

**Text: Heb 1.3e**

Well, today we conclude our series of Communion messages from Heb 1.

I find each of the statements about our Lord Jesus in this passage to be so full of meaning. The writer of Hebrews reminds us that in these last days, God has spoken to us in his Son. As we contemplate him, his message weighs on our hearts, giving us ever reason to rely on him.

Let's read that first paragraph once again.

Heb 1.1-4

Since the Heir of all things has spoken to us...

Since the Creator of the world has spoken to us...

Since the Radiance of his glory has spoken to us...

Since the exact Representation of his nature has spoken to us...

Since the One who upholds all things has spoken to us...

Since the Purifier of sins has spoken to us...

Since the One seated at the right has spoken...

In the words of Hebrews 2.1,

Heb 2.1 ¶ For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.

Today our subject is:

### *Seated at the Right Hand*

The idea of Christ's "session" ("seating") at God's right hand includes the teaching of the ascension. Forty days after the resurrection, after all the final preparations of the apostles, our Lord took the disciples to the Mount of Olives.

There he gave them the Great Commission, making them *apostles* — "sent ones" — and left them there to take up their mission.

**Proposition:** The work of redemption is complete; the worker yet lives to make intercession for his people.

## **I. The work is complete**

A. The work began at the very moment of the fall

1. When the sinning pair heard the voice of God in the garden, the text implies it was almost immediately after the fall

Gn 3.7-8 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. <sup>8</sup> ¶ They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

2. The sentence of God pronounced the curse, but predicted the solution

Gn 3.15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

- B. One can trace the work and the worker through the long narrative of history

1. God chose a man through whom to bless the nations
2. God supervised the ups and downs of the life of his people to produce the One who would come
3. God chose a king to give his worker the position of authority
4. God prepared a virgin who would bring Him into the world
  - a. The heir of all things
  - b. The creator
  - c. The radiance of his glory
  - d. The exact representation of his majesty
  - e. The upholder of all things
5. God led His Son to the cross: where the purifier of sins cried, “It is finished”
  - a. The price of redemption paid
  - b. The well of grace filled to the full
  - c. The hope of salvation secured

### C. The Lord then called him to his side, where he sat down

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

1. The fact that he is seated means his work is finished
2. Heb 10 will point out that the human high priest serves *daily* in the temple
3. This high priest sat down

## II. The worker is in authority

### A. The session, nevertheless, implies more than completion: it implies authority

1. The nations rage against him

Ps 2.1-3 Why are the nations in an uproar And the peoples devising a vain thing?<sup>2</sup> The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying,<sup>3</sup> "Let us tear their fetters apart And cast away their cords from us!"

2. The Lord laughs at their rage

Ps 2.4 He who sits in the heavens laughs, The Lord scoffs at them.

3. The Lord declares the Son's authority (and future reign)

Ps 2.5-6 Then He will speak to them in His anger And terrify them in His fury, saying,<sup>6</sup> "But as for Me, I have installed My King Upon Zion, My holy mountain."

### B. The message of Hebrews: listen to him, pay attention to him

Heb 2.1 ¶ For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.

1. Our hearts are "prone to wander"
2. Our flesh is weak
3. Our Lord is greater than our flesh, let us listen to him, and *trust him*

### III. This worker is in sympathy with his people

- A. There is more to his session than the completion of redemption and the assurance of authority

Heb 7.25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

- B. His intercession pleads our cause when we falter and fail

Rm 8.34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

<sup>1</sup> Jn 2.1-2 ¶ My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;<sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*.

- C. His present ministry is active in our behalf

Heb 9.24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

### Conclusion:

As we take part in communion today, let's remember we serve a *living* Lord, one who lives right now in heaven, who intercedes for us and loves us.

You take part of the bread and the juice, assimilating it into your body, just as you are connected with our great Lord Jesus who sits on the right hand of the Majesty on high.

When you pray, you pray to the Majesty on high through the agency of the Son who is seated at the right hand of God.