

# Hebrews 1:1-4

Hebrews 1:1 – “Long ago, at many times and in many ways, God spoke to our fathers by the prophets,”

4181 [e]	2532 [e]	4187 [e]	3819 [e]	3588 [e]	2316 [e]	2980 [e]	3588 [e]	3962 [e]	1722 [e]
Polymerōs	kai	polytropōs	palai	ho	Theos	lalēsas	tois	patrasin	en
1 Πολυμερῶς	καὶ	πολυτρόπως	, πάλαι	ὁ	Θεὸς	λαλήσας	τοῖς	πατράσιν	ἐν
In many portions	and	in many ways	long ago	-	God	having spoken	to the	fathers	in
Adv	Conj	Adv	Adv	Art-NMS	N-NMS	V-APA-NMS	Art-DMP	N-DMP	Prep

3588 [e]	4396 [e]
tois	prophētais
τοῖς	προφήταις
the	prophets
Art-DMP	N-DMP

1. The book of Hebrews is about the fact that God has spoken.
  - a. If God had not spoken we would be left to a minimum revelation from nature and our own human thoughts and imaginations.
  - b. Job 26:11-14 – “By his power he churned up the sea; by his wisdom he cut Rahab to pieces. By his breath the skies became fair; his hand pierced the gliding serpent. And these are but the outer fringe of his works; how faint the whisper we hear of him! Who then can understand the thunder of his power?”
  - c. Romans 1:18-21 refers to general revelation
2. Then God spoke the Old Covenant to the Jews which was more revelation but still just a shadow
  - a. Colossians 2:17 – “These are a shadow of the things to come, but the substance belongs to Christ.”
  - b. Hebrews 8:5 – “The place where they serve is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.”
  - c. Hebrews 10:1 – “For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.”
3. Moses told of another prophet that was to come that was like Moses in
  - a. Deuteronomy 18:14-19 – “. . . . “The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen. . . . “

Hebrews 1:2 – “but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.”

1909 [e]	2078 [e]	3588 [e]	2250 [e]	3778 [e]	2980 [e]	1473 [e]	1722 [e]	5207 [e]	3739 [e]	5087 [e]
ep'	eschatou	tōn	hēmerōn	toutōn	elalēsen	hēmin	en	Huiō	hon	ethēken
2 ἐπ'	ἐσχατοῦ	τῶν	ἡμερῶν	τούτων	ἐλάλησεν	ἡμῖν	ἐν	Υἱῷ ,	ὃν	ἔθηκεν
in	last	-	days	these	has spoken	to us	in	[His] Son	whom	He appointed
Prep	Adj-GNS	Art-GFP	N-GFP	DPro-GFP	V-AIA-3S	PPro-D1P	Prep	N-DMS	RelPro-AMS	V-AIA-3S

2818 [e]	3956 [e]	1223 [e]	3739 [e]	2532 [e]	4160 [e]	3588 [e]	165 [e]
klēronomon	pantōn	di'	hou	kai	epoiēsen	tous	aiōnas
κληρονόμον	πάντων ,	δι'	οὔ	καὶ	ἐποίησεν	τοὺς	αἰῶνας ,
heir	of all things	through	whom	also	He made	the	ages
N-AMS	Adj-GNP	Prep	RelPro-GMS	Conj	V-AIA-3S	Art-AMP	N-AMP

1. “in these last days” is:

ἐπ ἐσχατοῦ τῶν ἡμερῶν τούτων  
**In the last days of these**

- This phrase was also used in the Septuagint to translate a reference to the days when a prophecy is fulfilled.
- The Hebrew phrase is “**be’aherith hayyamim**” and means “**in the end of the days**”
- This then is a literal translation of the Hebrew phrase which the Old Covenant used to identify the period of time when the words of the prophets were fulfilled.”

2. It is used in these OT verses

- Jacob’s prophecy in Gen. 49:1
- Balaam’s prophecy in Num. 24:14
- Deut. 4:30
- Deut 31:29
- Isaiah 2:2
- Jer. 23:20
- Jer. 30:24
- Jer. 48:27
- Jer. 49:39
- Ezek. 38:16
- Daniel 10:14
- Hos. 3:5
- Micah 4:1

3. Here the verse refers to the days of inaugurated eschatology

4. It is a rabbinic term used to indicate the time of the Messiah.

5. These Greek words here refer to the period of time of the beginning of the new age would begin after the Messiah appeared.

