

Hebrews

HEBREWS

- **Heb. 1:1-3**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in [the person of the] Son**, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high.”
- **Heb. 11:3**—“By faith we apprehend that **the worlds were framed by the word of God**, so that that which is seen did not take its origin from things which appear.”
- **Heb. 3:4**—“For every house is built by someone; but **he who has built all things is God.**”
- **Heb. 1:8, 10-12**—“But as to **the Son, Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And, **Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same**, and thy years shall not fail.”

That is:

God [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us *[with completeness and finality] in the person of the Son [the Son become flesh, the Son in manhood]*, whom he *[the personal God as such]* has established **heir of all things [and rightfully so, as He is the very Divine Creator of all things:] by whom [by the eternal Son, the Creator-Son] also he made the worlds [Gr. aiones, lit. "ages," meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God’s intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the hypostasis—the essential nature or being—of God]**, and **upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!]**, having made by himself the purification of sins, **set himself down** on the right hand of the greatness on high *[that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer]*.

By faith we apprehend that **the worlds [Gr. aiones, lit. "ages," meaning ‘the whole created universe of time and space’] were framed by the word of God**, so that that which is seen did not take its origin from things which appear.

For every house is built by someone; but **he [Christ, the Son] who has built all things is God [as demonstrated in Heb. 1]**.

But as to **the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And *[as to the Son, the Father says in Ps. 102:25-27]*, **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin]**, hast founded the earth, and works of **thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same [another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable]**, and thy years shall not fail.

Now compare the following:

“Thou art the Same, thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee.” (Neh. 9:6)

"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: ***I am Jehovah, the maker of all things; who ALONE*** stretched out the heavens, who did spread forth the earth ***BY MYSELF***." (Isa. 44:24)

"The God ***who has made the world and all things which are in it***, he, being Lord of heaven and earth, does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to Jehovah, let us shout for joy to **the rock of our salvation**; Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, and his hands formed the dry land. Come, let us worship and bow down; let us kneel before Jehovah our Maker.**" (Ps. 95:1-6)

"Ye are blessed of Jehovah, ***who made the heavens and the earth.***" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, who made the heavens and the earth, the sea and all that is therein**; who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land.**" (Jonah 1:9)

"Dost thou not know, hast thou not heard, that **the everlasting God, Jehovah, the Creator of the ends of the earth**, fainteth not nor tireth? There is no searching of his understanding." (Isa. 40:28)

"Alas, Lord Jehovah! Behold, ***thou hast made the heavens and the earth by thy great power and stretched-out arm***; there is nothing too hard for thee . . . ***thou, the great, the mighty God,—Jehovah of hosts is his name.***" (Jer. 32:17-18)

"Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

"For thus saith Jehovah ***who created the heavens, God himself who formed the earth and made it***, he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else.**" (Isa. 45:18)

"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . ***It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded.***" (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** hath laid the foundation of the earth, and ***my right hand*** hath spread abroad the heavens: I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold thy [Jehovah's] heavens, ***the work of thy fingers***, the moon and the stars which thou hast established." (Ps. 8:3)

"The heavens declare ***the glory of God***; and the expanse sheweth ***the work of his hands.***" (Ps. 19:1)

"The portion of Jacob is not like them; ***for it is he that hath formed all things***: and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name.***" (Jer. 51:19)

"In the beginning God ***created the heavens and the earth.***" (Gen. 1:1)

"In the beginning ***was the Word [not 'came into being' in the beginning, but ever 'was' in the beginning, and thus had no beginning], and the Word was with God [not 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two***

Persons of the Triune Godhead: God the Father and God the Holy Spirit], and the Word was God [not 'became,' but ever 'was' God, that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. He was in the beginning with God [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. All things [not merely some things, most things, or all things except one, but 'all things,' all creation] came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].” (John 1:1-3)

“Because by him [‘by,’ Gr. en, by the Son] were created all things [“En. Lit. ‘in him,’ in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}” (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created through him [‘through,’ Gr. dia, through the Son] and for him [‘for,’ Gr. eis, for the Son, for His glory as the ultimate end]. And [to be even more unmistakably clear and absolute] he is before all, and all things subsist together by him.” (Col. 1:16-17)

“Yet to us there is one God, the Father, of whom all things [not merely some things but ‘ALL things,’ all creation without exception], and we for him; and one Lord, Jesus Christ, by whom are all things [the very same ‘all things,’ not merely some things, or all things except one, but ‘ALL things,’ all creation], and we by him.” (1 Cor. 8:6)
 [Note: 1 Cor. 8:6 no more implies that the Father alone is God, to the exclusion of absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme Lord, to the exclusion of Divine Lordship from the Father and the Holy Spirit!]

“For it became him [God], for whom [‘for,’ Gr. dia (accusative case), for Him, for His glory as the ultimate end] are all things, and through whom [‘through,’ Gr. dia, (genitive case), through Him] are all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.” (Heb. 2:10)

“He was in the world, and the world had its being through him [the eternal Word, God the Son], and the world knew him not.” (John 1:11)

“Fear God and give him glory . . . worship him who has made the heaven and the earth and the sea and fountains of waters.” (Rev. 14:7)

“Thou art worthy, O our Lord and God, to receive glory and honour and power; for thou hast created all things, and for thy will they were, and they have been created.” (Rev. 4:11)

“And every creature [not every ‘other’ creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], heard I saying, To him that sits upon the throne, and to the Lamb [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] blessing, and honour, and glory, and might, forever and ever. And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] fell down and worshipped [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].” (Rev. 5:13-14)

Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things directly, solely, entirely Himself. Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). As the NT scriptures everywhere ascribe all creation to the Son, the Son must Himself be Jehovah God—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that Jehovah the Creator in Ps. 102:25-27 is none other

than **Jehovah the Son**. Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.

- † “I am Jehovah, that is my name; and *my glory will I not give to another.*” (Isa. 42:8)
- † “*For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.*” (Ps. 89:6, 8)
- † “And he said, Jehovah, God of Israel! *there is no God like thee*, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.” (1 Kings 8:23)
- † “*Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?*” (Exod. 15:11)
- † “*To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.*” (Isa. 46:5, 9)

- **Heb. 1:1-3**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in [the person of the] Son**, whom he has established heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and **upholding all things by the word of his power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high.”

That is, the eternal Son, the Creator-Son—even upon, and ever since, taking manhood into His Divine Person is:

Upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.

Compare:

“In whom [*In the Son of His love*] we have redemption, the forgiveness of sins; who is image of the invisible God [*that is, the Son in manhood uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses*], Firstborn of all creation [*not one “born first” or “first generated” or “created first,” but “Firstborn” as to the superlative dignity of the position of the Son in manhood, which = ‘the Highest, the Chief, the Preeminent One,’ in relation to all creation*]; **because** [*Why is this Man “Firstborn,” the Highest, Preeminent One in relation to all creation? Specifically and precisely because of the intrinsic glory of His Person as the Divine Creator, because by him were created all things [not merely some things, most things, or all things except one, but “the ALL things,” all creation; thus He is Creator not created!]*], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** [*again, not merely some things, most things, or all things except one, but “the ALL things”*] have been created **through him and for him** [*for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created all things (which is impossible) for himself—else, where would God and His glory be in all this?*]. And [*to be even more unmistakably clear and absolute*] **he is before all** [*He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but “IS” before all, being the Uncreated Creator*], **and all things subsist together by him.**” (Col. 1:14-17)

The Son is the “*upholder of all things*, and this not by an effort, as creatures sustain a burden, but by His Word, ‘*Upholding all things by the word of His power.*’ Heb. 1:3. What more sublime description of

Jehovah! . . . this Being, that upholds a million worlds with all their splendors by His powerful word? Is it a dependent creature [impossible!], or is it the only true God [Amen!]?” (Samuel Green [SG])

“He is Son as none else. He is Heir of the universe; and no wonder. For as He created the worlds, so He upholds all things by the word of His power. Yes, the very Man whom they crucified by the hand of lawless men, who was crucified through weakness! **At the moment He bowed His head and expired, He was sustaining all creation. It were absurd to think or say so, had He been only man; but He was God; and the dissolution of the tie between the outer and the inner man [between His human body and His human soul and spirit] in no way touched His almighty power.**” (William Kelly [WK])

“Though Son in manhood, subject to the Father’s will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father’s will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9).” (R.A. Huebner [RAH])

“Christ’s maintenance of the universe [in Heb. 1:3] presents His divine glory in a striking way. ‘By Him all things consist,’ as the apostle affirms in Col. 1. They were created by Him and for Him, and they subsist together in virtue of Him. This becomes all the more remarkable because He deigned for the deepest purposes to become true man. This, however, trenched not on His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one person of Christ. As He therefore brought all into being, so does He sustain all the universe, and ever did so.” (WK)

- **Heb. 1:1-3**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has **spoken to us in [the person of the] Son**, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance**, and upholding all things by the word of his **power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high.”

That is, the eternal Son, the Creator-Son, in His Divine Person in Manhood is intrinsically:

The effulgence of his glory [the radiance of God’s intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the hypostasis—the essential nature or being—of God], and upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.

“He is in the highest sense (as intrinsically there can be none other) a divine person no less than the Father, and the Holy Spirit. But He is specially **the displayer of Godhead**, as in power and providence so in goodness, and in grace even to the lost. Compare 2 Cor. 4:4 and Col. 1:15.” (WK)

“**Were He [Christ] not Man He would not be the image of the invisible God**; yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God [as explicitly explained in Col. 1].**” (W.T. Whybrow)

“Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God’s glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the [Triune] Godhead that has declared Him (see John 1:18).** . . . Christ is ‘the image of the invisible God.’ **He has presented God in full perfection; He is the truth objectively. He who has seen Him has**

seen the Father. He was always the Word, the One who made God manifest. The word 'image,' as has been remarked, is continually used in Scripture for representation." (WK)

"I am Jehovah, that is my name; and *my glory will I not give to another.*" (Isa. 42:8)

- **Heb. 1:1-3**—"**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us *in [the person of the] Son*, whom he has established heir of all things, *by whom also he made the worlds*; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power, having made by himself the purification of sins, set himself down on the right hand of the greatness on high."

That is:

God [*God as such, the (now fully revealed) Triune God*] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us [*with completeness and finality*] **in the person of the Son** [*the Son become flesh, the Son in manhood*], whom he [*the personal God as such*] has established heir of all things [*and rightfully so, as He is the very Divine Creator of all things:*] **by whom** [*by the eternal Son, the Creator-Son*] **also he made the worlds** [*Gr. aiones, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son*]; who being [*inherently being in His Divine Person in manhood; the God-Man being*] **the effulgence of his glory** [*the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display*] **and the expression of his substance** [*the exact expression and representation of the essential nature or being of God*], and **upholding all things by the word of his power** [*i.e., upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!*], having made by himself the purification of sins, set himself down on the right hand of the greatness on high [*that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer*].

