

STUDIES IN
THE DEITY OF *JESUS*
THE CHRIST



Dr. E. E. DeWitt

DeWitt

on

THE GENERAL EPISTLES

HEBREWS, JAMES, FIRST AND SECOND PETER,
FIRST, SECOND AND THIRD JOHN, & JUDE

By
E. E. DeWitt

Disclaimer

The author of this work has quoted the writers of many articles and books. This does not mean that the author endorses or recommends the works of others. If the author quotes someone, it does not mean that he agrees with all of the author's tenets, statements, concepts, or words, whether in the work quoted or any other work of the author. There has been no attempt to alter the

Copyright © February, 2018 by Dr. Ed DeWitt
All Rights Reserved
Printed in the United States of America

REL067030: Religion: Christian Theology – Apologetics.

ISBN: 978-0-9993545-3-7

All Scripture quotes are from the King James Bible except those verses compared and then the source is identified.

No part of this work may be reproduced without the expressed consent of the publisher, except for brief quotes, whether by electronic, photocopying, recording, or information storage and retrieval systems.

Address All Inquiries To:
THE OLD PATHS PUBLICATIONS, Inc.
142 Gold Flume Way
Cleveland, Georgia, U.S.A. 30528

Web: www.theoldpathspublications.com
E-mail: TOP@theoldpathspublications.com

DEDICATION

This book is dedicated to Rev. Jon Carlson who is still tirelessly serving the Lord as a pastor at Bethany Baptist Church of Galesburg, IL – where he and this writer attended as children back during the time of the dinosaurs.

SAMPLE PAGES

FOREWORD

Several years ago, I took the time to type the entire text of the Bible into my computer. I could have found such already done for me. But, I wanted the experience of taking that care of my daily reading. I could not simply hurry past a place because it was necessary to copy each word to complete my task. While doing this I found my attention drawn more fully to the Words of Life.

It was with shock that I found I had somehow overlooked the fact that my name was in Joshua 22:34. I wondered what else I had missed by inattention. As I began to pay more attention to the Scripture, I began to make notes in the places that leaped off the page. During my time as pastor at my last church, I began to write commentary on those passages used in the worship services to be passed out to the people at each service.

Now that I am retired from the active pastorate, I have begun to expand those early efforts. What you now hold in your hands is an example of that work. I invite you expand on my work as the Spirit leads you into His inspired and preserved Words. The Bible is a closed Book only to those who refuse to open its pages in prayerful attention to the Spirit

Dr. Ed DeWitt
February, 2018

SAMPLE PAGES

TABLE OF CONTENTS

DEDICATION	3
FOREWORD	5
TABLE OF CONTENTS.....	7
HEBREWS	9
HEBREWS - CHAPTER ONE	9
HEBREWS - CHAPTER TWO.....	22
HEBREWS - CHAPTER THREE	37
HEBREWS - CHAPTER FOUR.....	54
HEBREWS - CHAPTER FIVE	66
HEBREWS - CHAPTER SIX.....	80
HEBREWS - CHAPTER SEVEN	97
HEBREWS - CHAPTER EIGHT.....	116
HEBREWS - CHAPTER NINE	130
HEBREWS - CHAPTER TEN	155
HEBREWS - CHAPTER ELEVEN.....	196
HEBREWS - CHAPTER TWELVE	237
HEBREWS - CHAPTER THIRTEEN	267
JAMES	283
JAMES - CHAPTER ONE	283
JAMES - CHAPTER TWO.....	305
JAMES - CHAPTER THREE	327
JAMES - CHAPTER FOUR.....	345
JAMES - CHAPTER FIVE	361
FIRST PETER	387
FIRST PETER - CHAPTER ONE	387
FIRST PETER - CHAPTER TWO.....	415
FIRST PETER - CHAPTER THREE	439
FIRST PETER - CHAPTER FOUR.....	457
FIRST PETER - CHAPTER FIVE	471
ADDENDA.....	483
LUKE 16:19	483
SECOND PETER.....	485
SECOND PETER - CHAPTER ONE.....	485
SECOND PETER - CHAPTER TWO	502
SECOND PETER - CHAPTER THREE	520
FIRST JOHN.....	531
FIRST JOHN - CHAPTER ONE.....	531
FIRST JOHN - CHAPTER TWO	539
FIRST JOHN - CHAPTER THREE	559
FIRST JOHN - CHAPTER FOUR.....	579
FIRST JOHN - CHAPTER FIVE	595
SECOND JOHN	613
THIRD JOHN	623
JUDE	633

