

Text: Heb 1.2

Once again we turn to the first paragraph of Hebrews for our communion message. Let's read the first paragraph again:

Read Heb 1.1-4

The phrase we will focus on today is:

through whom also He made the world

Our title is:

Communion: Creator of All Things

We should emphasize, however, that the focus of this phrase and our message is on Christ, not creation as such.

“The point is not our **comprehension** of the divine act of creation but our **apprehension** of the true nature of the Son.”¹

Our meditation today should enhance our love for the Son of God. It should also motivate living lives in submission to him.

I. The teaching about the Son in Creation

A. First, several passages teaching about the Son as Creator

Jn 1.3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

Col 1.16 For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities— all things have been created through Him and for Him.

1 Cor 8.6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.

Rm 11.36 ¶ For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

¹ David Allen, *Hebrews*, The New American Commentary 35 (Nashville, Tenn: B & H Publ. Group, 2010), 113–14.

1. Notice again and again the phrase “all things”
2. John underscores it in his Gospel, “apart from Him nothing came into being that has come into being”
3. There is no doubt that the NT teaches that our Lord Jesus is the Creator of all things

B. Recall, however, singular statements about creation in the OT

Ps 102.25 “Of old You founded the earth, And the heavens are the work of Your hands.

Neh 9.6 ¶ “You alone are the LORD. You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. You give life to all of them And the heavenly host bows down before You.

1. No one else is the LORD — there is only one LORD
2. Only the LORD created all things
3. Only one conclusion can be drawn, our Lord Jesus is indeed Jehovah / Yahweh, the creator of heaven and earth

II. The scope of the Son’s work in Creation

What do we mean by “all things”

A. We naturally think of the physical universe

1. We think about the people that live here on the earth (ultimately all created by the Son)
2. We think about the vast expanses of our earth, the many miles to travel across just our land, and then there are lands beyond
3. We think about the seas and all that is in them
4. We go beyond, think of the moon, the planets, and the Sun
5. And still we have just compassed a tiny sliver of all creation

When we say, “all things,” we mean all these physical things

B. There is more to the universe than physical objects

1. There are the great spirit beings described in various passages, Isaiah, Ezekiel, and Revelation particularly (angels)
2. There are powerful evil beings that plot against God and his people (fallen angels or demons)

When we say, “all things,” we mean all these spiritual things as well.

C. But there is more to the universe than a “snapshot in time” of all physical and spiritual beings

1. The word here is not *cosmos*, the ordered physical universe at any given time
2. The word is instead, *aiōnos*, the ages, *i.e.*, the whole universe in all its modes of existence through time
3. This is related to the idea of our Lord as the sustainer of all things

Col 1.17 He is before all things, and in Him all things hold together.

“Thus the writer of Hebrews, in a single term (*aionas*), unites the idea of the world existing in space with the idea of the world moving through time—no mean accomplishment.”²

4. Westcott points out that Jesus is called, “King of the ages” in 1 Tim 1.17

1 Tim 1.17 Now to the King **eternal**, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.

He is the creator of all things at all times.

² Alva J. McClain, *The Greatness of the Kingdom* (Winona Lake, IN: BMH Books, 1959), 32.

III. The place of Creation in relation to the Son's exaltation

A. Perhaps the most important word in our phrase, "also"

1. The commentaries say this is a "concessive" use
2. They mean we are to take this in a more contrasting sense than in an "adding" sense
 - a. Not "in addition to being heir, he was also..."
 - b. But he is the heir, *and yet* he was the Creator

B. How can the Creator inherit what he created?

1. The Creation is and was his, he made it
2. The creatures refused and rebelled and it seems he lost it
(though he could have claimed it back in a millisecond and destroyed everything and everyone in it)
3. So the Son, who is God speaking to us
 - a. Is now appointed again as the heir of all things
 - b. Even though he had already created all things

Conclusion:

Our Great Redeemer...

He did not have to come to earth and die for our sins.

He would have been right to destroy the world for its sins.

Instead he died for the sins of the world, bought the world back (in a sense) from sin, and made it his own again.

through whom also He made the world.