"Witness to the Eternal Sonship is given in Hebrews 1 . . . (1) The eternity of the Sonship is shown by His creation of the worlds (Heb. 1:2). He made the worlds or *aions*, that is, all the time-phases and the space-phases of the universe (John 1:3; Col. 1:16). . . **(2) The eternity of the Sonship is involved in His inherent ability to reveal God (Heb. 1:3).** This ability is associated with His 'Being,' that is, His eternal continuous existence: being the effulgence of God's glory and the very impress or expression of God's substance or essential nature, as well as upholding the universe by the word of His power. These glories of the Son arise from His own proper nature, and are therefore associated with the eternity of His Being, and they cannot be restricted to His incarnate condition. In the Godhead the Son is the outshining of God's glory and the expression of His substance, as truly as in manhood. What stupendous import the apprehension of this truth adds to the words, 'God . . . has spoken to us in [the person of the] Son!' **(3) The eternity of the Sonship is taught by the fact that the Son is personally addressed as God and as Jehovah (Heb. 1:8-12).** These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity*. **The divine Name is not transferable:** 'I am Jehovah, that is My Name; and My glory will I not give to another' (Isa. 42:8)." (W.J. Hocking [WJH])

Now compare the following for the significance of His name and eternal relationship to the Father—that is, the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead:

"But as to **the Son** [*the Father says in Ps. 45:6*], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [*as to the Son, the Father says in Ps. 102:25-27*], **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning*

'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail." (Heb. 1:8, 10-12)

"Though he were Son [i.e., 'notwithstanding the fact that he was the Son,' and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead], he learned obedience from the things which he suffered [on earth as the God-Man]." (Heb. 5:8)

"For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [*Melchisedec*] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further 'interpreted' as being] **without father, without mother, without genealogy; having neither beginning of days nor end of life,** but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be] **assimilated to the Son of God, abides a priest continually [our Lord, in regard to His Manhood, did have 'mother,' 'genealogy,' 'beginning of days' and 'end of life,' but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus 'without father' too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent]."** (Heb. 7:1-3)

"And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him.** Then Jesus says to them, **Fear not;** go, bring word to my brethren that they go into Galilee, and there they shall see me. . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him:** but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.** Go therefore and make disciples of all the nations, baptising them to **the name [not 'Names,' but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit;** teaching them to observe all things whatsoever I have enjoined you. And behold behold, **I am with you all the days, until the completion of the age"** (Matt. 28:9-10, 16-20)

"But Jesus answered them, **My Father worketh hitherto and I [the Son] work.** For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God."** (John 5:17-18)

"That all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him." (John 5:23)

"I [the Son] and the Father are **one.** The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy,** and because thou, being a man, **makest thyself God.** Jesus answered them, Is it not written in your law, I said, 'Ye are gods'? If he called *them* 'gods' to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

"The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God."** (John 19:7)

"He that beholds me [the Son], beholds him [the Father] that sent me." (John 12:45)

"Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father;** and how sayest thou, Shew us the Father?" (John 14:9)

"I [the Son] came out from [Gr. para, from with] the Father and have come into the world [being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him]; again I leave the world and go to the Father." (John 16:28)

“And now glorify me, thou **Father, along with thyself, with the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation].**” (John 17:5)

“**Father, as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father’s love ever dwelt in complacent affection upon ‘the Son of His love.’]**.” (John 17:24)

“**Grace shall be with you, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father,** in truth and love.” (2 John 3)

“**That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the Word of life; (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life [the eternal Son], which was with the Father, and has been manifested to us).** . . . And we know that the Son of God has come, and has given us an understanding that we should know him that is true; and we are **in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**” (1 John 1:1-2, 5:20-21)

“Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world,** that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.” (1 John 4:9-10)

“**No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him.**” (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about ‘the eternal generation of the Son,’ ‘begotten before all worlds,’ eternal procession’ of either the Son or the Spirit, or *any thought of subordination within the Godhead.* The notion that when one rejects ‘eternal generation of the Son,’ therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about ‘only begotten Son.’” (RAH)

Note on “only-begotten” (Gr. *monogenes*): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son’s *underived, unacquired, unique, eternal relationship* with the Father. ***Monogenes* carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “*begotten*” as children of God through the new birth and given the place of sonship as “*sons of God.*” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb. 11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his **only-begotten {monogenes}**” (Heb. 11:17). “And he [God] said [to Abraham], **Take now thy son, thine only son, whom thou lovest, Isaac,** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham’s “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, *distinguishing Him thus from any other who might, in a subordinate sense, be son of God.* ‘The only-begotten Son, *which is in the bosom of the Father.*’ Observe: not which *was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (WK)

- **Heb. 1:1-5**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us *in [the person of the] Son*, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he *inherits a name more excellent than they.*** For to which of the angels said he ever, *Thou art my Son: this day have I begotten thee?* and again, I will be to him for father, and he shall be to me for son?”

That is, the eternal Son in Manhood, He who, upon becoming Incarnate, “was made [in His humanity] some little less than angels on account of the suffering of death” (Heb. 2:9), after completing, by Himself, the work of atonement on the Cross and *setting Himself down* in the place of supreme power *by virtue of His own inherent rights as a Divine Person and as Redeemer . . . a seat which is ‘in fact proper and possible to none but a Divine Person, yet is it also presented as the place suited to Him who had just made purification [expiation] of sins’* (WK)—*this One* became or took a place:

[as the Man in ascension glory] by so much better than the angels, as *[as measured by and compared to the fact that]* he inherits **a name [a glory, honor, renown]** more excellent than they [more excellent than what *they*—‘the angels’ in their entirety—are].

[This ‘name,’ glory, honor, renown, which the Son inherits is the infrangible testimony to His absolute deity as Jehovah God which is borne witness to abundantly in OT prophetic scriptures—a series of which the Holy Spirit proceeds to cite with infallible precision (almost entirely from the Book of Psalms) in verses 5-13 in connection with the Son’s Incarnation, ascension glory and coming Kingdom glory].

For to which of the angels [that is, to which *individual* among ‘the angels’ of God *in their entirety, who are thus again categorically distinguished (even ‘ALL’ angels, as in v. 6 and 14) from the Son who is obviously no created angel, no created being!*] said he ever [as in Ps. 2:7], *Thou art my Son [You ‘are,’ not ‘have become,’ My Son, the eternal Son]: this day have I begotten thee [in Manhood, i.e., refers to the day of the eternal Son’s Incarnation, when He became flesh via the virginal conception, and thus the Son in manhood: ‘The assumption of flesh in no way lowered His Sonship: Son of God eternally, He was still and no less Son of God when born of the Virgin’?]* and again [as in 1 Chron. 17:13], I will be to him for father, and he shall be to me for son [again, in reference to the Son *in manhood*]?

The “name”—i.e., the glory, honor, renown (cf. Phil. 2:9)—that the Son has “inherited” (Heb. 1:4) has no reference to anything “inherited” in His own eternal being in the timeless eternal past, but refers to that which He has inherited in time as **Incarnate (the eternal Son become flesh, the Son in manhood)**. That “name” (that glory . . . that honor . . . that renown) which He has inherited is more excellent than what the angels are by nature (infinitely *superior* to what the highest of angelic creatures are), **for that “name” proclaims His Divine Person as incarnate, the infinite glory of the incarnate eternal Son of the Father.**

“He takes everything from the Father’s hand, and is granted a Name which is absolutely supreme. In this passage [Phil. 2:9] ‘name’ is used, we judge, in the same way as it is used in Hebrews 1:4. No particular name is referred to, whether Lord, or Jesus, or Christ, or any other, but it refers rather to His fame or reputation. The once despised and rejected Jesus has such fame and renown that ultimately every created being will have to bow before Him and confess His Lordship. And when an assembled universe does Him homage, whether they do it with glad willingness or with grief under compulsion, all will be to the glory of God the Father.” (F.B. Hole [FBH])

“Let this mind be in you which was also in Christ Jesus [that is, the ‘lowliness of mind’ that was expressed in Him in His downward trek of love, from the infinite height of Godhead glory to lowest depths of the shame and sufferings of the cross]; who, subsisting [not ‘becoming’ or ‘taking,’ but already existing, and thus always existing] in the form [‘form’ having the same meaning as it does in verse 7 in relation to His human nature (‘form of a servant’), referring to the nature or essence] of God [not merely in the ‘form of spirit’ but the ‘form of God,’ i.e., the nature or essence of God, eternal and infinite, and every other attribute that distinguishes God as God—ever existing in the ‘form of God’], did not esteem it an object of rapine to be on an equality with God [that is, He did not consider His own intrinsic equality with God (literally, ‘the being equal with God’) as something to be snatched at or seized to His own advantage or enrichment]; but [to the contrary] emptied himself [or ‘voided Himself,’ abased Himself, completely ‘poured Himself out’ in infinite love, for the sake of the glory of the Triune Godhead and the salvation of lost man; i.e., ‘He took no account of Himself,’ took no account of His equality with God or His own interests at all. But how or in what way did He do so? In losing anything essential to His Person, inherent to His deity? No! The answer is:] in taking the form of a servant [‘in taking,’ not in subtracting or losing anything essential to His Person, inherent to His Divine glory (which is impossible); but, in infinite humility and condescension, ‘taking’ the ‘form of servant,’ taking the place and adding the nature or essence of a servant into His Person, never having thus been a ‘servant’ before this ‘taking’; which in turn was accomplished how? The answer is:], in being come [in ‘becoming’ or coming to be] in the likeness of men [‘likeness’ of men, because His manhood is positively holy (not sinful as other men, or even merely innocent as the unfallen Adam), and because He is more than man: He is God and Man in one undivided Person, Jehovah-Jesus]; and [moreover] having been found in figure as a man, humbled himself in becoming obedient [‘becoming obedient’ and therefore, as God, never having previously occupied a place of obedience] even unto death, and that the death of the cross [of the extremest shame and judgment of the cross, on which He endured the infinite wrath of God in atoning sufferings and death for our sins; and such a death, being the pinnacle of the obedience of the Second Man, the Last Adam—the God-Man—is in infinite contrast with death resulting from the disobedience of the first man, Adam, being disobedient unto death]. Wherefore also God highly exalted him, and granted him a name, that which is above EVERY name [not every ‘other’ name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME ‘Name,’ which here means ‘glory, honor, renown’ as in Heb. 1:4], that [as it is written in Isa. 45:23 of Jehovah] at the name of Jesus [‘in virtue of the name of Jesus, meaning: ‘Jehovah the Saviour’ (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus] every knee should bow, of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord [that He is supreme Lord: Jehovah, Jehovah-Jesus] to God the Father’s glory.” (Phil. 2:3-11)

“There is another word added here [in Heb. 1:4], the bearing of which is no less evident on Jewish minds. They thought much of angelic glory. The law they received as ordained by ministry of angels (Acts 7:50; Gal. 3:19). They were wont therefore to regard with awe and wonder those obedient messengers of God’s power, of which there can be no stronger proof than John’s temptation in Rev. 19, 22 [in falling down to worship the angel]. Hence the gravity of the further testimony to Christ’s glory here, ‘made so much better than the angels, as he hath inherited a name more excellent than they’.” (WK)

“It may be asked however, Why is the contrast with *angels* so elaborated and even carried on into the next chapter? What is the point of it? Well every Jew knew that angels played a very large part in connection with the giving of the law by Moses, though but little is said of them in Exodus. The words of Stephen, recorded in Acts 7:53 show this, as also the second verse of our second chapter [Heb. 2:2]. This display of angelic might gave a very powerful sanction to Moses and the law he brought them, in the minds of the people. And now there appears amongst men the Divine Spokesman, yet to them He is but Jesus of Nazareth, a humble and despised Man. There is no beauty about Him that they should desire Him or His words nor is there any display of angels to accredit Him. **It became therefore of the utmost importance to insist on the true [Divine] glory of His person as being immeasurably above all angels.** Had He been visibly attended by ten thousand times ten thousand, it would have added nothing to Him!” (FBH)

Here are some further helpful remarks along the same lines:

“We may easily understand that every soul truly born of God would and must break forth into thanksgiving to hear of a deeper glory than he had first perceived in Christ. We must not look on the Lord according to our experience, if there has been simplicity in the way God has brought us to the

perception of His glory; we must endeavour to put ourselves back, and consider the prejudices and difficulties of the Jew. **They had their own peculiar hindrances; and one of their greatest was the idea of a divine person becoming a man; for a man, to a Jew, was far below an angel.** Are there not many now, even professing Christians (to their shame be it spoken) who think somewhat similarly? Not every Christian knows that **a mere angel, as such, is but a servant [Heb. 1:7, 14; Ps. 103:21; 104:4];** not every Christian understands that man was made to rule. No doubt he is a servant, but not merely one so accomplishing orders, but having a given sphere, in which he was to rule as the image and glory of God: a thing never true of an angel—never was, and never can be. The Jews had not entered into this; no man ever did receive such a thought. The great mass of Christians now are totally ignorant of it. The time, the manner, **and the only way in which such a truth could be known, was in the person of Christ; for He became not an angel but a man.**

