

GOD HAS SPOKEN TO ISRAEL DISPENSATIONALLY | V. 1-2

- His speech to Israel was, in the past dispensations, given through the prophets alone.
 - Numbers 12:1-9
 - Prophecy is often redefined in the modern church to mean application of the word of God.
 - “A prophet’s basic motivational drive is to apply the Word of God to a situation so that sin is exposed and relationships are restored.” <http://iblp.org/questions/what-spiritual-gift-prophecy>
 - This redefinition is not found in Scripture, and is totally unfounded.
 - A Biblical prophet was one who received direct revelation from God.
 - The definition has never changed.
 - There are no modern day prophets.
- His speech was “in many portions” (NASB) or “at sundry times.”
 - The word has to do with portions / allotments / districts rather than times or eras. However, either term speaks to the dispensational element of God's revelation. There were "times" or "portions" of God’s revelation in His dealings with man.
 - To properly interpret Scripture, one must be careful to recognize the "portion" that is at hand. If one takes the part to be the whole (as in Covenantal theology), he is mistaken.
 - Wikipedia | Covenant Theology: “The covenant of grace runs through the Old and New Testaments, and is the same in substance under both the law and gospel, though there is some difference in the administration. Under the law, the sacrifices, prophesies, and other types and ordinances of the Jews signified Christ, and men were justified by their faith in him just as they would be under the gospel. These were done away with the coming of Christ, and replaced with the much simpler sacraments of baptism and the Lord's Supper.” http://en.wikipedia.org/wiki/Covenant_theology#Covenant_of_grace
- His speech was “in many ways.”
 - This word is built on tropos (ways or manners), which is built on trope, which means "turning." Some related words: Trophy (to turn an enemy), entropy (disorganization, too many turns!), Zoetrope (pictures coming "to life" through the turning of pages or a cylinder).
 - Again, this speaks to a dispensational approach to Scripture.
- If you use a “Christocentric” hermeneutic, you will miss the “many portions and many ways” of God’s dealings with man.
 - “Christ centered” often means “skip the details and run to the cross.”
 - Such an approach has led to liberal theology. (See <http://www.baptist2baptist.net/b2barticle.asp?ID=23> for examples).

GOD'S WORD TO ISRAEL IN HIS SON | VV 2-4

- His Son was “set” or “appointed” to His role.
 - This was done in eternity past, and is not a result of Christ’s work.
- His Son was set as “heir of all things.”
 - Some have misused this to say that Jesus is the heir of the promises to Israel. In truth, Jesus is the heir of Israel, not of the promises of Israel. There are promises are given to the nation (Romans 9:4), and will be fulfilled in the nation, and then the nation will be inherited by Christ (Ephesians 1:18).

- "Heir" or "inheritor" is *klerosnomos*, the one who "drew the lot" of the "law."
- His Son was the instrument of the creation of the "ages."
 - The "world" is literally, "the ages."
 - While this was, it is believed, used as a metaphor for "the world" or "the universe," it is literally, "the ages" (or eons).
 - This strengthens the dispensational nature of this passage.
 - "Ages" better fits the context of "in these last days."
 - Every dispensation, therefore, was created by God through His Son.
- The Son is the same essence as the Father.
 - He is "the radiance of His glory," not as in some modern translations:
 - "He reflects the brightness of God's glory" (TEV)
 - "The Son radiates God's own glory" (NLT)
 - If your translation does not show Jesus as the very radiance, then get a new translation!
 - He is the "exact representation of His nature."
 - This is the Greek word *charakter*. It means a facsimile or perfect expression.
 - The Greek *charakter* is stronger than the English. Latter Greek Gnosticism brought about the idea *caricature* of the reality.
 - The *nature* of Christ is *hupostasis*, "upon a foundation or substance." Thus, Christ is the same substance as God.
 - Christ, being the exact representation of the substance of God is *homoousian*, the theological term which conveys orthodox belief in Jesus Christ.
- The Son *carries* or *bears* all things by His power.
 - This is the *rhema* of His power (*dunamis*).
 - *Rhema* is the spoken word, *logos* is the message/concept, and *graphe* is the written word.
 - It is the *rhema* of Christ that, when heard, produces faith (Rom 10:17), and the *rhema* of the Lord endures forever (1 Peter 1:25).
 - The word *power* is the central idea of this phrase, not *word*.
 - *Rhema*, the spoken word, is (by implication) "the fact of His power."
 - See 2 Cor 13:1 (NASB) or Lk 1:37 as examples.
 - Note: this word *rhema* is used of Charismatics to talk about God giving direct communication to individuals today. Any ministry or church with *Rhema* in the name is likely Charismatic in theology.
- The Son has purified the Jewish nation of sin.
 - This phrase is only used in a Jewish context.
 - The Hebrew nation was clearly told, from the beginning of the book of Hebrews, that Jesus Christ has completed the purification rites of the Jewish faith.
 - Note that KJV includes that He did this, "by Himself."
 - The purification of sins does not equate to the salvation of individuals (or of the nation).
 - To argue that purification of sins equates to salvation is to argue that purification of sins is an incomplete task, which is incompatible with the Bible.
 - The Jewish nation is no longer in need of a sacrificial system because Christ has provided the purification.
- The Son has sat down at the right hand of Majesty on high, awaiting the day the enemy will become the footstool for His feet.
 - This phrase has strong Jewish connections to the Messiah. See Psalm 110:1. In the early days of Pentecost the Jewish nation was given opportunity to receive her King. Failing to do so, the book of Hebrews stands as the last opportunity before her destruction and dispersion, which would last until the end of days, when she would be restored.