DeWitt on the GENERAL EPISTLES

ADDENDA	649
Genesis 3:15	649
Genesis 17:2	652
Genesis 26:3	653
Isaiah 28:13	653
Luke 16:19	654
First Corinthians 10:4	655
BIBLIOGRAPHY OF CONSULTED BOOKS	657
ABOUT THE AUTHOR	659

HEBREWS

HEBREWS - CHAPTER ONE

1.1 God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

[It was the custom of letter writers of this period to start the letter with their name. We put our name at the end of our letters. The letters of this era let people know at the beginning who was speaking to them.

I am somewhat convinced that Paul was the human penman of this letter. The reason is quite simple. The letters which had the stamp of authority upon them were letters penned by the apostles.

Paul claimed to be an apostle; he claimed so under the "moving of the Spirit," via inspiration. (see I Corinthians 15:7-9)

Paul was met on the Damascus Road by Jesus. Paul received training from the Lord. (see the 12th chapter of II Corinthians) Therefore, Paul was an apostle. Thus, I believe that Paul, also on the argumentation made in the Book, was the human penman of this Book.

The fact that the Book begins with "God" is a beautiful illustration of just Who was the True Author of Scripture. The words may have come from the pen of humans, but the Words came from the very breath of God.

The verse says that God spoke at various times, at His prerogative and in His time, and through several methods - poetry, didactic prose, narrative, etc. This is saying, quite effectively, that the words of Scripture are the Words of God.

As such they are eternal, as is He, and not subject to decay or dilution by time. Time is a subsidiary created from the primary reality of eternity. Time cannot overcome eternity. To argue, as did Tischendorf, Hort, Westcott, et. al., that the Words of God were decayed and needed to be restored is not consistent with any real view of time and eternity.

This verse says that God "spake" in the writings of the prophets. In II Timothy 3:16 we find that the Scripture is "inspired" of God. The word "inspire," of course, means to "breathe out." Since this is an illustration of speech in that our speech is the action of our breath upon our vocal cords, this verse in Hebrews is further clarification that the Scripture, while written down by men, is in actuality the very Words of God.

This means that the idea of a "concept" inspiration and preservation is a false view. God inspired His very Words. It is these Words, from the eternal realms, which are still inspired. To argue for only a concept preservation is to argue against God's stated method of inspiration.

Therefore, this verse clearly states that we have a Bible which is as secure in its preservation as is God. Logically, to argue for a decay in one is to argue for decay in Both. This would limit the power and purposes of God.

God's Words are God's Words, forever preserved because they are of eternity. To argue otherwise is to argue against the initial inspiration of even the "original manuscripts."]

1.2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,

****II Timothy 3:1; II Peter 3:3****

[Since Paul described his time as the "last days" how much more are we living in the last days in this time! Since the "last days" began during the times of the apostles we know that there can be no further revelation added to the Scriptural library in our own time. The closing of the canon of Scripture ended with the Revelation to John. New, or further, or expanded Revelation comes at the beginning of a dispensation. Indeed, it is this which distinguishes a new dispensation. There is only new light and teaching from God into a new dispensation as the principles of the former dispensations are further explained and the shadow gives way to substance.