“But the very thing that to us is so simple, when we have laid hold of the astonishing place of man in the person of Christ—this was to them the difficulty. His being a man, they imagined, must lower Him necessarily below an angel. The apostle, therefore, has to prove that which to us is an evident matter of truth—of revelation from God—without argument at all. And this he proves from their own scriptures. ‘For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?’ [Heb. 1:5] Now it is true that angels are sometimes called ‘sons of God’ [collectively], but God never singles out one and says, ‘Thou art my Son.’ In a vague general way, He speaks of all men as being His sons. He speaks of the angels in a similar way, as being His sons. Adam was a son of God—apart, I mean, from the grace of God—as a mere creature of God into whose nostrils He breathed the breath of life. Adam was a son of God, angels were sons of God; but to which of the angels did God ever speak in such language as this? No, it was to a man; for He was thus speaking of the Lord as Messiah here below; and this is what gives the emphasis of the passage. It is not predicated of the Son as eternally such; there would be no wonder in this. None could be surprised, assuredly, that the Son of God, viewed in His own eternal being, should be greater than an angel. But that He, an infant on earth, looked at as the son of the Virgin, that He should be above all the angels in heaven—this was a wonder to the Jewish mind; and yet what had in their scriptures a plainer proof? It was not to an angel in heaven, but to the Babe at Bethlehem, that God had said, ‘Thou art my Son; this day have I begotten thee;’ and, again, ‘I will be to him a Father, and he shall be to me a Son’—words said historically of David’s son; but, as usual, looking onward to a greater than David, or [a greater than] his wise son [Solomon], who immediately succeeded him. Christ is the true and continual object of the inspiring Spirit. But next follows [in Heb. 1:6] a still more powerful proof of His glory: ‘And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.’ So far from any angel approaching the glory of the Lord Jesus, it is God Himself who commands that all the angels shall worship Him.” (WK)

This also has a most profound and blessed bearing on the position of heavenly believers *in Christ*:

“It is Christ who renders evident the ground of God’s counsel to raise from among men those destined to a place incomparably higher than that of angels. If the Son of God became man, it was at once intelligible, becoming, and necessary. And the redemption that is in Christ, and our consequent nearness of relationship into which grace brings the believer, *make plain our association with Him and our elevation above angels.* For they [angels] are not called but kept. Not sunk into moral ruin, they have no experience of the mercy that saves and unites with Christ. **Hence angels are never said to reign. They serve, instead of sitting on thrones.** We are to reign with Him, yet shall we serve then as we serve now, and all the better through grace, because, delivered from the lowest estate of guilt and evil, **we are objects of His ceaseless and infinite love, and shall share His glory as surely as we now rest on His grace.** Angels know not either extreme, as we do; but all we boast is through Him who became so much better than the angels as He hath an inheritance more excellent than they. It is the Messiah of whom we are hearing.” (WK)

Now back to Heb. 1:5 in particular . . .

"The first scripture quoted is from Psalm 2:7: 'My Son art thou: - I this day have begotten thee.' Never was such a word addressed to an angel. It applies only to Christ. But how? The apostle John loves to expatiate on His eternal Sonship. Again, elsewhere in the epistles of Paul He is often shown as Son of God in resurrection (Rom. 1:4, Rom. 8:29; Col. 1:18), as of course also when He returns from heaven (1 Thess. 1:10). How is He regarded here? As Son of God born in time [Ps. 2:7 is cited for Christ as Son of God *in this world*. 'This day have I begotten Thee' refers not to His eternal Sonship or the mistaken notion of 'eternal generation'; nor does it refer to His resurrection (see Acts 13:33-35

along with comments there). It is His birth in time as Messiah which is expressed]: so we see Him in Luke 1:32 and yet more definitely in verse 35. The assumption of flesh in no way lowered His Sonship: Son of God eternally, He was still and no less Son of God when born of the Virgin, as He is in resurrection and evermore in glory; He only, and in virtue of divine right acknowledged of God, and to Jesus solely by the word magnified above all Jehovah's name."

"Hence there is no need or even room for swerving from the simple yet grand truth that, as the Psalmist [in Ps. 2:7], so the apostle, in preaching at Antioch of Pisidia [in Acts 13:33] and here [in Heb. 1:5a] in writing to the Christian Jews, speaks of what Jehovah said of His [eternal] Son when born a man. It is therefore His birth in time: 'I this day have begotten thee.' But it is of all moment for the truth and His own personal dignity, to remember that His Sonship when incarnate as well as in resurrection is based on His eternal relationship as Son, the great theme of the apostle John, without which the other two could not have been."

"The next citation [Heb. 1:5b] appears to be from **1 Chron. 17:13** (2 Sam. 7, where the same words occur, being more historical): '*I will be to him a father, and he will be to me a son.*' **This is the assertion of the perfect and mutual affection that reigned between the Father and His Son, now a living man;** not what became an accomplished fact as in Psalm 2:7, and what should subsist when He was born of woman, 'Son of David, Son of Abraham' (Matt. 1:1)." (WK)

See also Heb. 1:1-3 above (along with the scripture references there) on the significance of His name and eternal relationship to the Father—that is, the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead.

- **Heb. 1:1-6**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us *in [the person of the] Son*, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he inherits a name more excellent than they**. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? **And again, when he brings in the Firstborn into the habitable world, he says, And let all God's angels worship him.**”

That is:

And again, when he [*the Father*] brings in the Firstborn into the habitable world [*the Lord Jesus Christ in His coming with power and great glory; “Firstborn” here is not the one “born first” or “first generated” or “created first,” but refers to the superlative dignity of the position of the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)], he says [in Ps. 97:7 as to the Son, ‘Jehovah’ the Son], **And let ALL God's angels** [no exceptions, ALL of God's angels in the universe, and as ALL of God's angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] **worship him** [the same exact worship which God's angels properly reject of themselves, as in Rev. 19:10 and 22:8-9, is here demanded of them to be rendered to **Jehovah the Son**, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].*

“The third [quotation from the OT] gives us the decree concerning Christ at the moment of His reintroduction into the world in power and glory; not His first coming, but His second. **We read the Psalm and the ‘Him’ is clearly Jehovah [97:1, 5]. We read Hebrews and the ‘Him’ is clearly Christ.** What does that teach us? [*That Jesus is Jehovah God Himself!*] Notice also that the term ‘gods’ may be used of any [collectively, not individually] who represent God, whether angels [collectively] as here [in Ps. 97:7], or men [collectively, as judges] as in Psalm 82:6, — the passage which the Lord Jesus quoted in John 10:34.” (FBH)

Angels are no more than His messengers and servants (Heb. 1:7, 14; Ps. 103:21; 104:4), whereas Christ is the object of worship—their worship. The apostle proves this, e.g., by quoting Ps. 97:7: “**And let all God's angels worship him.**” “This can only mean that He is [Jehovah] God. **It is idolatry to**

worship any but the true God. Yet God here commands that the Lord Jesus Christ should be worshiped [as Jehovah] by the angels." (William MacDonald)

Listen to Psalm 97 in its entirety:

- 1 **Jehovah reigneth: let the earth be glad, let the many isles rejoice.**
- 2 Clouds and darkness are round about **him**; righteousness and judgment are the foundation of **his** throne.
- 3 A fire goeth before **him**, and burneth up **his** adversaries round about.
- 4 **His** lightnings lightened the world: the earth saw, and trembled.
- 5 The mountains melted like wax at **the presence of Jehovah, at the presence of the Lord of the whole earth.**
- 6 The heavens declare **his** righteousness, and all the peoples see **his** glory.
- 7 **Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods [i.e., angels]. [This command for all angels to worship Jehovah, we are told by the Spirit of God in Heb. 1:6, is a directive to worship none other than Jehovah Jesus, Jehovah the Son!]**
- 8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of **thy** judgments, **O Jehovah.**
- 9 **For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods.**
- 10 Ye that love **Jehovah, hate evil: he** preserveth the souls of **his** saints, **he** delivereth them out of the hand of the wicked.
- 11 Light is sown for the righteous, and joy for the upright in heart.
- 12 Rejoice in **Jehovah, ye righteous; and give thanks in remembrance of his** holiness.

"The only angels that desire to have our homage are evil ones. The holy angels always refuse human worship, ascribing all worship to God. See, for instance, Revelation 19:10 and Revelation 22:9." (FBH)

Further compare these repeated occasions of our Lord Jesus' unhindered acceptance of the worship of Himself, including worship at the direction of both the Son and the Father:

"And behold, a leper came up to him and **worshipped him, saying, Lord, if thou wilt, thou art able to cleanse me.**" (Matt. 8:2)

"But Jesus immediately spoke to them, saying, **Take courage; it is I: be not afraid.** And Peter answering him said, **Lord, if it be thou, command me to come to thee upon the waters.** And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, **Lord, save me.** And immediately Jesus stretched out his hand and caught hold of him, and says to him, **O thou of little faith, why didst thou doubt?** And when they had gone up into the ship, the wind fell. But **those in the ship came and worshipped him, saying, Truly thou art Son of God.**" (Matt. 14:27-33)

"And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him.** Then Jesus says to them, **Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me. . . .** But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him:** but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.** Go therefore and make disciples of all the nations, baptising them to **the name of the Father, and of the Son, and of the Holy Spirit** And behold, **I am with you all the days, until the completion of the age"** (Matt. 28:9-10, 16-20)

"And he [the risen Lord Jesus] led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. **And they, having worshiped him,** returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." (Luke 24:50-53)

"Jesus heard that they had cast him out, and having found him, he said to him, **Thou, dost thou believe on the Son of God?** He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. **And**

he said, I believe, Lord: and he worshipped him. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind.” (John 9:35-39)

“Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God.** Jesus says to him, **Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.**” (John 20:27-29)

“For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God,** did not esteem it an object of rapine [*as something to be snatched at or seized to His own advantage or enrichment*] to be on an **equality with God;** but emptied himself, **in taking the form of a servant, in being come in the likeness of men;** and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above EVERY name** [*not every ‘other’ name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME ‘Name,’ which here means ‘glory, honor, renown’ as in Heb. 1:4,* **that** [*as it is written in Isa. 45:23 of Jehovah*] **at the name of Jesus** [*in virtue of the name of Jesus, meaning: ‘Jehovah the Saviour’ (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus*] **EVERY knee should bow,** of heavenly and earthly and infernal beings, **and EVERY tongue confess that Jesus Christ is Lord** [*supreme Lord: Jehovah, Jehovah-Jesus*] **to God the Father’s glory.**” (Phil. 2:5-11)

“And every creature [*not every ‘other’ creature, but EVERY creature, no exceptions . . . every created being*] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [*that is, ALL creation*], **heard I saying, To him that sits upon the throne, and to the Lamb** [*equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:*] **blessing, and honour, and glory, and might, forever and ever.** And [*additionally*] the four living creatures said, Amen; and the elders [*who are representative of the glorified Church in heaven, separately*] **fell down and worshipped** [*worshipped who? undeniably the Lamb, the God-Man, as well as God as such*].” (Rev. 5:13-14)

“That all may honour the Son, even as [*in the same exact way—not more, not less—but ‘even as’*] **they honour the Father** [*which certainly includes real worship*]. **He who honours not the Son, honours not the Father** who has sent him [*he who does not thus truly honour/worship the Son, does not truly honour/worship the Father either*].” (John 5:23)

“And no curse shall be any more [*in connection with the blessedness of the glorified Church, ‘the Bride, the Lamb’s wife,’ under the figure of the ‘holy city Jerusalem’*]; **and the throne of God and of the Lamb** shall be in it; and **his servants** [*the Lamb’s bondservants*] **shall serve him** [*Gr. latreuo, ‘serve in worship,’ shall serve the Lamb in worship, as in Matt. 4:10 below, which is to be rendered to God alone*], **and they shall see his face; and his name is on their foreheads** [*as we being manifestly His*]. [*It is and will be our boast to be His bondservants, both now and in our glorified, eternal state, which means that Jesus Christ, the Lamb, is thus our supreme Lord/Master in sovereign love, to whom belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart in worship*].” (Rev. 22:3-4)

“Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, and says to him, All these things will I **give thee if, falling down, thou wilt worship me.** Then says Jesus to him, **Get thee away, Satan, for it is written, Thou shalt worship to the Lord thy God, and him alone shalt thou serve** [*Gr. latreuo, ‘serve in worship,’ Him alone shalt thou serve in worship*].” (Matt. 4:8-10)

“And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**” (1 John 5:20-21)

“I am Jehovah, that is my name; and my glory will I not give to another.” (Isa. 42:8)

"To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me." (Isa. 46:5, 9)

"It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ." (SG)

"Coordination of the Son with the Father is most prominent [in the Scriptures]; so much so, that we are told one cannot have the Father who denies the Son . . . **And this is what gives highest glory to God the Father. Do we want to honor the Father? It is only to be done by giving equal honor to the Son.** So, in the scene in glory, when the "Lamb as it had been slain" is presented, all heaven—yea, all creation— unites in ascribing the identical honor and glory to Him as to the Father. And so will it be throughout eternity . . . **Giving Christ the place which Scripture gives Him, so far from derogating from the Father's glory, and lessening our worship of Him, does but set us at liberty in the Father's presence . . . We would most earnestly press upon beloved brethren the immense importance of this subject. We are custodians, down here, of our Lord's honor. We are bearing the ark through the wilderness.**" (F.W. Grant [FWG])

