

The Trinity Delusion

An exposé of the doctrine of the Trinity

Hebrews 1:2

In these last days He has spoken to us in a Son, whom He appointed heir of all things, through whom also He made the universe.

The Trinitarian Claim

Trinitarians claim this passage means that Jesus was involved with the Genesis act of creation as either (1) the Creator or (2) the agent through which God created.

The Claim vs. The Facts

The facts show that the Hebrews writer is not referring to the Genesis act of creation but to God creating all things anew in the risen Christ.

The Problems with the Claim

1. The Creator does not need to inherit his own belongings

The passage says that the Son was appointed heir of all things. In verse 4, we are also told he inherited a better name than the angels. To claim this verse indicates Jesus is the Creator when it says he was appointed heir of all created things is to claim that the Creator needed to inherit his own belongings. It is absurd.

2. God made the AIONS through him.

The Greek word sometimes translated as "world" does not mean this earth or this globe or the universe. English readers are often misled by translations which suggest such a meaning. The Greek word is the plural form of the Greek word *aion* which in English is closely approximated by the word "age." The Greek word suggests just a bit more than our English word "age" (which only denotes time) and implies a time-space "reality." We do something similar when we use the word "era" which also refers to a time span. For example, "the Kennedy era" expresses the reality which occurred during the John F. Kennedy administration. The Greek word *aion* expresses a similar idea; it not only refers to an "age" in terms of a time span but also to the reality of life that exists during that age. Different ages can have different realities.

3. The Passage is about "these Last Days."

The writer has just informed his audience that he is referring to these last days in which God has spoken to us in a Son in contrast to the past days when God spoke to the Hebrews through the prophets.

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, **in these last days** has spoken to us in a Son.

4. The Passage is about **WHEN** the Son inherited all things

The writer then tells us that God appointed the Son to be the heir of all things. We can also be sure that he has Jesus' resurrection in mind because in verse 4 we are told Jesus became superior to the angels having "inherited a better name than them." Hence, Jesus was appointed heir of all things when he rose from the dead and sat down at the right hand of the Majesty on High. And this is precisely what the writer is affirming in chapter 2 where he explains that although Jesus was once lower than the angels, God has now crowned Jesus with glory and honor and placed him over all the works of His hands subjecting everything, including the angels, to Jesus.

in these last days has spoken to us in a Son whom He appointed **heir** of all things, through whom also He made the world..... having made purification of sins, he sat down at the right hand of the Majesty on high, having become as much superior to the angels, as **he has inherited** a better name than them.

Analysis of the Facts

The Greek word *aion* is not a word which refers to creation. It refers to an "age" and the reality of life which exists under the administration of Christ who sat down at the right hand of God which is what the writer is discussing. Angels, rulers, authorities, powers, thrones, and dominions are the authority structure of this ruling administration. The reason the writer uses this Greek word here is because he is about to discuss the authority of the risen Jesus in contrast to the angels who have now been subjected to him (1:4; 1 Peter 3:22).

Hebrews 1:2 refers to how God makes the *aions* through the risen Christ. Daniel prophesied that the Son of man would be given a Kingdom and he will reign to *aions* of the *aions* (Daniel 7:13-18). At Ephesians 1:21-23, we are told that God raised Jesus far above all rule and authority and power and dominion, and every named that is named, not only in this *aion* but in the *aion* to come (see Matt 12:32; Mark 10:30; Luke 18:30). In this way, the purpose of the *aions* are made known to these powers in the heavenlies (Ephesians 3:10-11). And we are also informed that God raised us up to be seated in the heavenlies with Christ so that in the *aions* to come we might know the riches of God's grace (Ephesians 2:7). And so for that reason, Paul gives God glory in the church in Jesus Christ unto the *aions* of the *aions* (Eph 3:21; see 2 Tim 4:10; Heb 13:21; 1 Peter 4:11; 1 Peter 5:11; 2 Peter 3:18; Rev 5:13; 11:15).

The Bible tells us that God will reign through Christ to the *aions* of the *aions*. So when we are told that God made the *aions* through the Son, this is what the Hebrew's writer has in mind. God placed all things under the Son's feet when he sat down at the right hand of the Majesty on High and Headed up all things in the risen Son (Eph 1:10). In this way, God established the *aions* of the *aions* through him because all things in the *aions* to come are Headed up in Christ (Eph 1:9-10).

Conclusion

The writer is referring to "these last days." When God raised Jesus from the dead and seated him at His right hand, He made him "Lord" (Acts 2:36) and placed all things under his feet. A new ruling administration and reality was established. And this is what the Greek word *aion* implies. With these ages of time, new realities come and go. So when the writer says God made the *aions* through the risen Son, he is referring to the new reality that will exist in the coming *aions*, the *aions* of the new creation in Christ Jesus our Lord. God did this when he seated Jesus at His right hand.

For it is not to angels God has subjected the world to come of which we are speaking.
Hebrews 2:2.

Last Revision/Update: December 23, 2017

These Last Days - Hebrews 1:1-2



HOME