

Hebrews 1:1-9 - Only an earthly resurrection or also a heavenly birth?

This Biblical description of Jesus' birth is specifically used as "proof," that only in the context of His birth and resurrection on earth, and not beforehand, did He have the status of a Son.

Upon a deeper study of this chapter we can find that it describes a heavenly birth as well as a resurrection on the earth.

- "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by **his Son**, whom he hath appointed heir of all things (Psalm 2:8), **by whom also he made the worlds**; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten** (γεννάω gennaó) **thee**? And again, I will be to him a Father, and he shall be to me a Son?" Hebrews 1:1-5

The word "begotten" in verse 5 *does not* mean resurrection, but rather literal birth, and in this case a heavenly birth, before the creation of the universe. The original Greek word does not allow any other alternative, and does not connote a resurrection:

γεννάω (gennaó): bear, beget, be born, bring forth, conceive, be delivered

The first five verses describe Jesus' life as the literal Son both before eternity as well as His resurrection. The Spirit of Prophecy clearly explains that these verses say that Jesus was always the Son, as well as that Jesus was always known as the Son, beginning from the patriarchs, such as Adam or Abraham, all the way down to the modern day, and not only His dwelling on earth as the Messiah!

- "The Scriptures clearly indicate the **relation between God and Christ**, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.**" Ellen White: Testimonies for the church, Vol. 8, p. 268.1-3, **1904**
- "It was the **Son** of God that gave to our **first parents** the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel." Ellen White: Patriarchs and Prophets, p. 366.1

In addition, we read in verse 2 that God the Father created the worlds through Jesus. Was our world only created just before His resurrection? Did Jesus created everything through or for His Father? We also read that Jesus by Himself purged our sins, which does not describe His resurrection, but rather his work of salvation and death.

If Jesus had in terms of the Trinity only "played the role" of the Son, then He wouldn't have had to be uplifted, for according to the doctrine of the Trinity, He had a fully divine nature which was merely accompanying the flesh and blood of His human body. The chapter about His nature on earth, Chapter 38, precisely describes this aspect.

Having an uplifted position does not automatically imply resurrection! Jesus received this uplifted position from His Father, but the Father Himself never received His position from the Son! Only the Father is above all and above everyone, and as such only He can give or determine anyone's position.

Jesus was made equal to the Father *by* the Father, when He was begotten with a Divine nature at His birth in heaven before the creation of the world. And the expression “He has been made equal” is passive voice, not active! Jesus did not beget Himself! Chronologically, the Bible continues the description of Jesus’ life with His resurrection:

- “And **again, when he bringeth in the *firstbegotten*** into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:6-9

“Again, when he bringeth in” is talking about resurrection. The Biblical description thus far was speaking only of His first birth in heaven. “Bringeth in again into the world” means that He came out of the Father again, receiving back His Divine nature and omnipresence which He laid aside before His coming to earth!

The Father’s proclamation that all the angels of God should worship Him meant that Jesus returned to heaven in every sense as God, and that the Father as such had accepted His sacrifice.

- “The dedication of the first-born had its origin in the earliest times. God had promised to give the ***First-born of heaven*** to save the sinner.” Ellen White: *Desire of Ages*, p. 51.1

Unfortunately, the verses which rightly speak about His resurrection in Acts 13:33 and Psalm 2:7 are misapplied to the entire first chapter of Hebrews, and not just from verse 6 and on.

But even if the whole chapter were only a description of His resurrection, that wouldn’t mean that Jesus was only the Son on earth, because we still have all the other evidences that clearly show that He had always been the Son, which of course includes His life and resurrection on earth.

The most recent teachings within the Trinity doctrine says that Jesus “resurrected Himself” from the tomb, which is nonsensical and blasphemous, because it denies His literal death for our sins. We clearly read that the Father Himself personally and in every sense both begat and resurrected (i.e. begat again) His Son.

No being can beget itself, not even in a limited sense, except in the New-Age teaching of reincarnation, which in this sense along with many other heretical teachings has crept into God’s church.

There is not a single quote by Ellen White which ties the first five verses of Hebrews chapter 1 to the resurrection, but rather as we have already read she explains it completely to the contrary - Jesus was the Son yet in heaven!

In the same way, if according to Romans 1:3 as a description of Jesus’ mission on earth we read that He was made of the seed of David, it would be a nonsensical to misapply it as “proof” that He was “only” the Son on the earth!

According to that “logic,” you could say after analyzing the biography of someone’s school years that they hadn’t finished a degree because the text only described them as going to university.