Now contrast this necessity of the worship of the Son, and His unhindered acceptance of such worship, with the swift and complete rejection, by both men and angels, of worship of anyone other than the living God, the Creator of the heavens and the earth:

"And when Peter was now coming in, Cornelius met him, and falling down **worshipped him. But Peter made him rise, saying, Rise up: I myself also am a man.**" (Acts 10:25-26)

"And on a set day, clothed in royal apparel and sitting on the elevated seat of honor, Herod made a public oration to them. **And the people cried out [to Herod], A god's voice and not a man's. And immediately an angel of the Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.**" (Acts 12:21-23)

"And the crowds seeing what Paul did, lifted up their voices in Lycaonian, saying, The gods are come down to us in the likeness of men. And they called Barnabas Zeus, and Paul Hermes, because he took the lead in speaking. And the priest of the Zeus that was before the city, having brought bulls and garlands unto the gates would have sacrificed with the crowds. **But when the apostles Barnabas and Paul heard of it, they rent their garments, and sprang out unto the crowd, crying out, and saying, Men, why do ye these things? We also are men of like affections with you,** preaching to you that ye should turn from these vain things **unto the living God, Who made the heaven and the earth, and the sea and all things in them.**" (Acts 14:11-15)

"And I saw **another angel** flying in mid-heaven, having the everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, **saying with a loud voice, Fear God and give him glory,** for the hour of his judgment has come; and **worship him who has made the heaven and the earth and the sea and fountains of waters.**" (Rev. 14:6-7)

"And ***I fell before his [the angel's] feet to worship him.*** And he says to me, **See thou do it not. I am thy fellow-bondman,** and the fellow-bondman of thy brethren who have the testimony of Jesus. **Worship God.** For the spirit of prophecy is the testimony of Jesus." (Rev. 19:10)

"And I, John, was he who heard and saw these things. And when I heard and saw, ***I fell down to worship before the feet of the angel*** who shewed me these things. And he says to me, **See thou do it not. I am thy fellow-bondman,** and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. **Worship God.**" (Rev. 22:8-9)

See also Heb. 13:20-21 below (along with the scripture references there) on the worship of Jesus Christ in doxological praise—which, moreover, is identical to that rendered to God the Father (e.g., Phil. 4:20).

- **Heb. 1:1-8, 10-12**—“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in [the person of the] Son**, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power**, having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he inherits a name more excellent than they**. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? **And again, when he brings in the Firstborn into the habitable world, he says, And let all God's angels worship him**. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; **but as to the Son, Thy throne, O God, forever and ever, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same**, and thy years shall not fail.”

That is:

And again, when he **[the Father]** brings in **the Firstborn** into the habitable world **[the Lord Jesus Christ in His coming with power and great glory; “Firstborn” here is not the one “born first” or “first generated” or “created first,” but refers to the superlative dignity of the position of the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)], he says [in Ps. 97:7 as to the Son, ‘Jehovah’ the Son], And let ALL God's angels [no exceptions, ALL of God's angels in the universe, and as ALL of God's angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] **worship him** [the same exact worship which God's angels properly reject of themselves, as in Rev. 19:10 and 22:8-9, is here demanded of them to be rendered to **Jehovah the Son**]. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; **but as to the Son** [the Father says in Ps. 45:6], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And **[as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin], hast founded the earth, and works of thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed **changeable**], and thy years shall not fail.**

With respect to His acquired title as “Firstborn,” far from suggesting the blasphemous notion that the Lord Jesus is the first created being, He, **the Son in manhood**, is here declared to be **“the Firstborn”—the Supreme, Preeminent One in relation to all creation—precisely because of the intrinsic Divine glory of His Person as the very Creator Himself, the I AM, Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, the Uncaused First Cause, the Source from which all creation, including time itself, begins and derives its existence—and as such this very One, the eternal Son become flesh, is Heir of all creation.**

Compare the usage of “firstborn” in the following passages, *which have nothing at all to do with priority in reference to time/origin, but strictly in reference to position, place, dignity*:

“And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son, my firstborn.**” (Ex. 4:22) *[Israel was Jehovah's son, Jehovah's firstborn, as a nation, as a people—His special, covenantal earthy people, positionally, “whose is the adoption” (Rom. 9:4)—which allotted place they will yet be fitted to fulfill, by grace through faith/repentance in a coming day (see, e.g., Jer. 31:9 below). This obviously has nothing to do with priority of time/origin. Israel was not the first nation/people to come into existence!]*

“*[In a coming day]* They shall come with weeping *[in repentance]*, and with supplications will I *[Jehovah]* lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; **for I will be a father to Israel, and Ephraim is my firstborn.**” (Jer. 31:9)

“And as to me [*Jehovah*], **I will make him *firstborn, the highest of the kings of the earth.*” (Ps. 89:27)**

[David, as a type of Christ, was firstborn in the sense of having the position or place as highest of the kings of the earth. This obviously has nothing to do with priority of time/origin. David was not the first king ever; he was not the first king of Israel; and he was not even the first son of Jesse.]

“But ye have come to mount Zion; and to the city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; **and to the assembly of the *firstborn ones who are registered in heaven*** [*notice that the entire Church is composed of individual, heavenly ‘firstborn ones’! by virtue of their association with the Firstborn, Preeminent One]; and to God, judge of all; and to the spirits of just men made perfect; and to Jesus, mediator of a new covenant; and to the blood of sprinkling, speaking better than Abel.” (Heb. 12:22-24)*

*[‘The assembly of the firstborn ones’: “This heavenly company . . . is the church of God . . . And those who compose it are here characterised: (1) in relation to Him who was carefully shown us in Heb. 1 to be **the Firstborn, the established Heir of all things**; (2) in relation by grace to our proper and destined sphere of glory, heaven, and not earth where Israel as such rightly look for their blessedness and triumph under Messiah’s reign. Those who are holy brethren, partakers of a heavenly calling, being children, are heirs also, heirs of God and Christ’s joint-heirs. **He is Firstborn, alone in personal right and result of His work; but they are also firstborn truly though of divine grace.**” (WK)]*

“Because whom he [*God the Father*] has foreknown, he has also predestinated to be conformed to the image of **his Son, so that he should be the firstborn** [*the Chief, Preeminent one*] **among many brethren.**” (Rom. 8:29)

[These ‘brethren’ are the heirs, the assembly of the ‘firstborn ones’ (Heb. 12:23), among whom Christ is the ‘Firstborn’ in necessary, intrinsic preeminence.]

“In whom [*In the Son of His love*] we have redemption, the forgiveness of sins [**according to the infinite value and glory of His Divine Person**]; who is image of the invisible God [*that is, the Son in manhood uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses*], Firstborn of all creation [*not one “born first” or “first generated” or “created first,” but “Firstborn” as to the superlative dignity of the position of the Son in manhood, which = ‘the Highest, the Chief, the Preeminent One,’ in relation to all creation; **because** [Why is this Man “Firstborn,” the Highest, Preeminent One in relation to all creation? Specifically and precisely **because** of the intrinsic glory of His Person as the Divine Creator, **because** by him were created all things [not merely some things, most things, or all things except one, but “**the ALL things**,” all creation; thus He is Creator not created!], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** [again, not merely some things, most things, or all things except one, but “**the ALL things**”] have been created **through him and for him** [for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created **all things** (which is impossible) for himself—else, where would God and His glory be in all this?]. **And** [to be even more unmistakably clear and absolute] **he is before all** [He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but “IS” before all, being the Uncreated Creator], and **all things** subsist together **by him.**” (Col. 1:14-17)*

“And he [*the Son of His love*] is the head of the body, the assembly; **who is the beginning, firstborn from among the dead, that he might have the first place in all things.**” (Col. 1:18)

[He is the “beginning” in relation to the Body, the Church, as the Head thereof on resurrection ground; and not only that, but additionally He is “firstborn”—Chief, Preeminent One—in that very sphere of resurrection, so as to have the first place in all things (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work! Thus “firstborn” in Colossians again obviously has nothing to do with any notions of being “born first” or “first generated” or “created first”!]

“And from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood.” (Rev. 1:5)
[Again: “He is first in rank of all who will rise from the dead. ‘First-born’ is the expression of supremacy, of pre-eminent dignity, and not one of time or of chronological sequence . . . No

matter when, where, or how Christ entered the world, He would necessarily take the first place in virtue of what He is.” (Walter Scott)]

“He never took the creature place until He became a man, and then must needs be the first-born. [‘Here, as elsewhere (Ps. 89:27), the title of first-born is taken in the sense of dignity rather than of mere priority in time.’ ‘It is a question of rank, not of date.’] Even if He had been the last-born literally [as Man], He must still be the first-born; for it has nothing to do with the epoch of His advent, but with His *intrinsic dignity*. All others were but the children of the fallen man Adam, and could in no sense be the first-born. He was as truly man as they, but with a wholly peculiar glory. What makes it most manifest is, that He is here [in Col. 1] declared to be first-born of all creation, ‘*for by Him were all things created.*’ This makes the ground perfectly plain. **He was first-born of all creation, because He who entered the sphere of human creaturehood was the Creator, and therefore must necessarily be the first-born. This is the plain and sure meaning of the passage, in the strongest way confirming the deity of Christ . . . There is no scripture which assumes His dignity more than this.” (WK)**

“ ‘First-born’ does not necessarily speak of priority in time, but in *dignity* . . . because of the privileges attaching to birthright [*which, in cases of literal sons, could be forfeited by someone literally born first and transferred to someone else, thus making the latter ‘firstborn’ in dignity and privileges apart from anything having to do with priority in time/origin; cf. 1 Chron. 5:1-2*]. Thus God says to Pharaoh (**Ex. 4:22**), ‘Israel is My son, even *My first-born*,’ and in **Jeremiah (31:9)**, ‘I am a Father to Israel, and Ephraim is *My first-born*,’ thus also of David, the type of Christ (**Ps. 89:27**), ‘I will make him *My firstborn*, higher than the kings of the earth,’ So also Christians are ‘the Church of the *first-born ones*, whose names are written in heaven’ (**Heb. 12:23**), in contrast to Israel, God’s first-born upon earth, and the ‘spirits of just men made perfect’ — Old Testament saints.” (FWG)

“The word ‘firstborn’ in Colossians 1:15 [as well as in Heb. 1:6] refers to **positional priority** not **temporal priority**. See Exodus 4:22 where Israel is called God’s ‘firstborn.’ Israel was not the first nation that God brought into existence, but positionally as God’s chosen and privileged nation Israel was supreme. In Psalm 89:27 King David is placed as **firstborn**, but **David was actually the last-born son of Jesse!** The term obviously was not used to denote chronological order. Thus the term is used in Colossians 1:15 to express Christ’s priority to and preeminence over creation. He outranks every created thing because He is the Creator! There is a Greek word which means **first created (protoktistos)** but Paul did not use this word of Christ [and is *never* used of Christ *anywhere* in Scripture!].” (George Zeller)

“First, then, He is said [in Col. 1] to be the image of the invisible God. Then we have His human place, in which He was first-born; **because, being God, it could not be otherwise. [‘It was because of His being a Divine Person that He could be said to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all.’]** In Hebrews, He is said to be constituted heir of all things, as the [Incarnate] Son of God.” (WK)

- **Heb. 1:8-12—“But as to the Son, Thy throne, O God, is forever and ever, and a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. **And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same**, and thy years shall not fail.”**

That is:

But as to **the Son** [*addressing the Son in manhood, the Father says in Ps. 45:6-7*], **Thy throne, O God, is forever and ever** [*His throne, as God, is necessarily everlasting, ‘forever and ever’*], and a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God [*The Father thus addresses the Son, the Messiah King, as being both very God by nature and as being very Man by nature (as His God, i.e., ‘Thy God’)—for He is both God and Man in one glorious Person, whom the Father*] has anointed thee with oil of gladness above thy companions. **And [again, addressing the Son in manhood, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to**

begin], hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable*], and thy years shall not fail. [*Thus is the Incarnate Son very God and very Man in one blessed Person, the God-Man, Jehovah-Messiah*]

Notwithstanding what some might foolishly claim, it is absolutely absurd to translate *ho thronos sou ho theos* (or the Hebrew equivalent) as **“God is thy throne”** (as if to suggest that the Father is the Son’s throne), rather than as *“Thy throne, O God”* [*lit. ‘the throne yours O God’*] (which is a crystal clear address by the Father to the Son as to the Son’s absolute Godhood). Not only would it be absurd (and completely foreign to scripture) to have God be a “throne” to anyone (even metaphorically)—to have anyone occupy God as his throne—but it would also entail, ironically, the idea of the Son being actually *greater than* the Father, rather than the truth of the Son being *co-equal* with the Father in the Triune Godhead. For, confessedly, the person occupying a “throne” is intrinsically greater than the throne itself. Thus, to say *“God is thy throne”*—i.e., that God the Father *is the throne of* the Son—is to say that God the Father *is inferior to* God the Son, which is an error equally bad and destructive as that which denies the Their true co-equality. Thus that which proves too much proves nothing at all, except its own disproof!