Just to be precise: The "new" light given at the beginning of a dispensation does not negate the light already given. It merely amplifies that light so it can be more fully understood what it was that God wished to convey. The teaching manner of God is described in Isaiah 28:10. Line and precept build upon already revealed line and precept. It is much like a child learning math. The child may believe he has all knowledge of math because he has learned his numbers; why, he can now write "his numbers" and count to one hundred. Then the child finds the concepts of addition and subtraction. Surely he knows all about arithmetic now. Then he finds multiplication and division. ...and on and on. Those earlier precepts of simply writing the numbers and counting are not dismissed; they are enhanced at each stage of instruction.

So it is with the teachings of the dispensations of God. The most obvious example would concern the teaching of the animal sacrifice as fulfilled in the Ultimate Sacrifice of Jesus Christ on the Cross of Calvary. Further on in this Book of Hebrews we will find that very sequence of teaching explained and illustrated.

This verse is speaking of the office of Jesus as Savior of the World. He is positionally appointed heir of all things in His Office of Redemptive Agent. In this office He is representative of humanity. This concept of "heir" is a legalistic concept meaning that He is worthy, as the representative of humanity, to assume this right.

This is a matter of God teaching spiritual realities to people in a picture that we humans are able to understand. It is not a picture of a subservient Jesus. It is a picture of the great glory and honor which is due Him.

We also need to consider, from this verse, that Jesus created more than this one little planet. There is a vast universe which was also created by Him. Our view of the majesty of Jesus does not begin to reach past the very superficial. He is Almighty God. Almighty beyond even our wildest dreams and considerations!]

1.3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[vv. 1 – 3. There are a couple things I'd like you to notice about these verses. First, Jesus is called the "express image of his person." Jesus is not a copy of God. Jesus is the express image of God. That quite simply means that Jesus is God.

Second, Jesus is the One Who upholds "all things by the word of his power." Since only God could do this, Jesus is God.

Finally, it was Jesus who "by himself purged our sins." We know the truth of what Jesus did at Calvary. We thus understand that this verse is speaking of Jesus. Jesus is God.

Jesus reflected the picture to mankind of just Who is God. Jesus came as a man into the world of men. He gave us a physical picture of the Spiritual God. We could never have begun to understand the fullness of the Godhead had not Jesus come to show us those truths in a form which we could understand.

This verse speaks of the Glory that shines from the Person of Jesus Christ. One of the proofs of His Glory is that His Glory shines from His Person. His Glory is What and Who He is. You will notice that the term "...being the brightness of his glory..." does not speak of a reflection, or of a binary Glory. The Glory which is Jesus is the Glory of God.

When the term "...express image of his person..." is used the meaning is that Jesus is of the very same essence as is the Father. The phrase was not "image like His Person." (Capital letters added. I just don't feel comfortable not capitalizing terms in reference to God!) The phrase is "...express image of his person..."

When one looks at a picture of me, why I do not know!, he will see a picture of me. When I look at a mirror I see an image of myself. But when someone else looks at me, they see me rather than a duplication. That is the meaning of the phrase used here. Looking at Jesus is the same, because He is of the same essence, as looking at God. The image is not a reflection, not a picture, not any duplication. The image of Jesus is of God's very Person.

One proof of His glory shines through His sinless life and resurrection. None other has ever lived a sinless life. No one. Although there are Biblical examples of others who have risen from the dead, none of these did so on their own volition as did Jesus. He was raised from the dead in His Own power. He defeated death and walked in His Own life at His Own discretion.

Another proof of this glory shines through the lives He touches yet today. I have great respect for the work done by Alcoholics Anonymous. But Jesus only needs one step to change a person's life from sinner to saint. His salvation can give a new meaning to an old life. His salvation can give a lifetime of purpose to a young life. His salvation can raise a person from the sickbed of sin and whisk them through the stars to a Home in Heaven. His salvation can give meaning and contentment in the direst of circumstance.

