

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?  
And again, I will be to him a Father, and he shall be to me a Son?  
6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of  
God worship him.  
7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.  
8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a scepter of righteousness  
[is] the scepter of thy kingdom.  
9 Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed  
thee with the oil of gladness above thy fellows.  
10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the  
works of thine hands:  
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;  
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and  
thy years shall not fail.  
13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies  
thy footstool?  
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The author sets forth the Deity of Christ in such a stark manner in this passage that it is impossible to avoid. There is nothing else in the NT which approaches this exaltation of Christ, except for perhaps the gospel of John.

We notice that there is a connection with the previous section, vv. 1-4, in the structure of the text. In v. 2b, there is the appointment of the royal heir, and in vv. 5-9 in our passage, we encounter the appointment of the royal heir as subject. In v. 2c, Christ is the Mediator of creation and again in v. 10. In v. 3ab His eternal nature and pre-existent glory is set off against His unchanging eternal nature in vv. 11-12. And then in v. 3c, the exaltation to God's right hand. This recurs in v. 13. So, the author tends to announce his themes and follows through in the development of these themes. Likewise, the passage begins with the begetting of Christ and ends with His being seated at the right hand of God waiting for His enemies to be made His footstool.

We also note that the previous section had ended by introducing the subject of the comparison with angels. The text says that He has obtained a more excellent name than they and this section sets out seven Scriptures from the OT which make it perfectly clear that Christ is far above the angels.

The author introduces the text of Scripture without much reference. That is, there is no "Scripture says" or any such thing. At first, there is the repetition of the phrase, "he saith" which indicates that there is a quote, but several passages don't even have this. However, there are seven quotes in this section which demonstrate the superiority of the Son over the angels. The marshalling of this chain of evidence makes it clear that the recipients would be persuaded by OT prophecies. That points to them being Jewish Christians who held the Scriptures in high esteem. The raising of the question of

angels being relevant to compare to Christ makes it seem that perhaps the people did hold angels to be close to God, or at least were confused about them. There is little evidence however for a cult of angel worship within Judaism in the first century. More likely, this reflects angels' elevated role in Judaism as the messengers of heaven, mediating the law at Sinai and taking on mediatorial roles in making God known to humankind.

The seven citations have been arranged in three groups. The first group (vv 5–6) consists of three citations, of which the first two provide evidence for Jesus' divine sonship (Ps 2:7; 2 Sam 7:14), and the third (Deut 32:43) asserts his superiority in rank to the angels. With the second group (vv 7–12) the writer moves from assertion to argument. He brings together one citation concerning the angels (Ps 104:4) and two that refer to the Son (Pss 45:6–7; 102:25–27) to substantiate the conclusion that the Son is superior by documenting his eternal, unchangeable nature and his role in creation. The final group consists of the citation of Ps 110:1, the text that initially prompted the writer's reflections on the exaltation of the Son (v 3), and a concluding exegetical comment on the inferior rank and status of the angels.

The first two Old Testament quotations are introduced with a rhetorical question that emphasizes the disparity between the Son and the angels: "to which of the angels did God ever say ...?" The author of Hebrews quotes from Psalm 2:7 LXX, "I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee." Augustine understood this as a reference to the eternal generation of the Son, the church fathers saw it as linking Jesus' baptism with his coronation, and others have taken it as a reference to Jesus' incarnation, resurrection, exaltation to the right hand of God, or second coming. The verse is used in Acts 13:33, which relates Psalm 2:7 to His resurrection:

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

But here, perhaps, the verse relates to eternal generation, as Augustine said,

Although that day may also seem to be prophetically spoken of, on which Jesus Christ was born according to the flesh; and in eternity there is nothing past as if it had ceased to be, nor future as if it were not yet, but present only, since whatever is eternal, always is; yet as "today" intimates present tense, a divine interpretation is given to that expression, "To-day have I begotten Thee," whereby the uncorrupt and Catholic faith proclaims the eternal generation of the power and Wisdom of God, who is the Only-begotten Son.

Or perhaps, the author is highlighting his exaltation in heaven as the "today" moment when all the facets of his Sonship came together in the final fulfillment of his filial role. What impresses the writer to the Hebrews is that, whereas the words apply to Jesus Christ, they cannot apply to an angel because at no time has God ever said that He had begotten an angel. If God addresses the Messiah in this way, the Messiah must therefore be superior to angels.