“The eternity of the Sonship is taught by the fact that the Son is personally addressed as God and as Jehovah (Heb. 1:8-12). These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity*. The divine Name is not transferable: ‘I am Jehovah, that is My Name; and My glory will I not give to another’ (Isa. 42:8).” (WJH)

“The quotation from Psalm 45 was most distinct and conclusive. No Jew then, if now, could doubt that the psalm refers throughout to the Messiah introducing and maintaining His kingdom on earth in association with the godly Jewish remnant. Christ is seen as King, not Head of the church (though godly Jews are now anointed as His partners, before He appears in His royal glory). **But the one object for which it is cited is to prove that God recognises the Messiah as God.** It is not men only nor angels, nor Jews nor Gentiles. It is ‘God,’ the divine title, not of special earthly relationship, but of essential nature in contrast with the creature. What an answer to reproach and rejection! It might be supposed impossible to find any ascription beyond this in honour of Christ; but it is not so: the next witness [in Heb. 1:10-12] exceeds. Here is another and higher testimony to the Son from the fourth book of Psalms (Ps. 102:25-27).” (WK)

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very “God,”** as in Heb. 1:8 (and note that these are only *a few examples* setting forth His absolute Deity; they do not include, e.g., **all of those many NT scriptures** wherein He is shown to be *equal and one* with the Father in the unity of the divine nature, or *“Lord”* in the unmistakable and inescapable sense of *“Jehovah”* or declared to be the Self-Existent, Ever Existing One, the *“I AM”*; nor do they include **all of those many OT scriptures** which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah* (Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc., etc.):

“In the beginning was the Word [not ‘came into being’ in the beginning, but ever ‘was’ in the beginning, and thus had no beginning], and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].” (John 1:1-3)

“Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God.** Jesus says to him, **Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.**” (John 20:27-29)

“And she shall bring forth a son, and thou shalt call **his name Jesus, for he himself shall save his people** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, **‘God with us.’**” (Matt. 1:21-23)

“Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, **as according to flesh, is the Christ who is [literally, ‘the one being’] over all God blessed for ever. Amen.**” (Rom. 9:4-5)

“For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine *[as something to be snatched at or seized to His own advantage or enrichment]* to be on an **equality with God**; but emptied himself, **in taking the form of a servant**, in being come in the likeness of men; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord [that He is supreme Lord: Jehovah, Jehovah-Jesus]** to God the Father's glory.” (Phil. 2:5-11)

“Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ**; who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.” (Tit. 2:13-14)

“For every house is built by someone; but **he [Christ, the Son] who has built all things is God [as demonstrated in Heb. 1].**” (Heb. 3:4)

“Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ.**” (2 Pet. 1:1)

“Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God, which he has purchased [or ‘acquired for Himself] with his own blood.**” (Acts 20:28)

“But if I delay, in order that thou mayest know how one ought to conduct oneself in **God's house**, which is **the assembly of the living God**, the pillar and base of the truth. And confessedly the mystery of piety is great: **God [or, ‘Who,’ ‘He who,’ the relative pronoun contextually referring back to none other than God (referred to twice: ‘God,’ the ‘living God’) in the Person of God the Son, who] has been manifested in flesh**, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory.” (1 Tim. 3:15-16)

“**And the life has been manifested**, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us . . .** And we know that **the Son of God has come**, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**” (1 John 1:2; 5:20-21)

“**For unto us a child is born, unto us a Son is given**; and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, Mighty God****, **Father of eternity [or, ‘Father of the age,’ of the coming age, the Millennial Kingdom age], Prince of Peace.** Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this.” (Isa. 9:6-7)
*[**‘Mighty God,’ as in Isa. 10:21; 42:13; Jer. 32:18; Neh. 9:32; Deut. 10:17—a Divine Title of Jehovah: El Gibbor, God the Mighty, the Hebrew word Gibbor (‘Mighty’) meaning Masterful Hero, Warrior, Champion; and is thus distinct from and in no sense a comparative to the selfsame Jehovah’s other Divine Title: El Shaddai, God the Almighty, the Hebrew word Shaddai (‘Almighty’) meaning All-Powerful, All-Sufficient—which Divine Title intrinsically belongs likewise to the*

Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).]

[And in John 10:33 we have the Lord's enemies themselves seen as rightly understanding His claim to be very God:] "I [*the Son*] and the Father are ONE [*'We are one,' one in nature or essence*]. The Jews therefore [*understanding full well the import of Jesus' declarations*] again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and **because thou, being a man, makest thyself God.**" (John 10:30-33)

- **Heb. 1:8, 10-12**—**"But as to the Son, Thy throne, O God, is forever and ever,** and a sceptre of uprightness is the sceptre of thy kingdom. . . . **And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same**, and thy years shall not fail."

That is:

But as to the Son [*addressing the Son in manhood, the Father says in Ps. 45:6*], **Thy throne, O God, is forever and ever** [*His throne, as God, is necessarily everlasting, 'forever and ever'*], and a sceptre of uprightness is the sceptre of thy kingdom. . . . **And** [*again, addressing the Son in manhood, the Father says in Ps. 102:25-27*], **Thou in the beginning, Lord** [*Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin*], **hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable*], and thy years shall not fail. [*Thus is the Incarnate Son very God and very Man in one blessed Person, the God-Man, Jehovah-Messiah*]

Let us hear WJH once again:

"The eternity of the Sonship is taught by the fact that *the Son is personally addressed as God and as Jehovah* (Heb. 1:8-12). These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity*. **The divine Name is not transferable:** 'I am Jehovah, that is My Name; and My glory will I not give to another' (Isa. 42:8)."

Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things directly, solely, entirely Himself. Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, the Son must Himself be Jehovah God—as is explicitly stated, e.g., in our present passage (Heb. 1:10-12), where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*.** (See Heb. 1:1-3 above, along with the scripture references there.)

"*Lord*," while not occurring in the Hebrew of Ps. 102:25, does occur in the Greek translation of the OT (the LXX), and is infallibly recorded in the Greek New Testament by the Spirit of God in Heb. 1:10. The Greek "*Lord*" here expresses that which is **undeniably implicit** in the Psalm, being equivalent to, and **necessarily** referring, **contextually and doctrinally**, to none other than *Jehovah*.

"The quotation in Heb. 1 from this Psalm seems to give it this structure and character [namely, that 102:12-22 and 25-28 are God's answer to the Suffering Messiah, the Man of Sorrows]; for it tells us that v. 25-27 *is the language of God to the Son*, and this leads us to conclude that v. 12-22 is the same." (J.G. Bellett)

Listen to Psalm 102 in its entirety:

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before Jehovah.

1 **Jehovah**, hear my prayer, and let my cry come unto **thee**.

2 Hide not **thy** face from me: in the day of my trouble, incline **thine** ear unto me; in the day I call, answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as a firebrand.

4 My heart is smitten and withered like grass; yea, I have forgotten to eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my flesh.

6 I am become like the pelican of the wilderness, I am as an owl in desolate places;

7 I watch, and am like a sparrow alone upon the housetop.

8 Mine enemies reproach me all the day; they that are mad against me swear by me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of **thine** indignation and **thy** wrath; for **thou** hast lifted me up, and cast me down.

11 My days are like a lengthened-out shadow, and I, I am withered like grass.

12 But thou, Jehovah, abidest for ever [see also v. 26], and **thy** memorial from generation to generation.

13 **Thou** wilt rise up, **thou** wilt have mercy upon Zion: for it is the time to be gracious to her, for the set time is come.

14 For **thy** servants take pleasure in her stones, and favour her dust.

15 And the nations shall fear the name of **Jehovah**, and all the kings of the earth **thy** glory.

16 When **Jehovah** shall build up Zion, **he** will appear in **his** glory.

17 **He** will regard the prayer of the destitute one, and not despise their prayer.

18 This shall be written for the generation to come; and a people that shall be created shall praise **Jah**:

19 For **he** hath looked down from the height of **his** sanctuary; from the heavens hath **Jehovah** beheld the earth,

20 To hear the groaning of the prisoner, to loose those that are appointed to die;

21 That the name of **Jehovah** may be declared in Zion, and **his** praise in Jerusalem,

22 When the peoples shall be gathered together, and the kingdoms, to serve **Jehovah**.

23 **He** weakened my strength in the way, **he** shortened my days.

24 I said, My **God**, take me not away in the midst of my days! ... **Thy** years are from generation to generation.

25 Of old hast thou [thou who? Thou Jehovah!] founded the earth, and the heavens are the work of thy hands:

26 They shall perish, but thou continuest [see also v. 12]; **and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed.**

27 But thou art the Same, and thy years shall have no end.

28 The children of **thy** servants shall abide, and their seed shall be established before **thee**.

“This psalm is ‘A prayer of the afflicted one when he is overwhelmed, and before Jehovah poureth out his complaint.’ It is as full of interest, as of moment incalculable. **The Epistle to the Hebrews (Heb. 1:10-12) quotes it to prove that the O.T. regards Christ the Son of God as Jehovah, Ps. 45 having just been alleged in proof of His Godhead [Heb. 1:8], and in both psalms by the God of Israel Himself. Yet it is Messiah's depth of humiliation which gives occasion to this expression of His divine glory.** Out of that depth the Son contrasts His own wasting away in trouble with the permanence of Jehovah, with the certainty of Zion's rise from ruin, and the fulfilment of hope in the glorious morrow, when the peoples shall be no longer rebellious but gathered together to serve Jehovah. **But when Messiah renews His cry of sorrow, the Father declares that the holy Sufferer is no less than Himself, Jehovah the Creator, Who will change the creature as of old He made it, and is destined yet to have the sons of His servants abiding, and their seed established before Him. The comment of inspiration [in Heb. 1:10-12] is as wondrous as the Psalm: none but the Holy Spirit could have given either; and both are worthy of Him to whom they testify.**” (WK)

“It might be supposed impossible to find any ascription beyond this in honour of Christ [i.e., Heb. 1:8 which cites Ps. 45:7 to prove that God recognises the Messiah as God]; but it is not so: the next witness [in Heb. 1:10-12] exceeds. Here is another and higher testimony to the Son from the fourth book of Psalms (Ps. 102:25-27): ‘And, thou in the beginning, Lord, didst found the earth, and the

heavens are works of thy hands. They shall perish, but thou continuest; and they all shall grow old as a garment; and as a vesture shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail' (verses 10-12). The 'And' [at the opening of verse 10] simply connects this fresh quotation with the former as said to the Son. But the divine title differs. **It is the name which every Jew owns as incommunicable and supreme.** 'God' *may* be used subordinately in peculiar circumstances of those who [collectively, not individually] represent His authority as kings or judges. Compare Ex. 21, 22; Psalm 82. [Though, be it noted, such a usage or sense is never the case with *the singular Theos* ('God') in the New Testament.]. **But Jehovah, in the LXX., translated 'LORD' as here used, is never applied otherwise than to God in the highest sense, and this in special or covenant character of relationship with Israel as the Everlasting and Immutable. It ['Lord'] is therefore anarthrous [without the article].**

