

HEBREWS—HANDOUT 4

1:2b-4

?Structure

- 1.
- 2.
- 3.

Concatenation

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

Redemptive-historical parabola

When is the Son appointed/installed heir (1:2b)?

?Pre-incarnational designation/exaltation

?Post-incarnational designation/exaltation

How do you know?

- 1.
- 2.

Autothetic exaltation

Theanthropic exaltation

Anhypostatic (_____) status

Hypostatic (_____) status

Ontological Christology (Ontic Christology)

Functional Christology (Entitlement Christology)

Pilgrimage motif applied to the Son

Parallelism (1:3a)

What is A:

And what is more B:

Symmetries of _____

God the Son possesses the same radiant/effulgent glory as God the Father. He possesses the same character/imprint of nature/essence/being as God the Father. As a human father stamps his imprint on his son (the son is of the same nature as his father, i.e., a human being), so God the Father stamps his imprint on God the Son, i.e., he is of the same nature/essence as his Father, namely a divine Being or God-Being.

Why is it necessary for the cleansing of sin to be performed by God the Son? (cf. Anselm [ca. 1033-1109 A.D.], *Why the God Man?* Or [in Latin] *Cur Deus Homo?*). See also Jonathan Edwards.

?“sat down” (1:3d); cpr. Heb. 10:11-12

“Majesty on high” (1:3d) = “Majesty in the heavens” (8:1)

Athanasius (296-373 A.D.)

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The parabola *encore!*

Son (exalted autothetic; anhypostatic) Son (exalted theanthropic; hypostatic)

Son (humbled theanthropic; hypostatic)

The surpassing excellence of exaltation because exalted theanthropically. The Son returns to glory with the anthropic nature inseparably joined to his divine person **and** glorifies it (i.e., that human nature). Godhead, angels, the great cloud of witnesses exalt/praise/laud the returning eschatological pilgrim—even more than they did before his session at the right hand (indeed, more than they did before his incarnation).

“God is said to have spoken to us by his Son as by a supreme Prophet (Heb. 1:2, 3), who, after having purged our sins as a Priest, sat down on the right hand of the majesty on high as a King”—Francis Turretin (1623-1687 A.D.), *Institutes of Elenctic Theology*, 2:393.