The second quote is of 2 Samuel 7:14 or 1 Chron 17:13, "I will be his father, and he shall be my son." The question is, how can the author apply it to Christ when the message in the OT is delivered by

Nathan to David regarding his son, Solomon. But it is not surprising that God's promises to Solomon should be seen extending beyond Solomon to an ideal king of Davidic descent. The kingdom of Solomon could certainly not be described as an everlasting kingdom. When the Scripture says, "But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore" (1 Chron 17:14). Solomon's throne was not established forever but lasted only from about 950 BC to 586 BC, about 360 years. That is far short of the "for evermore" that is promised in this verse and so it must be taken to apply to someone greater than Solomon. The permanence of God's covenant with David leads to a greater application to the Messiah, whose throne is forever. This is thus a direct confession of Christ as the Son of God and applies to no angels. That is, there is no passage in the OT which the Father expresses any sense of "fatherhood" of angels. But of Christ he is said to be Father, and Christ is called His Son. This passage then demonstrates unequivocally that Christ is the Son of God, notably the express image of His person, as was set forth in verse 3.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. (v. 6)

According to this verse, Christ is the first-begotten before he comes into the world. Here Christ is called the firstborn, PROTOKOS, and it is as such that He is brought into the world. This continues the idea of the previous verse into the present and expresses the uniqueness of Christ. As first-born, Christ has precedence over all others before Him. As the unique Son, he is the first-born and as first-born, is the heir. We have Romans 8:29, "For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren." He is the first-born among many brethren. And we are "joint heirs with Christ" (Rom 8:17). This refers to the resurrection, I think, but here, in this general sense, Christ is first-born not because of His resurrection, but because of His nature. This is the only place in the NT where "first-born" is used absolutely. To be called first-born is to be in a special sense sacred, as the first-born is consecrated to the Lord. Therefore, Christ was wholly dedicated to the will and service of the Father.

And he says to all the angels, "worship Him!" This is Dt. 32:43 in the LXX. The English says, "Rejoice, O ye nations, with his people" whereas the LXX says, "Rejoice, ye heavens, with him, and let all the angels of God worship him." There is a similar reference in Ps 97:7, which says, "worship him all ye gods." Wherever the passage comes from, and it is likely that it comes from Dt 32:43 in the LXX, the meaning is clear. Not 1, or 2 but all God's angels should not just admire, not just respect but worship Him. Worship involves obedience. That puts the Son at a higher level than the angels. It makes Him to be God and them to be merely angels. For this honor God has reserved unto Himself, that He should be worshiped by the angels.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (v 7)

The writer enters the third verse set forth to proclaim the supremacy of Christ. In this case, the angels are spoken of. This verse comes from Psalm 104:4, and this is a direct quote. We need to

realize that these creatures, when they appear to us, are very great. There are two passages in the Revelation which shows John worshiping the angel,

And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev 19:10)

And again, amazingly, in Rev 22,

And I John saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (Rev 22:8-9)

If John fell into worshiping angels twice in the book, we must be extremely careful ourselves because angels must appear very glorious and worthy of worship. When we compare the creatures in Ezekiel, with four faces and four wings, they seem very glorious indeed. We would tend to worship them too. But we must remember this verse, they are merely helping spirits. They are creatures like us, and worship God, like us.

But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a scepter of righteousness [is] the scepter of thy kingdom. (v.8)

This is Psalm 45:6 and expresses the most amazing things concerning the Son. The union and glories of Christ and his Church are described. He is addressed as a king possessed of all essential graces, as a conqueror exalted on the throne of a righteous and eternal government, and as a bridegroom arrayed in nuptial splendor. As applied to a human king these words are extravagant almost to the point of blasphemy in that the first line not only declares him the sovereign of an everlasting empire but also addresses him directly as God. How sharp is the antithesis! How immeasurable the gulf which separates between creature and Creator! The angels are but "spirits," the Son is "God." They are but "ministers," His is the "throne." They are but "a flame of fire," the executioners of judgment, He the One who commands and commissions them.

"But unto the Son He saith, Thy throne, O God." This supplies us with one of the most emphatic and unequivocal proofs of the Deity of Christ to be found in the Scriptures. It is the Father Himself testifying to the Godhead of Him who was despised and rejected of men. And how fittingly is this quotation from Psalm 45 introduced at the point it is in Hebrews 1. In verse 6 we are told that all the angels of God have received command to "worship" the Mediator, now we are shown the propriety of them so doing—He is "God!" They must render Divine honors to Him because of His very nature. Thus, we may admire, once more, the perfect order of Scripture.

