

Text: Heb 1.2b

Although we are in our Christmas season, we have one more message from Hebrews, this time for our communion service.

You will recall the seven designations of the Son in Heb 1.2-4. We will return to this passage month by month to think more deeply about each term in isolation as we celebrate the Lord's work on our behalf.

Read Heb 1.1-4

The first designation we will look at is "heir of all things."

In a search on the word "heir" or "heirs" in the NT, I discovered that most of the references have to do with the saints. For example:

Rm 8.16-17 The Spirit Himself testifies with our spirit that we are children of God,¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

Our inheritance implies his inheritance, but very few passages deal with the idea of his inheritance directly.

The exceptions are mainly our passage today and one where the Lord told a parable about a vineyard. That will be our secondary text today.

Read Mt 21.33-41

It is interesting that the "vine-dressers" thought they could benefit by killing the heir of the vineyard.

Jesus and the observing crowd quite rightly observed that the vine-dressers would receive punishment, not the inheritance they hoped to preserve.

A couple of observations make the parable quite pointed:

Notice the quotation at the beginning:

Mt 21.33 ¶ "Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.

The quotation is a loose one, from a very famous chapter in the book of Isaiah:

Isa 5.1-2 ¶ Let me sing now for my well-beloved A song of my beloved concerning His vineyard. **My well-beloved had a vineyard on a fertile hill.** ² **He dug it all around**, removed its stones, And planted it with the choicest vine. And **He built a tower in the middle of it And also hewed out a wine vat in it;** Then He expected *it* to produce *good grapes*, But it produced *only* worthless ones.

Jesus was making a very sharp point on this occasion. The people he was making the point to got the message:

Mt 21.45-46 ¶ When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. ⁴⁶ When they sought to seize Him, they feared the people, because they considered Him to be a prophet.

The vineyard (in Isaiah and Jesus' parable) = Israel.

The vinedressers (in Jesus' parable) = the chief priests and the Pharisees

These men ought to have cultivated the vineyard, Israel, and led it to faith in their Messiah when he came. But they did not.

The chief priests and Pharisees sought to seize him — amazingly, even after hearing the parable against them!

Ultimately like the vinedressers, they did seize him! Did they think like the vinedressers?

Mt 21.38 "But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.'

Now, let's talk about the Son as heir of all things...

I. The nature of the inheritance

A. Not limited to Israel: all the nations

Isa 49.5-6 And now says the LORD, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength), ⁶ He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also

make You a light of the nations So that My salvation may reach to the end of the earth.”

B. This makes the inheritance bigger than that promised to Abraham

Gn 17.5 “No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations.

C. Indeed, David foresaw the scope of this inheritance

Ps 2.8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession.

II. The attempt to defeat the inheritance

A. Many attempts to wrest the inheritance away from God

1. Temptation and fall of Adam
2. The rise of wickedness in the earth pre-flood

Gn 6.5 ¶ Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

3. Post-flood rebellion of Babel

Gn 11.4 They said, “Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

4. The many attempts to snuff out the seed of Abraham, from the time of the patriarchs to the Babylonian exile

- a. Rise of idolatry
- b. Rebellion against the Davidic kingdom
- c. Refusal (and abuse) of God’s prophets

Generation after generation followed this pattern, to the days of the last prophet, Malachi, who railed against them for their unrighteousness.

B. The ultimate attempt to secure their place and their nation for themselves, rather than God

Jn 11.45-53 ¶ Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. ⁴⁶ But some of them went to the Pharisees and told them the things which Jesus had done.

⁴⁷ Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. ⁴⁸ "If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

⁵¹ Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

⁵³ So from that day on they planned together to kill Him.

III. The event that secured the inheritance

A. Remember the promise through David

Ps 2.8 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very ends* of the earth as Your possession.

B. David also said:

Ps 2.7 "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You.'

What day was that?

1. The day of the resurrection began the process
2. The day of the exaltation completed the process

All seen as one event, essentially, and remember our other key prophecy:

Ps 110.1 The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

C. The history of the inheritance

1. God called Adam and Eve to "have dominion" over creation: Adam failed

(And all seemed lost...)

2. God called the Second Adam to restore dominion over creation: Jesus succeeded
3. And God appointed Him heir of all things (Heb 1.2)

Sit right here, until I give you the completion of your inheritance!

Conclusion:

We celebrate communion today. We commemorate the death, burial, and resurrection of our Lord in this simple ceremony.

But I suggest that we also celebrate our participation with him in the inheritance, for he makes us joint-heirs with him.

Rm 8.16-17 The Spirit Himself testifies with our spirit that we are children of God, ¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.