"The force of this application of the closing words in the psalm is immense. It is Jehovah's answer to the prayer of the afflicted, the humbled, cast off, and suffering Messiah, and especially to His petition in verse 24. **No language can more thoroughly show Him man** when overwhelmed and pouring out complaint before Jehovah, yet the Holy One of God, so born and so sustained under unparalleled temptations in unbroken dependence and obedience. . . [In] verses 23, 24, He spreads before Jehovah His own strength weakened and His days shortened, and begs not to be taken away in the midst of them, while owning that Jehovah's years are throughout all generations. **Thereon follows the glorious answer to the self-emptied and suffering Son: 'Of old didst thou lay the foundation,' etc. 'They shall be changed, but thou art the same,' etc.**

"It is Jehovah from above who thus answers Jehovah below in the midst of His entire submission to sorrow and humiliation 'crucified in weakness.' Jehovah will arise and build up Zion; and when He does, He will appear in His glory; but Zion shall not be without her humbled and afflicted Messiah, whatever the weakness He bowed under for the glory of God and the deliverance of His people; **for the Son is as truly Jehovah as the Father. 'Hear, O Israel, Jehovah thy Elohim is one Jehovah.'** Such is the meaning of Psalm 102, as interpreted by one no less inspired than he who wrote the Psalm. Without Heb. 1 we might not have found it out; with it we at once see that no other interpretation gives adequate meaning to the Psalm. **But what a proof of Christ's supreme deity, and this grounded on His possession of the ineffable Name from Him Who has it confessedly! The divine glory of Christ is the answer to all appearances and every dilemma.**

"If it be argued that the word 'Lord' (κύριε) in the LXX. has no counterpart in the Hebrew, the answer is that **the truth meant in no way depends on the insertion of that word, but on the attributes of creative and judicial glory, as well as divine unchangeableness in His changing all creation ascribed to the Messiah by Jehovah. He was man, and crushed to the uttermost, as must be if He made good the errand of grace on which He came—righteously vindicating God in the face of sin and delivering the people on whom lay indignation and wrath; and this He did in suffering weakness, not in power, **but He is owned in that suffering as ever the same, the Eternal: not only as having an everlasting kingdom, but as the One who was and who is and who is to come, the Ancient of days albeit Son of man, as John testifies in Rev. 1. We may compare also Dan. 7:13, 22, where the Son of Man, who came to the Ancient of Days, is Himself also identified with the Ancient of Days. So careful is scripture while exhibiting His manhood to mention His deity.**" (WK)**

And with respect to the additional **Divine title** of Jehovah-Jesus as He who is **"the Same"** (Heb. 1:12), compare for example:

"See now that I, I am HE, And there is no god with me; I kill, and I make alive; I wound, and I heal, And there is none that delivereth out of my hand." (Deut. 32:39)

"Thou art the Same, thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee. Thou art the Same, Jehovah Elohim, who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." (Neh. 9:6-7)

"Jesus Christ is the Same yesterday, and today, and forever." (Heb. 13:8)

On Deut. 32:39 and the expression **"HE"** (in the phrase **"I am HE"**), J.N. Darby (JND) notes its blessed meaning as signifying:

“ ***The Same***, ‘the self-existent one.’ This expression becomes virtually a name of God: see 2 Sam. 7:28; 2 Kings 19:15; 1 Chron. 17:26; 2 Chron. 20:6; Neh. 9:6, 7; Ps. 44:4; **102:27**; Isa. 37:16; 41:4; 43:10, 13; 46:4; 48:12; 51:9, 10; 52:6; Jer. 5:12; 14:22; **Heb. 1:12; 13:8.**”

Likewise, e.g., on Ps. 102:27 and the expression “***The Same***,” he observes again:

“ **Lit. ‘Thou He,’ a name of God, ‘The [self-]existing One, who does not change:’** see Deut. 32:39 [and the cross-references provided there].”

Finally, on Heb. 1:12, JND writes that “***The Same***” means:

“ **‘The existing one who does not change.’ Every creature is changeable. A divine title.** See Deut. 32:39.”

For: “I Jehovah change not.” (Mal. 3:6a); “Thou art the Same, thou alone, Jehovah.” (Neh. 9:6a)

In fact, see the scores of passages of OT scripture which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah*: Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc., etc.

- **Heb. 1:13-14**—“But as to which of the angels said he ever, ***Sit at my right hand*** until I put thine enemies as footstool of thy feet? **Are they not all ministering spirits**, sent out for service on account of those who shall inherit salvation?”

That is:

But as to which of the angels [that is, to which *individual* among ‘the angels’ of God *in their entirety*, who are categorically distinguished (even ‘ALL’ angels as in the next verse (14) and verse 6, and also verses 4, 5 and 7) from the Son who is obviously no created angel, no created being!] said he ever [*said the Father ever, as He does, in Ps. 110:1, in addressing the Son in manhood, upon His ascension*], ***Sit at my right hand*** [*the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person*] until I put thine enemies as footstool of thy feet? **Are they not all ministering spirits** [*‘ALL’ angels are but ministering servants*], sent out for service on account of those who shall inherit salvation?

For in His Person Christ is ***both*** God and Man! He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. While Christ, since His ascension, is now seated *at the right hand of the Father, on the throne of God, as the glorified Man*, He would not be able to be thus seated **without Himself being God** — having Godhood and manhood indissolubly and unfathomably united in His one glorious Person — *seated in the place of supreme power, a seat which is “in fact proper and possible to none but a Divine Person”* (WK).

“**God** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us ***in [the person of the] Son***, whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power**, having made by himself the purification of sins, ***set himself down on the right hand of the greatness [or Majesty] on high*** [*that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer*].” (Heb. 1:1-3)

“Now a chief point in connection with the things said is: **We have such a high priest who sat down on the right hand of the throne of the greatness [or Majesty] in the heavens.**” (Heb. 8:1)

“**Looking steadfastly on Jesus** the leader and completer of faith: who, in view of the joy lying before him, endured the cross, having despised the shame, and ***is set down at the right hand of the throne of God.***” (Heb. 12:2)

“But **he**, having offered one sacrifice for sins, **sat down in perpetuity at the right hand of God, waiting from henceforth until his enemies be set for the footstool of his feet.**” (Heb. 10:12)

Compare:

“**Jehovah said unto my [David's] Lord, Sit at my [Jehovah's] right hand,** until I put thine enemies as footstool of thy feet.” (Ps. 110:1)

“And she *[the woman symbolically representing Israel who is seen according to God's purpose for her, 12:1]* brought forth a male son *[the Christ]*, who shall shepherd all the nations with an iron rod; and her child *[jumping over His earthly life, death and resurrection]* was **caught up to God and to His throne.**” (Rev. 12:5)

“I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it; And now glorify me, thou **Father, along with thyself [as the risen Man on high], with the glory which I [the Son] had along with thee [along with the Father] before the world was [i.e., in eternity past, before the beginning of time/creation, and thus Uncreated glory, glory that always was, one and the same Divine glory that the Father eternally had and the Son eternally had along with each other equally in the Triune Godhead].**” (John 17:4-5)

“And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does **David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand** until I put thine enemies under thy feet? **If therefore David call him Lord, how is he his son?** And no one was able to answer him a word, nor did any one dare from that day to question him any more.” (Matt. 22:41-46)

“Behold, I *[Jesus]* come quickly, and my reward with me, to render to every one as his work shall be. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End. . . . I Jesus** have sent mine angel to testify these things to you in the assemblies. **I am the root [the Source] and offspring of David,** the bright and morning star.” (Rev. 22:12-13, 16)

“Paul, **bondman of Jesus Christ**, a called apostle, separated to God's *[God the Father's]* glad tidings, (which he had before promised by his prophets in holy writings,) **concerning his Son [God the Son, the Son in His eternal Godhood] (come of David's seed according to flesh [as to His human nature, that is, the Son took manhood into union with Godhood in His Person], marked out Son of God in power [His Divine, Eternal Sonship was then displayed in resurrection power], according to the Spirit of holiness [according to God the Holy Spirit], by resurrection of the dead) Jesus Christ our Lord.**” (Rom. 1:1-4)

“Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, **as according to flesh [as to His human nature], is the Christ who is over all God [literally, 'the one being over all God'] blessed for ever. Amen.**” (Rom. 9:4-5)

“For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our ONLY Master and Lord Jesus Christ.**” (Jude 4)

“Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

“**No angel was ever invited as He is to sit on that throne [of God]. Indeed, though the saints are to sit with Christ on His [earthly kingdom] throne in the age of His display, no angel will ever be. Angels were made to serve, not to reign; they never did, nor will.** Dominion was given to Adam, the type of Him that was to come. God ever had the Kingdom in view from the foundation of the world. Of this kingdom Christ is the destined King. But as He will have in His grace the changed

saints to reign with Him, so also He will have saints unchanged set on His right hand and despisers on His left, when He sits on His throne of glory and judges all the nations according to their treatment of His messengers (His brethren) to be sent forth just before He appears again.

“Never will the church sit where Christ sits now [on the throne of God], nor any member of it, even apostle or prophet. It is peculiar to God Who calls Christ there: because Christ is also God and Jehovah (as we have seen no less than He who sent Him), Christ sits there. During the Apocalyptic period, judgments from God fall successively and with increasing intensity on guilty man, especially in Christendom; and at length, when His enemies are set a footstool [Ps. 110:1], Christ personally appears to tread them down. Then when in association with His ancient people, Jehovah sends the rod of His strength out of Zion, and Christ rules in the midst of His foes [Ps. 110:2]. But such no longer are the Jews, who once constrained the Gentiles to crucify Him; they offer themselves willingly in the day of His power. He will have then the dew of His youth, the generation to come [Ps. 110:3]. ‘Instead of thy fathers shall be thy children.’ Men corrupt themselves more and more, whatever they vaunt of progress. Nevertheless under Christ there will surely be the best wine for the earth kept till then. And then will the blessedness be shown of Jehovah’s oath about the great Melchizedek; for though Christ is so now as to order, only then will it be exercised [Ps. 110:4]. He will bring out the bread and the wine for the victors in all their meaning, blessing man on the part of God most high, and blessing God on man’s part. For indeed will it be the good age, and every one and thing in its due place, which He only can accomplish. No doubt that day will open with wrath, as we know it will close with judgment when time melts into eternity.

“But then again the aim of the Spirit is not to open out the coming glory for the earth [in the Epistle to the Hebrews], but **to demonstrate the singular dignity proper to Christ at God’s right hand in contrast with angels who at best are all ministering spirits** sent forth on service for those that are to inherit salvation. *Higher than this they never rise.* **Christ might and did become David’s Son; but He was also David’s Lord, as our Lord Himself put the case to the Jews, and unanswerably, because their lips were held fast in unbelief. But faith here answers at once. He was God equally with the Father. Where else then should He sit but at God’s right hand?** Surely none the less because man or Israel would have none of Him. The first of Israel’s royal line [David], the father (after a long succession then to come) of Him whose is that kingdom everlasting, though yet awaiting it, **owns his Son by the strangest reversal of nature as his Lord: a thing unaccountable, unless He were God, the Root as well as Offspring of David.** The holy angels are sustained of the Lord. It is ours to know salvation, whether as now seen complete in Christ (as in Eph. 2, etc.) or as completed in us at His coming and therefore future (as here and elsewhere).” (WK)

- **Heb. 3:1-6**—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, **Jesus**, who is faithful to him that has constituted him, as Moses also in all his house. For he has been counted worthy of greater glory than Moses, by how much he that has built the house has more honour than it. For every house is built by some one; but **he who has built all things is God.** And **Moses** indeed was faithful **in** all his house, **as a ministering servant**, for a testimony of the things to be spoken after; **but Christ, as Son over his house**, whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.”

That is:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, **Jesus**, who is faithful to him [God the Father] that has constituted him, as Moses also in all his house [God’s house, which for Moses was Israel in connection with Tabernacle in the wilderness, while for Jesus, as we see next, it is the entire universe: ‘all things’]. For he [Jesus] has been counted worthy of greater glory than Moses, by how much he [Jesus] that has built the house has more honour than it [the house itself]. For every house is built by some one; but **he [Jesus] who has built all things [as set forth irrefutably in Chapter 1] is God.** And **Moses** indeed was faithful **in** all his house [God’s house], **as a ministering servant [Num. 12:7]**, for a testimony of the things to be spoken after; **but Christ, as Son over [not as ministering servant in] his house [thus is Christ’s Divine Sonship placed in clear and essential contrast to servanthood]**, whose house are we [we, the heavenly people of God are His house, His building in which He dwells], if indeed we hold fast the boldness and the boast of hope firm to the end.