6. The Son is the prophet that spoke this revelation

Hebrews 1:3 – “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,”

3739 [e]    1510 [e]    541 [e]                    3588 [e] 1391 [e] 2532 [e] 5481 [e]                    3588 [e] 5287 [e]                    846 [e]    5342 [e]    5037 [e]  
 hos        òn        apaugasma    tēs    doxēs    kai    charaktēr                    tēs    hypostaseōs    autou    pherōn    te  
 3 ὅς        ὢν        ἀπαύγασμα    τῆς    δόξης    καὶ    χαρακτήρ                    τῆς    ὑποστάσεως    αὐτοῦ ,    φέρων    τε  
 who        being    [the] radiance    of [His]    glory    and    [the] exact expression    of the    substance    of Him    upholding    then  
 RelPro-NMS    V-PPA-NMS    N-NNS                    Art-GFS    N-GFS    Conj    N-NMS                    Art-GFS    N-GFS                    PPro-GM3S    V-PPA-NMS    Conj

3588 [e] 3956 [e]    3588 [e] 4487 [e]    3588 [e] 1411 [e]                    1223 [e] 846 [e]    2512 [e]                    3588 [e] 266 [e]                    4160 [e]  
 ta    panta    tō    rhēmati    tēs    dynamōs    di'    autou    katharismōn    tōn    hamartiōn    poiēsamenos  
 τὰ    πάντα    τῷ    ῥήματι    τῆς    δυνάμεως    δι'    αὐτοῦ ,    καθαρισμόν    τῶν    ἁμαρτιῶν    ποιησάμενος ,  
 -    all things    by the    word    of the    power    through    of Himself    [the] purification    -    of sins    having made  
 Art-ANP    Adj-ANP    Art-DNS    N-DNS                    Art-GFS    N-GFS                    Prep    PPro-GM3S    N-AMS                    Art-GFP    N-GFP                    V-APM-NMS

2523 [e]    1722 [e] 1188 [e]                    3588 [e] 3172 [e]                    1722 [e] 5308 [e]  
 ekathisen    en    dexia                    tēs    Megalōsynēs    en    hypsēlois  
 ἐκάθισεν    ἐν    δεξιᾷ                    τῆς    Μεγαλωσύνης    ἐν    ὑψηλοῖς .  
 sat down    at    [the] right hand    of the    Majesty                    on    high  
 V-AIA-3S    Prep    Adj-DFS                    Art-GFS    N-GFS                    Prep    Adj-DMP

1. As presented in his commentary Ellingworth sees this pattern in the seven fold description of the Son in verses 1:2-3:

God has appointed Christ as heir	1-ENTHRONEMENT
God created the world through Christ	2-ACTION IN UNIVERSE
Christ reflects Gods' glory	3-RELATION TO GOD
Christ bears God's stamp	3-RELATION TO GOD
Christ upholds the universe	2-ACTION IN UNIVERSE
Christ makes purification for sin	<b>BECOME MAN; SACRIFICE FOR SIN ON CROSS</b>
Christ is seated at God's right hand	1-ENTHRONEMENT

2. Seven pieces of information are identified concerning Jesus, the Son of God, the Messiah in verses 2-3:

- a. He is the “heir of all things”
  - i. Psalm 2:8 – “The Lord said to me, “You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.”
  - ii. Psalm 110 – the theme here is Christ’s exaltation and enthronement, not merely his defeat of his enemies. The defeat of his enemies is a byproduct of his exaltation and enthronement.  
 “The Lord says to my Lord: ‘Sit at my right and, until I make your enemies your footstool.’ The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your

power, in holy garments...The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations filling them with corpses; he will shatter chiefs over the wide earth.”