Other methods of exposition have been suggested. Several Jewish monarchs, from Solomon to the wicked Ahab, and various foreign princes, have been named as the hero of the song. But to none of them can the terms here used be shown to apply, and it is hardly probable that any mere nuptial song, especially of a heathen king, would be permitted a place in the sacred songs of the Jews. The

advocates for any other than the Messianic interpretation have generally silenced each other in succession, while the application of the most rigorous rules of a fair system of interpretation has but strengthened the evidence in its divine favor. Spurgeon says,

Some here see Solomon and Pharaoh's daughter only—they are short sighted; others see both Solomon and Christ—they are cross eyed; well-focused spiritual eyes see here Jesus only, or if Solomon be present at all, it must be like those hazy shadows of by passers which cross the face of the camera, and therefore are dimly traceable upon a photographic landscape. "The King," the God whose throne is for ever and ever, is no mere mortal and his everlasting dominion is not bounded by Lebanon and Egypt's river. This is no wedding song of earthly nuptials, but an Epithalamium for the Heavenly Bridegroom and his elect spouse.

An epithalamium is a wedding song written for the bride on the way to her marital chamber but Spurgeon applies it to the king and his bride. The verse is simply amazing. It addresses the Son as God. The next verse continues,

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (v. 9)

In the first verse, He is called God – Thy thone, O God – but in verse 7, it refers to the God of the Messiah and His people. God has anointed Him, who is God, with the oil of gladness above His fellows. In this verse, His humanity is given first place whereas in verse 6, His divinity is given first place. This is amazing stuff.

"Thy God hath anointed Thee with the oil of gladness." There is a plain reference here to the ancient method, instituted by God, whereby the kings of Israel were established in their office. Their coronation was denoted by the pouring of oil upon their heads: see 1 Samuel 10:1; 16:13; 1 Kings 1:39, etc. It was in allusion to this the kings were styled "anointed" (2 Sam. 19:21) and "the anointed of the Lord" (Lam. 4:20). Our author and the Psalmist are both speaking of the Messiah as a prince, and their sentiment is 'God, even Thy God, hath raised Thee to a kingdom far more replete with enjoyment than that ever conferred on any other ruler. He has given Thee a kingdom which, for extent and duration, and multitude and magnitude of blessings as far exceeds any kingdom ever bestowed on man or angels as the heaven is above the earth.

These two verses recall other verses, such as the announcement of Gabriel to Mary,

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Luke 1:31-33)

Such was the Lord's love of righteousness that He gave Himself for His people to deliver them from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. He walked in the perfect law of liberty. His undertaking was entirely voluntary; hence He said, "Lo I come, to do thy will, O my God!" Amidst all the discouragements He met with, He never swerved by a hair's

breadth from the path of rectitude. Amidst all the shame and reproach which He encountered He set his face as a flint, nor did He fail or become discouraged till He set judgment on the earth. He had only to will it, and legions of angels were ready to vindicate His glory; but He endured the cross, despising the shame, and thus was His mediatorial throne established in righteousness. All His subjects are righteous, without spot and blemish.

It is indeed striking to see how much was included in the ancient oracle concerning the Messiah which the Spirit here quoted from Psalm 45. Let us attempt to summarize the content of that remarkable prophecy. First, it establishes His Deity, for the Father Himself owns Him as "God." Second, it shows us the exalted position He now occupies: He is on the throne, and there forever. Third, it makes mention of His Kingship, the royal "scepter" being wielded by Him. Fourth, it tells of the impartiality of His government and the excellency of His rule: His scepter is a "righteous" one. Fifth, it takes us back to the days of His flesh and makes known the perfections of His character and conduct here on earth: He "loved righteousness and hated iniquity." Sixth, it reveals the place which He took when He made Himself of no reputation, as Man in subjection to God: "Thy God." Seventh, it announces the reward He received for such condescension and grace: "Therefore . . . God hath anointed Thee." Eighth, it affirms He has the pre-eminence in all things, for He has been anointed with the oil of gladness "above His fellows."

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

These three verses are not introduced with any quotation, but they come from Psalm 102:25-27. They contain no reference to the Son. In the Septuagint verses 1–22 are addressed to God, but verses 23–28 consist of the answer. The writer understands God to be the speaker here. In his mind it was legitimate to transfer to the Son what applied to God, since he has already drawn attention to the eternal character of his throne. The passage has many interesting features which are apt when applied to Jesus Christ. The writer has already spoken of the Son's part in creation and in view of this the Psalm 102 passage is appropriate. In applying the passage, the writer draws attention to a profound idea about the Son, i.e. his changelessness.

