking about this verse, it seems to speak of his virgin birth. Hark the herald angels sing, glory to the newborn King.

I don't think that's what he was talking about.

What is the context? Enthronement in heaven. So, when the author of Hebrews says when he brings the firstborn into the world, let all God's angels worship Him, I'm convinced he's talking about Christ's ascension into the heavenly realm where angels dwell, so that if we're going to sing this text, appropriately, we should sing Hark the herald angels sing glory to the risen king. So, now let me try to prove it to you.

The author says when he brings the first born into the world, the firstborn, the prototacon. I don't use a lot of Greek terms when I'm preaching but this one is just so cool to say, the prototacon. If I have another child, I might give him the middle name, prototacon. But you would say he's not your firstborn. But that's okay because that's not what it means here. In terms of the way we think about firstborn. Firstborn in the Bible is talking about preeminence, supremacy, and inheritance. Did you know Jesus is not the only prototacon in the Bible? There are others who are called the firstborn. Israel. And the Davidic kings are too. Israel, God's firstborn. Why? Because they were to inherit the land. They were to represent God's rule to the other nations. They were to live in a covenant relationship with God and

relate to him as sons relate to a father. Prototacon. Then we come to Psalm 89, and we see that Israel's king, a Davidic King is called the firstborn preeminent inheritance. So, keep that in mind. I'm going to read to you from Psalm 89, verses 20 through 28. Listen to this: *"I have found David, my servant, with my holy oil, I've anointed him"*, he's the Mashiach the Messiah, *"so that my hand shall be established with him, my arm also shall strengthen him, the enemy shall not outwit him, the wicked shall not humble him, I will crush his foes before him, and strike down those who hate him. My faithfulness, and my steadfast love shall be with him, and in my name, shall his horn be exalted. I will set his hand on the sea, and his right hand on the rivers.* Sounds like worldwide dominion. *"He shall cry to me, "You are my father, my God, and the rock of my salvation.""* He will relate to God as a father relates to a son. As a son relates to his father. *"I will make him the firstborn"*, prototacon, *"the highest of the kings of the earth. My steadfast love, I will keep for him forever and my covenant will stand firm for him.* The highest of the kings of the earth, preeminent, the Messianic son, ruling the world preeminent, supreme, inheritance belongs to Him. So, when did Jesus receive those honors, Christmas or Easter? Easter. Resurrection. Ascension. Taking his seat in heaven at his coronation. And look how verse six ends.

Actually, there's more, sorry, don't get your hopes up. Eleven-Forty, I know. When he brings the first born into the world, but he says world so how can you say this is the heavenly realm? The word we translate world in the Greek is 'oikoumenē'. It's not the specific Greek word for Earth, though. oikoumenē can be used to refer to the earthly realm. But here, the author is using this word to refer to the inhabited heavenly world. So, you look at Hebrews two, five, this is why I'm saying this. For it was not to angels, that God subjected the world to come, same word, of which we are speaking. The world to come, is a future world, of which we are speaking where? In chapter one. What is he speaking about? The heavenly realm where Christ is presently enthroned. Thus, when he brings the firstborn into the world, he means when Christ ascended into the heavenly realm where angels dwell, and that world is the world to come over which Christ presently reigns. He's presently reigning of a future world. Why, because the world to come is when the new heavens, sorry, the New Jerusalem, and the heavenly realm comes from Earth, from heaven to earth, so that God's will is done on Earth, as it is in heaven. That's where Jesus is. So, when he brings the firstborn into the heavenly realm, he summons the angels to worship Christ.

What Old Testament passages is he quoting when he says that all God's angels worship and that's a difficult one, there's a lot of challenges here. I won't spend a lot of time on it. Some say Psalm 97, seven, all worshipers of images are put to shame who make their boast and worthless idols, worship Him, all you God's, Gods referring to angels. Most think it's coming from Deuteronomy 32:43. *"Rejoice with him, Oh, heavens, bow down to him all gods, for he avenges the blood of his children, and takes vengeance on his adversaries. He repays those who hate him and cleanses his peoples land."* Briefly, Deuteronomy 32 talks about God's purposes for Israel, and how we will bring them into the land and bless them, but Israel will turn away from God. To what? False gods, idols. But the chapter ends, saying that YHWH will take vengeance, and he will conquer, and he will bring forgiveness, and he will be the object of worship. Bow down to him, all God. Maybe, maybe, Hebrews is reading that typologically. So, that is the eternal Son enters into the heavenly realm and is installed as king over creation, far above all rule and power and authority. All the heavenly beings are summoned to bow

down to Christ, the king. Let me give you an illustration to close. It's just an illustration, to help to help us capture what is going on. I end with this.

I can remember vividly a certain day in my early teen years, when I was playing basketball in the driveway, and I was all by myself and then suddenly while I'm playing, I hear screaming. Now it wasn't terror, screaming, it was screams of joy. And it was coming from the houses in the neighborhood. I could literally hear screaming from all the houses in the neighborhood. What was happening? Well, it was the NBA Finals when the Jazz were playing the Bulls. And I was watching the game and I had stepped out into the driveway during a commercial and a huge play happened that probably sealed the win for that particular game for the Jazz, and the whole state was so wrapped up into it, that you could literally hear screaming, coming from people's houses, it was weird. I've never experienced anything like that ever again. Maybe you've been to a sporting event like that or seen when, maybe it's a basketball game, and there's two seconds left on the clock, and the team end bounds the ball. Tie game. And there's just dead silence in the 20,000-person Stadium. And he takes the shot, it feels like a minute that it's in the air, and it's just silent. And then the ball swishes right through the net. And immediately everyone erupts in praise, screaming. That's what came to my mind as I was thinking of an illustration about this scene in heaven. This is an illustration. I just trying to capture the theological. When I think of the angels, they're in heaven, this myriad of myriad and 1000s of 1000s, and they're around the throne when suddenly, someone in the distance starts approaching. And there's hush. And who is this stranger? And as he walks closer, he's approaching the throne. He's not some disembodied spirit. He's not an angel. He's a man. A physical, living, breathing, bodily man. And everyone stares at him in silence and awe as he walks right up to the throne of God and sits. And immediately, the angels erupt in worship for this conquering Davidic King, the lion of the tribe of Judah has conquered. That's what I think Hebrews 1 is.

The Son, coronated king over the cross. Taken his seat at God's right hand is the object of angel's worship even now. The object of our worship, and we know him in a way they do not. The One who has made atonement, and obtained our redemption is our God. And he is bringing that world over which he presently reigns near to us. That day is here. I hope you're ready for it. I hope this Jesus, and this message may have an effect on your everyday because you live under His love and His Lordship. The eternal Son became the Messianic son, for us and for our salvation. Let's join with the angels now and bow down before him and worship for we know him as they do not. For He is our Redeemer, our brother, our Savior, our friend, our king, and our God.

Oh God in heaven. What amazing, glorious truths you have given us in the pages of Scripture? What might our lives look like if we lived every day looking to Jesus? What kind of boldness would we have? What kind of compassion would we exude? What kind of forgiveness would we extend? And what kind of worship would we offer? We give glory to no other name. And we confess no other name as Lord than the name of Christ. As we gather around your table now, may we do so with the eyes of faith as we proclaim the Lord's death until he comes? Yes, we are waiting for that coming in for that world. And so, help us to be faithful and proclaiming Christ until that day, in Jesus name. Amen.