In an age of superstition and a myriad of religious observance, it was men and women who had an experience with the Master who "turned the world upside down" (see Acts 17:6) in the Name of Jesus. Even the great empire that persecuted them had to eventually come to an accommodation with those who claimed His Name. Time, be it BC/AD which acknowledges Him or the BCE/CE which does not, is dated from an approximation of His birth.

Even those who would deny and defame our Savior pay Him homage each time they write out checks for their monthly bills.

We see several things in this verse about Jesus. The first is that the glory is "his glory." To suggest that Jesus had any "glory" would be a problem were He not God. For a devout, monotheistic Jew, who had centuries of cultural baggage pointing to the religious view of but "One God," to have suggested that a mere mortal had a glory about him would be preposterous unless he were convinced that Jesus was, indeed, God.

The "express image of his person" takes us back to verse two where the

conversation is about God. Therefore, Jesus is said to be the exact image of God. He is not said to "look" like God, or to be a "duplicate" of God. Jesus is said to be the certain image of that God.

Even the power of God is assigned to Jesus as He is seen "upholding all things by the word of his power." The power of the Father is not referenced. As Jesus sits "on the right hand of the Majesty on high," we must not suppose that this means that He and the Father are separate entities. The picture is of a position of power rather than a spatial situation.

In verse two, just previous to this verse, Jesus is again, as in John 1:3, described as the Creative Agent Who made the universe and all that is therein. Now, in verse three, this same Jesus is described as the One Who "sustains" that very creation. It is He Who upholds "all things."

Since all means all; there just ain't nothing left over, Jesus is the Ultimate Power of the universe. This means that He is God.

Again, the picture of Jesus sitting "on the right hand of the Majesty on high," is not ascribing an inferior position to Him. This is an anthropomorphism which gives to us a picture of Him sitting in the place of power. This is actually a picture of Jesus as the Lord of Glory.

The word "brightness" is "apaugasma," number 541 in Strong's. It is a compound word used only here in the New Testament. The first part of the word is "apo," number 575 in Strong's. Strong defines this word as: "a primary particle, 'off,' i.e. away (from something) near, in various senses (of place, time, or relation, literal or figurative)...(X here-)after, ago, at, because of, before, by (the space of), from, in, (out) of, off, (up-)on-)ce), with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc."

The word 'apo' is commonly used in the New Testament. It means to be "from" some thing. The great slaughter of the innocents by Herod in the second chapter of Matthew (2:16) uses this word when it speaks of the children from two years old and under being killed.

In the third chapter of Matthew (verse four) the word is used to describe raiment made of camel's hair. This, quite obviously, is hair from a camel

The second part of the compound word is "augazo," number 826 in Strong's. Strong defines the word as "to beam forth (figuratively)—shine." The word appears only here and in Acts 20:11 where it refers to the "break of day."

Putting the two words together we do not get a picture of a glory either reflected or bestowed upon Christ. What we see is the brightness of the glory of God as emanating from Jesus, Himself. This, of course, means that the human penman of Hebrews wrote that Jesus is God in that the Glory of God emanates from Him.

The Pulpit Commentary weighs in on the verse. "The rays which stream from the sun reveal the sun itself; so Christ is the ever-visible radiance of the unapproachable light."

The popular view that God just created the universe and then sat back to see what would happen is a false view. With the deconstruction of this view the theories of "theistic evolution" fall by the wayside. Jesus not only created the universe, He also continues to take an active and controlling interest in the affairs and applications of the workings of that universe.

So active and interested is Jesus in the affairs of this world that He, Personally,

came to offer Himself as The Atonement for the sins of those who would believe.]

1.4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[In Hebrews 2:9 we read that Jesus was made "a little lower than the angels." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

This is the Kenosis whereby He emptied Himself of the outward glory of His rightful Divinity. He became a man so that He might die as a completely righteous man and thereby purchase salvation for us.