- iii. This inheritance includes the earth, the nations, the universe with emphasis in the age (or “world”) to come.
- iv. See Hebrews 2:5-9
- b. He **“made the universe”**
  - i. The Greek word for “world” is *kosmos*, but it is not used here. This is *aiones* for “ages”
  - ii. “Universe” is *aiones* which means “ages” including both time and space.
    - 1. This word *aiones* is not limited the physical world, but also time, space, matter, emery, history, or anything that makes Reality function
    - 2. This same word is used in Hebrews 11:3 and should be understood as the epochs (“ages” or distinct “periods of time”)
  - iii. John 1:3 – “All things were made through him, and without him was not anything made that was made.”
  - iv. Colossians 1:16 – “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.”
  - v. And, this can be considered as picking up from Proverbs 8:22-31 when the personality of “Wisdom” was at God’s side creating
- c. He **“is the radiance of the glory of God”**
  - i. “radiance” is *apaugasma* indicates radiance shining from the source of light”
  - ii. It means “to send forth light”
  - iii. Thus, no one can see God, but the Son is the manifestation of God’s light, presence, nature, character, divine being.
  - iv. God can never exist without the Son, and the Son cannot ever exist without the Father. It would be like the light from the sun and the sun ever existing without each other.
  - v. Philo used the word *logos* to communicate the same idea
  - vi. John 8:12 – “Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”
- d. He is **“the exact imprint of his nature”**
  - i. The Greek word is *Character* refers to a tool used for engraving or for leaving an impression or an exact reproduction.
  - ii. In other places the Greek word *eikon* was used to communicate Christ was the image of God (2 Cor. 4:4; Col. 1:15), but this word *character* is even more precise.
  - iii. Christ is the exact representation or impression of God
- e. He **“upholds the universe by the word of his power”**
  - i. The focus here is that all things (spiritual, temporal, time, space, etc.) are held together by his “enabling word”
  - ii. “Word of his power” or “enabling word” is from the Hebrew language which means “his mighty word”

- iii. This is the same creative word from Genesis 1 that continues throughout the ages maintaining the creation from nothing and the order brought out of the chaos.
  - iv. Colossians 1:17 – “And he is before all things, and in him all things hold together.”
  - f. He made “**purification for sins**”
    - i. Jesus was the one who ultimately and finally resolved the sin issue that had separated God from his creation.
    - ii. This could never be done by anyone else or in any other way. Remember the Garden of Gethsemane - Matthew 26:39:  
“And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”
  - g. “He sat down at the right hand of the Majesty on high”
    - i. In Mark 14:62 Jesus refers to this “Power” or “Majesty” when Mark writes:  
“And Jesus said, ‘I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.’”
    - ii. This is from Psalm 110 where “right hand” refers to a position of authority, not an actual location (like in Jerusalem, or on a throne in the spiritual kingdom)
    - iii. This is a statement of the supremacy of Christ, who is the man Jesus.
    - iv. Ephesians 4:10 – “He who descended is the one who also ascended far above all the heavens, that he might fill all things.”
    - v. Philippians 2:9 – “Therefore God has highly exalted him and bestowed on him the name that is above every name,”
    - vi. Ephesians 1:21 – “...worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”
3. Jesus is:
- a. The **prophet** who spoke God’s final word
  - b. The **priest** who accomplished cleansing from sin for mankind
  - c. The **king** who is enthroned alongside the Majesty on high (God himself)

Hebrews 1:4 – “**having become as much superior to angels as the name he has inherited is more excellent than theirs.**”

5118 [e]	2909 [e]	1096 [e]	3588 [e]	32 [e]	3745 [e]	1313 [e]	3844 [e]	846 [e]
tosoutō	kreittōn	genomenos	tōn	angelōn	hosō	diaphorōteron	par'	autous
4 τοσούτῳ	κρείττων	γενόμενος	τῶν	ἀγγέλων	, ὅσῳ	διαφορώτερον	παρ'	αὐτοὺς
By so much	superior	having become	to the	angels	as much as	more excellent	beyond	theirs
DPro-DNS	Adj-NMS-C	V-APM-NMS	Art-GMP	N-GMP	RelPro-DNS	Adj-ANS-C	Prep	PPro-AM3P

2816 [e]	3686 [e]
kekléronomēken	onoma
κεκληρονόμηκεν	ὄνομα .
He has inherited	a name
V-RIA-3S	N-ANS

1. ...
2. ....