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A Weekly Publication of Relational Concepts Inc.

Nine Statements about the Son from Hebrews 1:2-4

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Verse 2:

- the author is making both a comparison and a contrast, which is probably why he does not begin the phrase with any conjunction at all. He just says *upon (over, on, at the time of, at) the last days this One has spoken to us in (by or with) [the] Son*. The point is clearly to **equate the words of Jesus with the inspired Scripture of the Old Testament**.
- *who He appointed (to put, place, make, or appoint) an heir of all things*. The Son was made an heir. So the Son was appointed as an heir because of Who He was apart from anything He had done. **The Son did what He did because of who He was, He did not just become who He was because of what He did.**
- *through Whom also He made the ages (worlds, or former thing)*. The phrase indicates it is God the Father who made all things, but He did it through the work of the Son as an agent. Although He will create new worlds in the future (Revelation 21), this present creation is deteriorating, not continuing, because of the curse after the sin of Adam and Eve. The last word of this phrase is interesting in that it is not the usual word for world or universe (“cosmos”), but the word for “ages” or “eternity.” It is more a word for times than places. In the NASV its translated *former* 49 times, *age* or *ages* 26 times, *worlds* 8 times, and *eternity* 3 times. This elevates the Son above the prophets, through whom God spoke in past ages. **The Son was the Creator of those ages.**

Verse 3:

- *Who is existing ([on-going action] to be or exist) in the brightness (or radiance) of the [His] glory*. So God the Son has the same **brightness** which radiates from God the Father, (as depicted in Revelation 1:12-16, see also John 17:5). **This is a clear indication of the deity of God the Son.**
- *and [He is] the image of His nature*. This is possibly the best statement of the deity of Christ in the Bible. The Greek word means *exact image* or *expressed image*. The word means: *a setting or placing under; thing put under, substructure, that which has foundation, is firm; hence, that which has actual existence; a substance, real being* (Thayer’s Greek Lexicon). This is a common word in the New Testament. It is used in the sense of *confidence* or *assurance* in Hebrews 3:14, *if we hold our assurance firm to the end*. And it’s in Hebrews 11:1, *faith is the assurance of things hoped for...* In all these cases, it might better be translated *foundation, substance, or essence*. The point here is that **Jesus is the exact image of the substance or essence of God.**
- Jesus is *bearing (lifting up or carrying) all things by the word of His power*. The meaning here seems to be the same as Colossians 1:17, *He is before all things, and in Him all things hold together*. Although *logos* (in, say John 1:1) and *rhma* (here) are often used interchangeably for “word”, the use of *rhma* often emphasizes the spoken word. This also seems to be the means of creation in Genesis 1. **Jesus sustains all things by His powerful word.**
- *a cleansing for sins He Himself having once for all made*. This simple statement summarizes the completed work of Christ on the cross. **On the cross, the Son once-for-all made a cleansing for sin.**
- *He sat down at (by, with or to) the right hand of majesty on (by, with or to) high*. The aorist again denotes some accomplished timeless action. That He **sat down on the right hand of majesty indicates this accomplishment is according to the will of God.**

Verse 4:

- literally says *greater than, better having become, than the angels so that He a different (or superior) beside them name has inherited*. There are three different words here *great, better, and different* describing **Christ’s superiority to the angels.**

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