Note well the obvious. Jesus was "made." This cannot be considered as a time of creation of Jesus. That He was "made" into a human – a little lower than the angels – gives an obvious indication that He enjoyed a previous existence before this. This previous existence was a full equality with the Father as God. Philippians 2:6-8 speak of His emptying Himself of the outward glories of His rightful Divinity. In Acts we see Him returned to His rightful glory in Heaven. His standing at the right hand of God, the Father, at the stoning of Stephen displays Jesus at the position of power in Heaven. Paul, the penman of Hebrews in my opinion, follows through with this thought as he describes Jesus as above the angels in His glorification at the retrieval of that glory He had previously laid aside.

The Targum, which of course does not accept the concept of the Triune God, sees the angels to be the "Privy Council" of God. This work argues that it is among the angles that God seeks council in the phrase "Let us make man in our image," in the first chapter of Genesis.

The New Testament Christian sees an early indication of the Trinity of the God as speaking among Himself in this passage. From the Scriptural accounts we realize that each of the "Persons" of the Trinity are individuals who are joined in a way we can never understand this side of Glory into the Eternal Essence of One God.

It is even argued within the Targum that angels may be worshipped for the sake of God's dignity. The angels are never said to be worthy of worship in their own essence.

The "inheritance" of Jesus is an anthropomorphical phrase used to explain the unknowable spiritual fact that Jesus is God. "The inheritance" is the fact that Jesus is of the essence of God – as is also the Holy Spirit. The "inheritance" is a thing that is owned by Jesus simply by His right as the Person of God, The Son.]

1.5 For unto which of the angels said he at any time, 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?

****Psalm 2:7; II Samuel 7:14****

[Starting with the previous verse the penman is drawing a conclusion that the majesty of The Son is such that He stands above the angels. As above in verse four, the pious Jew of the day would have given great reverence to the angels. He saw the angels as far above man in that they were the designated messengers of God. In John 14:26 Jesus points out that it is the Holy Spirit Who guides the apostles into all truth even unto the penning of the New Testament Canon. This would put the Spirit on the

same level as is Jesus, as above the angels. Therefore, this passage also points to the Godhood of the Spirit as the "Third Person" of the Trinity.

A note must be made here in regard to the designation of the Spirit as the "Third Person" of the Trinity. There is no hierarchy among the three "Persons" of the Trinity. Each is equally God. The designation refers only to the introduction of that "Person" into the Scriptural narrative.

Paul, I believe him to be the human penman of the Book of Hebrews, asks a very simple question in regard to Jesus and the angels: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" This is quoted from Psalm 2:7; it is considered by most to be a Messianic Psalm.

This is a rhetorical question. No answer is expected because Scripture never makes this claim about angels. The answer from this Scriptural silence is that Jesus must be higher than the angels because this was never said of them.

There are three instances in Job (1:6; 2:1; 38:7) where angels are called "sons of God." Notice that this is a plural designation. The meaning is not a personal qualification of any angel but a recognition of the entire class of angel as beings who are subservient to God.

There is also a quotation from II Samuel 7:14: "I will be to him a Father, and he shall be to me a Son."]

1.6 *And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

[There are cultists who use verses such as this to contend that Jesus is a created being rather than God, Incarnate. Do not misunderstand this term, "first begotten." It is a positional term rather than a chronological term. A simple look back to John 3:16 will show that Jesus is the "only begotten" of God.

My son, Ethan, is my only son. If I were to call him my first begotten son it would indicate that there was another son. Since there is not another, such a statement would confuse rather than illuminate.

The very term "begotten" is a Biblical term which relates the truth of Christ to the ears of physical people. Compare Isaiah 9:6; the first part of this verse says, "For unto us a child is born, unto us a son is given..." When we consider the necessity that the Savior of humanity be human, therefore able to be sacrificed in our place, and sinless, we are struck with the truth that no mere mortal human could be both.

Therefore, Jesus, the Second Person of the Trinity, came to inhabit human flesh via the Virgin Birth. He was, thus, fully human while retaining His complete Deity. The verse from Isaiah makes this clear. "A child is born" speaks of the humanity of Jesus. "A son is given" speaks of His eternal existence as God.

