



[Hebrews 1:3](#)

(3) 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 at the right hand of the Majesty on high,
New King James Version

Sometimes we might be misled not to give [God](#) His due by failing to comprehend what this verse is saying. "Upholding" just does not give the impact of the Greek, giving us the impression of God as a sort of Atlas figure or as a watchmaker who wound His creation up and then walked away. *Wuest's Amplified New Testament* translates this word as "sustaining," indicating an ongoing operation. Sustaining not only gives the impression of support but also of continuous maintenance and providence. *The Amplified Bible* also catches the essence by adding "maintaining, guiding and propelling."

What this statement illustrates is the continuous, minute-by-minute, year-by-year, century-by-century, eon-upon-eon generation of the enormous, awesome, prodigious amounts of power necessary to keep His creation operating. The very stability of the creation speaks of His continuing involvement. He did not just create and walk away with everything operating according to impersonal law.

[Genesis 1:3](#) sets the pattern for the revelation of His governance: "Then God said, 'Let there be light;' and there was light." His sovereignty over the inanimate creation is stated very simply: He speaks and light appears. In verse 9, He speaks, and the waters are gathered into one place, revealing dry land. Since water seeks its own level, this passage indicates that God determined where He wanted the water to go, thus it shows Him shaping and managing His creation.

God says in [Genesis 6:17](#), "And behold, I Myself am bringing the flood waters on the earth, to destroy from under heaven all flesh in which is the breath of life; and everything that is on the earth shall die." The Flood was not a natural occurrence. In [Genesis 11:5-8](#), it was God who confused the languages and scattered the families of men over [all the earth](#), and the early chapters of Exodus clearly reveal God's involvement in the plagues

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on Egypt. In the latter example, God even actively supervises who receives the plague and how they are affected ([Exodus 9:22-26](#)).

[Exodus 10:21-23](#) confirms God's active involvement in the affairs of men and His use of the inanimate aspects of His creation to bring about His will:

Then the LORD said to [Moses](#), "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt." So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.

Thus the Bible clearly shows that God is now exercising His sovereignty over His creation and will continue to do so beyond the [return of Jesus Christ](#), even in the area of inanimate things like the weather and ground. Blessing or cursing is an act of His sovereignty conditioned to our response to Him. He is not merely passively paying attention and responding as He sees fit, but even more so initiating actions to bring His people to His desired end.

— John W. Ritenbaugh

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