“ ‘Christ Jesus, faithful to him that appointed him, as also Moses was faithful in all his house.’ The house is the place where God dwells; and there is another thing here—the Head of the house administering it [i.e., Jesus, the eternal Son in Manhood, the God-Man].”

“In contrast with the lawgiver, who had only the place of servant in the house which pertains to God, Jesus is counted worthy of a glory so much the greater, for He is the One to whom the house belongs; He is appointed over His house, and He occupies that place as Son. He Himself rules His own house that He has built. And more than this, this Son is God Himself: ‘he that buildeth all things is God.’ ” (JND)

“He [Jesus] was the Divine Builder of all, Son over God's house, Moses being but a ministering servant, though faithful.”

“The allusion [in verses 3-4] is evident to the argument and the proofs of Heb. 1. Jesus, whatever office He may fill, is God. He sheds glory on the position He takes, though assuredly the way in which He administers each office redounds to the glory of Him that appointed Him. It is interesting to see that the axiom of the fourth verse is the morally irresistible argument from design, which has been more or less ably applied by those who have written on the evidence of creation to its Creator. . . [A]s in Heb. 1 and 2 we have seen the universe in relation to Christ, so it is here. God [the Triune God] formed it all, but Christ created it as the Divine Person active in the work, for He is God no less than the Father, and set over the house *not as servant* like Moses but as *Son*, and this in the closer sense of the house wherein He dwells, besides the broader one of the universe which He established.” (WK)

See also [Heb. 1:1-3 above \(along with the scripture references there\)](#) on the fact that Christ is Jehovah the Creator, as well as on the significance of *His name and eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead.*

➤ **Heb. 5:8**—“***Though he were Son***, he learned **obedience** from the things which he suffered.”

That is:

Though he were Son [i.e., ‘*notwithstanding the fact that he was the Son,*’ and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead], **he learned obedience** [not, ‘*learned to obey,*’ but ‘*learned obedience*’ by experience] from the things which he suffered [on earth as the God-Man].

“But the plain fact which quickly appears and characterises his [Adam’s] ruin is his disobedience. He *disobeyed unto death*; the grand contrast of which is the Second man, the Last Adam, who became *obedient unto death*. **Yet in His eternal being, in His proper position, in His inalienable personal dignity, the Son was a divine person, and, as such, had nothing to do with obedience. For this very reason it is said in Heb. 5:8, that He learned obedience from (or, by) the things which He suffered.** He did not know what it was to obey till He came down to be man. **He knew perfectly well what it was for others, for every creature; but He was no creature but Creator. Nevertheless, having become man, He loyally undertook the duties of man; and the very first duty of man is to obey God.**” (WK)

“Being in the form of God, He emptied Himself, taking the form of a bondman. **Of His own will, He divested Himself of His prerogatives as God, *choosing not to command as God but to obey as a servant. All the inherent rights of deity are His inalienably* [as the Divine Son]; *obedience, however, is a function not of deity, but of one who takes the place of submission to the will of another.* Being God, and being come in man's likeness, Christ Jesus undertook the place of servitude. ‘**Though He were Son, He learned obedience from the things which He suffered**’ (Heb. 5:8). Yet He, ‘according to flesh, is the Christ, Who is over all, God blessed for ever. Amen.’ (Rom. 9:5).” (WJH)**

“Now, the transcendent glory of the obedience of Christ which He carried as far as death, even the death of the cross, lies in the fact that **being the Eternal Son He deigned to enter into that relationship of submission for the glory of God. Being Son in the Godhead and exempt from all obligations and conditions of servitude, He became the Servant of God, of Jehovah.** To this

end, He ‘emptied Himself, taking a bondman’s form, taking His place in [the] likeness of men’ (Phil. 2: 7). But while the Holy Spirit in Philippians describes graphically how **One ‘in the form of God,’ a Divine Person, took the ‘form of a servant,’** or bondsman, **we nowhere in scripture read that He took ‘the form of a Son,’** though scripture witnesses that in His incarnation He was still the Son, but not Child. To the place of subjection, the Blessed One ‘descended,’ for He chose to become the Righteous Servant of Jehovah, but **all scripture is silent as to His becoming the Son. Being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him. ‘Though He were Son, He learned obedience from the things which He suffered’ (Heb. 5:8).** His obedience was more than the obedience of a Servant; it was the obedience of the Son—an obedience, moreover, which He learned in the school of suffering.”

“The teaching of scripture concerning our Lord is that He, the Son, at His incarnation came into the place of subjection or obedience. It was in that place of relationship that He ‘learned’ to submit to the will of Him Who had sent Him. ‘Though He were Son, yet learned He obedience from the things which He suffered’ (Heb. 5:8). The personal dignities and glories of Him Who is the Son and Who assumed the conditions of subjection and suffering are previously unfolded in the same Epistle (**Heb. 1**). **He Who is there shown to be God and Jehovah as well as Son learned obedience from the things which He suffered. Does not the essential glory of His Person magnify His obedience beyond all comparison and elevate His submission to an unexampled excellence? Subjection was foreign to the nature of the Eternal Son, yet He learned obedience when incarnate. The absurdity of the assertion that subjection is denoted by the word, Son, is seen at once when applied to this passage [Heb. 5:8], substituting those words [‘in subjection’] for the word ‘Son.’ The statement of the Messianic glory is converted into a mere platitude by this change: ‘Though He were in subjection, yet learned He obedience from the things which He suffered.’** How commonplace! The one who is subject must obey. **The emphatic force of ‘though,’ which means ‘notwithstanding the fact that,’** is lost. The glory of the obedient Son is departed from the passage!

“This gratuitous suggestion is a real dishonour done to the Lord in the circumstances of His humiliation. If [His] sonship ‘denotes subjection,’ as they say, then obedience is the normal duty of the Son, and if He does the things commanded Him, He is not worthy even to be thanked (Luke 17:9). If His obedience cost Him suffering, does not every good soldier endure hardness (2 Tim. 2:3)? **By this faulty interpretation of Sonship as applied to our Lord, the true significance of Heb. 5:8 is perverted, and the glory of the obedience of the Son is reduced to the level of the faithfulness of a servant. The subjection described in this text was exceptional and unequalled because it was found in One Who obeyed, ‘though He were Son.’ His personal status exempted Him from all obligation to be subject, yet He obeyed. Of His own voluntary will,** He undertook the position and responsibilities of a bond-servant. The Son becoming subject was **a glorified excellence unparalleled in the history of creation,** and this excellence the Holy Spirit delineates and magnifies, especially in the Gospel of Mark and in the Epistle to the Hebrews.”

“It was Christ’s eternal Sonship that imparted the incomparable character to His service on earth. In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, ‘though He were Son, He learned obedience from the things which He suffered.’ In the lowly place of subjection which He assumed, the Son chose to receive commandments from the Father and to be obedient to them with infinite dispatch and infinite delight. What obedience could match this in kind or in degree?” (WJH)

See also, e.g., **Heb. 1:1-3 (along with the scripture references there)** on the significance of **His name and eternal relationship to the Father—that is, the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead.**

- **Heb. 7:1-3**—“For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first being interpreted is King of righteousness, and then also King of Salem, which is King of peace; **without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated to the Son of God, abides a priest continually.**”

That is:

For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [*Melchisedec*] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [*who is further 'interpreted' as being*] **without father, without mother, without genealogy; having neither beginning of days nor end of life,** but [*that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be*] **assimilated to the Son of God, abides a priest continually.**

“In the Old Testament story Melchizedec is introduced abruptly; no genealogy is given, no mention is made of his birth, his death, nor of the number of his years, no hint is given of another arising to succeed him in his priestly office. This is the more remarkable inasmuch as Genesis is exactly the book which does furnish us with just those details in regard to the other striking characters that pass across its pages. Why then were these details omitted as regards Melchizedec? Just that he might be a more accurate type of the Son of God.” (FBH)

Our Lord, in regard to His Manhood, **did** have ‘*mother,*’ ‘*genealogy,*’ ‘*beginning of days*’ and ‘*end of life,*’ **but absolutely not so** in regard to His deity as **the eternal Son of God**, who as such has neither beginning nor end, being Himself **the Eternal Life** in His Person, who in this sense was thus ‘*without father*’ too, *i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent.*

“How could ‘Without father, without mother, without descent, having neither beginning of days, nor end of life’ apply to our Lord’s Manhood in this world? *Father* here is the idea of derivation But, was He without **mother** as to His Manhood? Was He without **beginning of days** when in this world? Yea, was He **without end of life** in so far as His responsible life in this world was concerned? Even in resurrection He is not without beginning of days, though thank God He is now a Man in the power of endless life [7:16]. *As a Man then, ‘born in this world’ . . . He had Father [‘this day have I begotten Thee’]; mother; beginning of days and end of life.* Transfer these statements from His Manhood to His [Divine] Person as Son, and every difficulty is removed. **The Eternal Son was ever without an ancestry, without a beginning and without an end. It is such a Person as this who is a Priest for ever in the power of an endless life. Take note it is the Person and not so much the Priesthood which is brought before us in this verse [Heb. 7:3].**” (G. Davison)

“It is the Son who fills this office [this high priestly office] according to all the glory of His Person.”

See also, e.g., **Heb. 1:1-3 (along with the scripture references there)** on the significance of *His name and eternal relationship to the Father—that is, the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead.*

- **Heb. 12:1-2**—“Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us, **looking stedfastly on Jesus** the leader and completer of faith: who, in view of the joy lying before him, endured the cross, having despised the shame, and ***is set down at the right hand of the throne of God.***”

That is:

Looking stedfastly [*It means, looking away from other things and fixing the eye exclusively on one*](JND)] **on Jesus** [*in Divine and heavenly glory, who, as become Man, and in His entire path here below, is*] the leader and completer of faith: who, in view of the joy lying before him, endured

the cross, having despised the shame, and ***is set down at the right hand of the throne of God*** [*the Son in manhood is now seated in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer].*

Here, as elsewhere in the Epistle to the Hebrews, and throughout the Scriptures, where the special focus turns to the perfect humanity of our Saviour, that which is true of Him in Manhood is ***inseparable*** from His absolute eternal Godhood. For Christ is never (impossibly) viewed in Scripture as man ***separate or detached from*** what He is in His own Person as God or Jehovah. Christ in Manhood is ever recognized to be Divine. He is a divine-human Person, fully God and fully man in one blessed Person, the God-Man.

“In His path, in His testimony . . . the light shone full and unrefracted. . . Yet never had been, never can there be again, such depths and such comprehensiveness of trial, apart from that which it was His alone to bear, in His suffering once for sins. to effect everlasting redemption.”

“It is in vain to trust our moral power. We must look away, from every one and every thing without or within, to Him who is as mighty to deliver as He graciously waits on our need. Power is not in the first man but in the Second.” (WK)

“He comes before us now as the Leader and Perfecter of faith, having run the whole course of it here without any wavering or the least deviation. . . . *Of His [Divine, Eternal] Sonship we have been taught (i.). Of the excellency and greatness of His person we have been reminded (i., ii.). Of His official position as Apostle and High Priest we have read (iii., iv.). Of His death too we have learnt (ix., x.). Now we are again called to remember His life on earth in humiliation.*” (CES)

“The One who was the perfect exemplification of faith is set before us as our goal, and as the Object commanding our faith. In this we have an immense advantage over all the worthies mentioned in Hebrews 11, for they lived in a day when no such Object could be known. We have noticed that faith is the eye, or the telescope, of the soul; that it is faith that sees. Well, here faith looks to Jesus. If He fills the vision of our souls we shall find in Him the motive energy that we need for the running of the race.” (FBH)

“Thus in running the race set before us, it is ‘looking unto Jesus.’ Looking *off* unto Him — for that is the force of the word. Looking off first from the weights and the sin, — on to Jesus; for that which gives power to discard the weights is to catch the eye of the One on high. We will then insensibly drop everything that is not consistent with the perfect will of that blessed Master. . . We have had a whole chapter of witnesses [Heb. 11], from Abel onward. We can look at them and thank God for them; but in the race we are to look away even from them. We are not so much to think of Abel, as of the sacrifice he brought; not of Abraham and his circumstances, but of the living God in whom he trusted; not of Moses and the Egypt which he gave up, but rather of Christ and the power of His riches to detach from the world. In other words, we are not to be entirely occupied by any of the examples of faith, whether past or present, but to look off from them all unto Him who is the Leader and the Perfecter of faith. The word Author is the same as in the second chapter — the ‘Captain’ of our salvation. It is the Prince, the Master, the One who has completed His course and perfectly exemplified what faith is. . . It is not merely that Christ is the Chief one who has walked in this path of faith, but He is the *source* of power for His people. He is the Captain leading His people; and He gives them power to follow. He is the Originator of the life of faith, not merely in our souls, but in our walk also.” (Samuel Ridout [SR])

Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—have men’s hearts motivated wholly by His Person . . . have men’s hearts directed and attached exclusively to Himself?

