number belonged the Writer himself, compare ch. ii. 3) **in** (see above) His Son (literally, or rather, nearer the strict sense of  
the original, **in Him who was Son of God**.  
We now pass off into a description of  
the dignity, and person, and work, of  
this Son of God: which description ends  
in asserting and proving Him to be  
higher than angels, the loftiest of created  
beings) **whom He constituted** (not, *“hath  
constituted,”* or *“appointed :”* referring, as also does **made**, which follows,  
to the time, *“in the beginning,”*—the date  
of the eternal counsel of God) *heir* (“appropriately, after the mention of *Sonship*, comes *inheritance.”* Bengel. **That heir**  
is not equivalent to *“lord”* simply, is  
plain: the same expression could not have  
been used of the Father. It is in virtue of  
the Sonship of our Lord that the Father  
constituted Him heir of all things, before  
the worlds began. “In Him also,” says  
Delitzsch, “culminates the fulfilment of the  
promise given to the seed of Abraham,  
that he should be heir of the world.”  
See below. See for St. Paul’s use of the  
word and image, Gal. iv. 7) **of all things**  
(“that is, of the whole world.” Chrysostom. And we cannot give this a more  
limited sense, nor restrict it to this world ;  
especially as the subsequent portion of the  
chapter distinctly includes the angels in it.  
It is much disputed whether this heirship  
of Christ is to be conceived as belonging to  
Him essentially in his divine nature, or as  
accruing to Him from his work of redemption in the human nature. The Fathers,  
and the majority of the moderns, decide for  
the latter alternative. “The Lord Christ  
is the heir of all things,” says Theodoret,  
“not as God, but as man.” And so the  
Socinian and quasi-Socinian interpreters,  
arriving at the same view by another way,  
not believing the præ-existence of Christ.  
But it is plain that such an interpretation  
will not snit the requirements of the passage. For this humiliation of His, with its effects, first comes in at the end of  
ver. 3. All this, now adduced, is referable to his essential Being as Son of  
God; not merely in the Godhead before  
his Incarnation, but also in the Manhood after it, which no less formed a part of His  
“constitution” by the Father, thin His  
Godhead itself, So that the word *“constituted”* or *“appointed,”* as observed  
above, must be taken not as an appoint-  
ment in prospect of the Incarnation, but  
as an absolute appointment, coincident with  
the *“this day have I begotten Thee,”* belonging to the eternal Sonship of the Lord, though wrought out in full by his mediatorial work), **by whom** (by means of whom, as His acting Power and personal instrument : so Theophylact : “Since the Father is the cause of the Son, He is also of the  
things which were made by Him. The  
Father, who begat the Son their maker,  
seems to make them Himself”) **He also  
made** (*created*. The word brought into  
emphasis by **also** is not *the world*, but  
**made**. “He not only appointed the Son  
heir of all things, before the Creation;  
but He also *made* the worlds by Him.”  
Bengel) **the ages** (so literally; but the  
meaning of the term has been much disputed. ‘The main classes of interpreters  
are two. (1) Those who see in the word  
its ordinary meaning of *‘an age of time:’*  
(2) those who do not recognize such meaning, but suppose it to have been merged in that of *“the world,”* or *“the worlds.”* To  
(1) belong the Greek Fathers; and. some:  
others. On the other hand, (2) is the  
view of the majority of Commentators.  
It is explained and defended at length by  
Bleek, none of whose examples however  
seem to me to be void of the same ambiguity  
which characterizes the expression here.  
The Jews, it appears, came at length to  
designate by their phrase, “the present  
age,” not only the present age, but all  
things in and belonging to it—and so of  
the “future age” likewise. He therefore  
would regard **the ages** as strictly parallel  
with *“all things”* above, and would in-  
terpret, ‘Whom He has constituted lord,  
possessor and ruler over all, over the whole  
world, even as by Him He has made all, the  
universe,’ And nearly so Delitzsch, Ebrard,  
and Lünemann: these two latter adding  
however somewhat, inasmuch as they take  
it of all this state of things constituted in  
time and space. And this last view I