In verse 10 creation is most clearly ascribed to Christ. In verses 11, 12, the fact is abundantly declared that the most stable of all created fabrics are perishable, are wearing out, growing old and shall at last utterly fail. The same verses declare that Jesus Christ, who made all things, is eternal and unchangeable. Nor is it possible fairly to evade the force of this ascription of creation, eternity and unchangeableness to Christ by saying that the author spoke of God the Father only; for himself expressly says the preceding words are addressed "to the Son," and these immediately follow. The author inserts the word Lord in verse 10. Now the only word rendered Lord in Psalm 102 is the word Jehovah, which occurs eight times in that ode; and that name is incommunicable to any creature, however exalted. So that these verses in this way establish the divinity of Christ.

The earth and heavens seem substantial enough, yet they will perish. There was a widespread belief in the Graeco-Roman world that the world and indeed the universe was indestructible. The Christian view expressed here would be in stark contrast. This transitoriness of the apparently changeless material creation serves to heighten the contrast with the divine stability. There is a majestic ring about the words: but thou remainest. This statement focuses attention on unshakeable stability, which is further enhanced by the striking picture of God rolling up the heavens and earth, now tattered like a worn-out garment, as if they are of no further use. This magnificent glimpse by the psalmist into the winding up of the present age is intended to lead to the climax: But thou art the same. In face of the disintegration everywhere else, the unchangeable character of the Son stands out in unmistakable contrast.

Up to this point (vv 5–9) the biblical quotations have undergirded the Church's confession that Jesus is the Son of God who has been appointed heir of all things (v 2b). Now Ps 102:25–27 is introduced to specify the relationship of the exalted Son to the creation. The quotation develops the affirmation of vv 2c and 3b that the Son is the mediator and sustainer of the creation.

These verses have been introduced into the argument because it supports the radical distinction between the transitoriness of the created order and the eternal, unchangeable nature of the Son. Heaven and earth, the realm of the angels, both belong to the created order, which will change and decay. The quotation introduces several significant notes that will be picked up and developed at later points in the exposition. In this context, however, the accent falls upon the mutability of the created order, including the angels, in contrast to the Son who is exalted above that order. The quotation turns on common images of changeableness: clothes grow old and wear out; a cloak is rolled up and put away. But the Son "remains." The argument in vv 10–12 is thus parallel to that in vv 7–8, where the mutability of the angels is contrasted with the eternal, unchangeable character of the Son.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

In the third group (vv 13–14), the writer returns to the literary device that introduced the series of quotations. A text that speaks of the Son is prefaced by a rhetorical question concerning the angels. The introduction to the quotations in vv 5 and 13 establishes an *inclusio*, which ties the paragraph together. "For unto which of the angels said he at any time..." As the introductory and concluding citations in the series, Ps 2:7 and Ps 110:1 are bonded together as the framework both of the Church's confession and of the writer's exposition of that confession. The brevity of the third unit, which consists of a single quotation and an exegetical comment, reflects the author's sensitivity to balance in literary arrangement. He has skillfully flanked the long, central portion (vv 7–12) with briefer units of text and exposition (vv 5–6, 13–14).

Psalm 110 shows par excellence why the Son is superior to the angels. They can never attain his glory and splendor. The psalm is perhaps the greatest example of a royal psalm, with the

introductory “The LORD said to my lord” going beyond the Davidic king to the Davidic Messiah and looking to the fulfillment of the Davidic promises in the Christ. In Hebrews 1:3c the first half of Psalm 110:1 is the focus (exaltation to the right hand of God), and in Hebrews 1:13 the second half comes to the fore in the final victory of King Messiah: “Sit at my right hand until I make your enemies a footstool for your feet.” Presently the Son is the enthroned Lord of all, and at the end of history at his return he will become victor over Satan and all the forces of evil. As many have pointed out, Psalm 110 presents the Davidic Messiah as prophet, priest, and king, and this is a central point in Hebrews. His royal work is seen in the citations of Psalm 110:1 in Hebrews 1:3, 13; 8:1; 10:12; 12:2; and he is priest-king in the Melchizedekian quotes of Psalm 110:4 in Hebrews 5:6, 10; 6:20; 7:11, 17, 21. Here the emphasis is on the fact that he alone has the sovereign power to defeat the evil that currently has a strangle hold on this world and is causing so much pain for God’s people.

Christ, in his presentation of Himself as the Messiah to the Pharisees and others, uses this verse. He says,

41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, [The Son] of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions]. (Mat 22:41-46)

(1.) Sitting at the right hand of God. His sitting denotes both rest and rule; his sitting at God’s right hand denotes superlative honor and sovereign power. See in what great words this is expressed (Heb. 8:1); He is set on the right hand of the throne of the Majesty. See Phil. 2:9; Eph. 1:20. He did not take this honor to himself but was entitled to it by covenant with his Father, and invested in it by commission from him, and here is that commission.