Now further compare:

“But we all, looking on the glory of the Lord [Jesus], with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.” (2 Cor. 3:18)

“For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised.***” (2 Cor. 5:14-15)

“Who art thou that judgest the servant of another? **to his own Master** he stands or falls. And he shall be made to stand; for **the Lord** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it to the Lord**. And he that eats, **eats to the Lord, for he gives God thanks**; and he that does not eat, **it is to the Lord he does not eat, and gives God thanks**. For none of us lives to himself, and none dies to himself. **For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die**: both if we should live then, and if we should die, **we are the Lord's. For to this end Christ has died and lived again**, that he might rule over both dead and living.” (Rom. 14:4-9)

“And everything, whatever ye may do in word or in deed, **do all things in the name of the Lord Jesus**, giving thanks to God the Father by him.” (Col. 3:17)

“I am crucified with Christ, and no longer live, I, **but Christ lives in me; but in that I now live in flesh, I live by faith, the faith of [the faith whose object consists of] the Son of God**, who has loved me and given himself for me.” (Gal. 2:20)

“**For to me to live [is] Christ**, and to die gain.” (Phil. 1:21)

“CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him” [*as He needs be to every believer*]. (G.C. Willis)

“**Thus He who is the source of life is also the object of life to the Christian**; and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory**.” (WK)

“They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live**. In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ**. Such at least is the Divine purpose and intention for us.” (FBH)

Keeping also in mind that:

“**Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.**” (Jer. 17:5, 7)

[“A curse is {thus} pronounced on *trusting in man, or in any one but Jehovah.*” (JND)]

“**Taste and see that Jehovah is good: blessed is the man that trusteth in him!**” (Ps. 34:8)

“**It is better to trust in Jehovah than to put confidence in man.**” (Ps. 118:8)

“**Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies.**” (Ps. 40:4)

“**Jehovah of hosts, blessed is the man that confideth in thee!**” (Ps. 84:12)

“**Put not confidence in nobles, in a son of man, in whom there is no salvation.**” (Ps. 146:3)

“**Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. Blessed are all who have their trust in him.**” (Ps. 2:12)

“**For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and do not trust in flesh.**” (Phil. 3:3)

“I am Jehovah, that is my name; and **my glory will I not give to another.**” (Isa. 42:8)

“**Children, keep yourselves from idols.**” (1 John 5:21)

Again we say: Who but One who is *Jehovah God in Person* may rightfully have men's hearts motivated wholly by His Person . . . have men's hearts directed and attached exclusively to Himself?

"It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ." (SG)

- **Heb. 12:25-26**—"See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from **him who does so from heaven: whose voice then shook the earth**; but now **he** has promised, saying, Yet once **will I shake** not only the earth, but also the heaven."

That is:

See that ye refuse not him that speaks [*i.e., the Son*]. For if those did not escape who had refused him [*Moses*] who uttered the oracles on earth, much more we who turn away from **him who does so from heaven** [*i.e., the Son who speaks from heaven, the God-Man in ascension glory*]: **whose voice then shook the earth** [*whose voice then shook the earth? It was none other than Jehovah's voice—which is here identified with the voice of the Son who now speaks from heaven!—thus it was the voice of Jehovah the Son who then shook the earth!*]; but now **he** [*again, Jehovah, Jehovah the Son!*] has promised, saying [*in Hag. 2:6*], Yet once **will I** [*Jehovah of hosts*] **shake** not only the earth, but also the heaven.

Compare:

"For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come [*in the Person of Jehovah-Messiah, the coming King in great power and glory*]; and I will fill this house with glory, **saith Jehovah of hosts.**" (Hag. 2:6-7)

"Hebrews 12:24-26: whose voice spoke from heaven (**compare chap. 1:1, 2**)—whose at Sinai on earth? **Hence His name was also Emmanuel, God with us** [the God-Man!]." (JND)

"How plain, conclusive, and overwhelming! It was wicked to refuse the divine warning of the law; it is incomparably worse to turn away from Him that speaks from heaven. For He speaks, not of the yoke which neither the fathers nor the children were able to bear, nor yet of their rebellious restiveness under it, but of redemption through His own blood who was wounded for their transgressions, and bruised for their iniquities, of peace already made through the blood of His cross, who sits at God's right hand in witness of full acceptance for all who believe. To turn away from His voice is the gravest sin and the surest ruin. Do you ask a proof? **His voice then shook the earth when the law was given; for the Son was ever the One that spoke and acted even of old, no less God and the one Jehovah than the Father. And soon His voice will be heard again still more tremendously.** Then Israel heard, by-and-by every creature must hear. For yet once, saith He, will I cause to quake not only the earth but also the heaven. Yet such is the efficiency of His work that for those who believe it is a 'promise.' What can harm those that are His own? If God be for us, who is against us? He who has not even spared His own Son but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay accusation against God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather was also raised up, that is also at God's right hand, that also intercedeth for us: who shall separate us from the love of Christ? Hence what is an awful menace to unbelievers is a promise to faith. Even the quaking of the universe 'he hath promised'; it is no threat to us, for His love will rest on us then as much as ever, and we shall peacefully enter into all that is for His glory. From other Scriptures we know that we shall be then with Christ on high, but the words may be a special comfort to the godly Jews who follow, as we have shown elsewhere." (WK)

➤ **Heb. 13:8**—“Jesus Christ is the Same yesterday, and today, and forever.”

Jesus Christ—the One who is, *and because He is*, God and Man in one Person—is the Same yesterday and today, and forever.

That is, He is *personally, intrinsically, morally impeccable and unchangeable*. Such was always and necessarily true of the Son as a Divine Person prior to His Incarnation; such is always and necessarily true of the Son as Incarnate: whether during the days of His flesh on earth, or in resurrection and ascension glory in heaven, or in eternity to come. He is ever ‘*the Same, the Unchangeable One*—a Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable. **For: “*Jehovah change not*” (Mal. 3:6a); “*Thou art the Same, thou alone, Jehovah*” (Neh. 9:6a). In fact, observe “the name *Jehovah*—‘I am’—the practical force of which is ‘*the same yesterday, to-day, and forever*’.” (JND)**

On the Divine Name, the Same, see also, e.g., Heb. 1:12 (under Heb. 1:8, 10-12) above, along with the scripture references there.

“In [Heb. 13] verse 8 also our thoughts are carried back to the things with which we started in Hebrews 1. There we discovered that the words occurring in Psalm 102, ‘Thou art the same, and Thy years shall not fail,’ were not addressed to God in a general way, but specifically to the One whom we know as our Lord Jesus Christ. This thought is amplified in the great statement that He is ‘the same yesterday, and today, and forever.’ **Of whom could such a statement be made but of One who was and is God?**” (FBH)

“**[Jesus Christ is] that Man who is God, the sole Man** of whom the Spirit could say, ‘The same yesterday, and today, and forever.’” (WK)

“The abiding sameness of the Lord Jesus. . . The unchangeableness of Christ is the guard against being carried away [‘with various and strange doctrines,’ verse 9].” (WK)

“[The highest object is set before us in Heb. 13:8]: the great Sufferer, He of all glory who always abides. ‘Jesus Christ [is] yesterday and today the same, and for ever (unto the ages).’ Such is the true meaning. . . It does beautifully introduce Him who not only remains alive again for evermore, but changes not. It is the creature’s weakness to change. And of all creatures none more given to change than man, though he be head of all and endowed beyond all on earth; yet most changeable, like a reed bending to every wind through his will and his passions. **But here we have real man, and tried as none other ever was, yet the Unchanging One, as indeed He was and is God no less really.** What a stay for our faith! For we who believe on Him have still the fallen nature; and who so competent as He to deliver us from our liability to swerve from the good, holy, and true into some snare of the enemy! **To look to Him, depend on Him, delight our souls in Him, follow Him, is an immense safeguard, given of grace to this end; and He knows how to keep and hold the least steadfast of saints that wait on Him.** Truly He is the rock that never moves, to sustain such as without Him must be the sport of wind and wave.” (WK)

“Christ is the fulness of this Word [the written Word of God]; and the effect of true ministry is necessarily always to exalt Him. Christ is He also who, as we saw at the beginning of the epistle, has brought us the full revelation of God in contrast with all former fragmentary communications. **Thus there can be nothing to come afterwards—no addition to Him. He is Israel’s Jehovah, the unchangeable God:** always at one with Himself; ‘*The Same yesterday, today and for ever.*’ **Christ is thus the measure of all that is true riches for His people, the test of all true doctrine, the object of all real faith.** But being so, He is the object of Satan’s constant enmity, whose unwearied labor it is to weave those divers and strange doctrines which, however contradictory of one another they may be, present to the natural taste a variety of roads by which men may wander from **the one true Way.**” (FWG)

“Jesus Christ is the same today that He was yesterday. You can look back upon His yesterday and know that He has not changed one iota; upon the throne of God He is the same gracious Saviour He was upon earth . . . throughout the boundless ages of eternity, Jesus Christ abides the same. His yesterday on earth is the same as His today on the throne; and forever His future will present to us

the One who never changes; *the One who is, who was, and is to come*—God and Man in two distinct natures, but one person forever.” (SR)

- **Heb. 13:20-21**—“But the God of peace, who brought again from among the dead our Lord Jesus, the great shepherd of the sheep, in the power of the blood of the eternal covenant, perfect you in every good work to the doing of his will, doing in you what is pleasing before him **through Jesus Christ; to whom be glory** for the ages of ages. Amen.”

That is:

But the God of peace, who brought again from among the dead our Lord Jesus, the great shepherd of the sheep, in the power of the blood of the eternal covenant, perfect you in every good work to the doing of his will, doing in you what is pleasing before him **through Jesus Christ; to whom be glory** [be worshipfully acknowledged and praised as the One to whom belongs absolute glory] for the ages of ages [forever and ever]. Amen.

Compare this *doxological praise in worship of Jesus Christ* to the following:

“**The Lord** [Jesus] shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; **to whom be the glory** [be worshipfully acknowledged and praised as the One to whom belongs absolute glory] for the ages of ages [forever and ever]. Amen.” (2 Tim. 4:18)

“That God in all things may be **glorified through** [the Person of] **Jesus Christ, to whom is the glory and the might** [worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might] for the ages of ages [forever and ever]. Amen.” (1 Pet. 4:11b)

“But grow in grace, and **in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory** [be worshipfully acknowledged and praised as the One to whom belongs absolute glory] both now and to the day of eternity. Amen! (2 Pet. 3:18)

“But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through** [the Person of] **Jesus Christ our Lord, be glory, majesty, might, and authority** [be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority], **before all time** [in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began], and now, and to all the ages [forever or in eternity to come]. Amen.” (Jude 24-25)

“**Jesus Christ**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might** [be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might] to the ages of ages [forever and ever]. Amen.” (Rev. 1:5-6)

“**And every creature** [not every ‘other’ creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], **heard I saying, To him that sits upon the throne, and to the Lamb** [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] **blessing, and honour, and glory, and might, forever and ever.** And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] **fell down and worshipped** [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].” (Rev. 5:13-14)

As remarked at 2 Pet. 3:18: “**To him be glory . . . that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections.**” (John Gill)

Moreover, observe that such doxological praise in worship of Jesus Christ is identical to that which is rendered to God the Father alone (e.g., Phil. 4:20):

“But to our God and Father be glory [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory*] to the ages of ages [*forever and ever*]. Amen.” (Phil. 4:20)

See also Heb. 1:1-16 above (along with the scripture references there) to compare our Lord Jesus’ unhindered acceptance of the worship of Himself, including worship at the direction of both the Son and the Father, and to *contrast* this necessity of the worship of the Son, with the swift and complete rejection, by both men and angels, of worship of anyone other than the living God, the Creator of the heavens and the earth!