(2.) Subduing his enemies. There he shall sit, till they be all made either his friends or his footstool. The carnal mind, wherever it is, is enmity to Christ; and that is subdued in the conversion of the willing people that are called to his foot (as the expression is, Isa. 41:2), and in the confusion of his impenitent adversaries, who shall be brought under his foot, as the kings of Canaan were under the feet of Joshua.

It is not so easy for those who don’t believe in the Godhead of the Messiah, to clear this from an absurdity, if Christ be David’s son. It is incongruous for the father to speak of his son, the predecessor of his successor, as his Lord. If David calls him Lord, that is laid down (v. 45) as the magis notum-the more evident truth; for whatever is said of Christ’s humanity and humiliation must be construed and understood in consistency with the truth of his divine nature and dominion. We must hold this fast, that he is David’s Lord, and by that explain his being David’s son. The seeming differences of scripture, as here, may not only be accommodated, but contribute to the beauty and harmony of the whole.



But that which this verse is quoted for is, that David calls the Messiah his Lord; the Lord, Jehovah, said unto my Lord. This intimates to us, that in expounding scripture we must take notice of, and improve, not only that which is the main scope and sense of a verse, but of the words and phrases, by which they Spirit chooses to express that sense, which have often a very useful and instructive significance. Here is a good note from that word, My Lord.

The concluding rhetorical question is an exegetical comment on Ps 104:4, quoted in v 7. The designation of the angels as “serving spirits,” echoes the key words in the quotation. The assertion that the angels are sent forth on a mission of service to the heirs of the salvation is a logical inference from the biblical text. Angels clearly have their place in the economy of redemption, but it is not at the Father’s right hand. They are ordained to ministry in the world of humanity. The readers are, in fact “those who are to inherit salvation.” This formulation conveys the further implication that entrance into the inheritance of salvation is the central theme of the new revelation (cf. 2:3–4; 9:15). The rhetorical question in v 14 is designed to call the hearers to decision. It demands an affirmative answer. They are to recognize that in contrast to the Son, who is invited to share the divine presence and splendor, angels are sent forth on a mission of assistance to those who find themselves oppressed and confused in a hostile world.

The believers to whom they minister are described as those who “will inherit” (the text is actually “about to inherit”) salvation, combining imminence and the certainty of their future salvation. The angels help them spiritually and physically in their struggle against the powers of evil in the world. This is the second time the inheritance motif has been stressed (Christ as “heir” in 1:2). Christ has become “heir” of his creation at his own exaltation to God’s right hand, and when he returns his followers will accompany him to glory. Our “salvation” has already been inaugurated—for we experience it spiritually now, and in the future, when he completes his eternal reign, we will enjoy it for real. This is labeled “so great a salvation” in 2:3. All the magnificent truths of Hebrews 1 flesh it out and fill it with meaning and power.

## **Conclusion**

In Hebrews, we have a somber letter to a weak congregation in danger of losing it all. At the same time, we have a literary masterpiece, both in the quality of its writing and the depth of its theology. To wake up these dullards and get them growing in Christ, the author has woven together a magnum opus, especially in its Christological and soteriological meditations. The first section (1:1–4) replaces the standard letter opening (author, recipient, and all) to remind the readers what they have in the new covenant age—namely, a new revelation that fulfills and completes the old in nearly every facet. The first two titles (heir and creator) trace the glory of God’s Son both in his post-incarnate state (at his exaltation to glory he will be “heir of all” that he has just saved) and in his preincarnate state (he created the very world he will later inherit). These are incredible truths in chiasmic form, telling all readers the true significance and splendor of the One who entered this world to save us. Then at the center of the chiasm and the heart of the description of the Christ is his threefold work that depicts his incarnate state: he perfectly radiates the glory of God,

completely represents God in this world, and sustains this world by his strength. He is the perfect embodiment of God in this world.

The final elements of this hymn-like chiasm constitute the bottom half of the chiasm, paralleling the top half in reverse order. The first pair (C, C') depicts the Son as sovereign over all of creation, both creating the physical world (v. 2c) and providing forgiveness as Savior of the spiritual side of creation (v. 3c). He is the source of life and salvation. The second pair (B, B') centers on his exaltation to glory following his death on the cross. At that time, he inherits (v. 2b) all that he had created (showing him as Lord of all, both before and after his incarnation) and sits "at the right hand of the Father" as exalted Ruler (v. 3d). The final pair (A, A') provide the titles for the first two sections of this letter, declaring him the source of the new revelation of the new covenant age (vv. 1–2a) and superior to the angels (v. 4). This section provides a magnificent panorama of virtually all facets of the person and work of the Son of God and demands extensive meditation of its depths on our part.