Consequently, to refer to Jesus as the "firstborn," while grammatically and literally true, in no way detracts from His eternal existence as God. This concept, further, makes it impossible that any other could be "Christ" or a Savior to mankind.

In the culture of the day in which the Bible was written, the "first begotten" was a term which designated a position of power and privilege within the family. Since there is no distinction of position among the "Persons" of the Triune Godhead, this concept of understanding would be faulty on our part.

But, as we read the term, and understand the term, in the Scripture we must

understand just to whom that Scripture was written. It was written to us. It is, to us, the Name of Jesus which is powerful unto salvation. God, the Father, may forgive us. The Spirit may call us into salvation through His convicting work. But, it is Jesus Christ, and His Work on Calvary which has purchased that salvation for us.

Again, speaking to humanity, God's Word says of Jesus, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Philippians 2:9-10)

Notice that this last mentioned verse also spoke of Heavenly entities, as well as human, and sinful entities as well ("Under the earth" seems to indicate that even the demons of Hell must ultimately admit that worship rightly belongs to Him.) are to give Him worship. The last two denote His power and position. The first, "in heaven," denotes the angels of God as did also Hebrews 1:6. These angels understand to Whom worship is to be given. They would not make the "mistake: of offering worship to any but God.

The angels were called to worship Jesus. Only God is rightfully allowed to accept Worship in the universe. Others may, as Satan, accept worship from others. But, they are doing this illegally. Since this is Scripture, and the Father is speaking, the call to worship is a clear reference to the Deity of the Son.

The ancient Jews had the highest regard for the angels. They considered them the highest council of God. The angels could even be worshiped as God's representatives, although not for themselves. None but God was thought to be entitled to the worship of angels. The writer of Hebrews, in saying that Jesus is above the angels, and that the angels are instructed to worship Jesus, is claiming Deity for Jesus.

This passage is speaking of relationships. In relationship, the Son and the Father are distinct. This passage does not suggest that Jesus began at Bethlehem. Such a construct would be foreign to the rest of Scripture. The Father said these things. Through the medium of the Virgin Birth Jesus was "brought into the world." But, it is equally true that Jesus existed in Glory and as Deity, before these events.

If Jesus were not God, to suggest that the angels must worship Him would be considered the highest of blasphemy. Since Jesus is God, this is simply His right by virtue of Who He is. The worship of the angels, which belongs only to the Creator (Remember, the basic sin of Satan was to seek the honor which belongs only to God.) is to be given to Jesus.]

1.7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

[The first thing I notice in this verse is that the angels are spirit beings. They are not eternal but created. They have only the authority of their commission for a certain task. Beyond that they have no power. It is God Who gives the orders which set the angels in motion.

Several commentators argued that the phrase "Who maketh his angels spirits," should have been "winds" instead of "spirit." Such a construct might possibly be argued from the meaning of the word. I would think it a losing argument. This would make the angels described as simply forces of nature in this world. The fact that the angels can assume the form of a person when this is needed for their tasks would

discount this argument on the face of it! The argument to change the word seems to be more an attempt to "downgrade" the miraculous. This is a common error in our time. God is The God of miracle. He created the entire universe and can do that which He pleases. This includes creating a class of spirit, angel, which will do His will.

It is good to keep in mind that angels are heavenly beings. Jesus assumed the actual robes of humanity. Thus, He can do much more than angels in this world for this is not simply a world He visited to perform a task. This world which He created was His literal home for some time as He became one of us even as He retained His dignity and power as God.

Angels can wield great power. They are described here as being akin to lightning. This is one of the most potentially destructive forces in nature. Paul was describing one of the strongest forces to be seen in this early age. Yet he also describes Jesus as more powerful and more glorious than the angels could ever become.

This brings up an important consideration from Galatians 1:8. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Quite simply put, Satan can assume the form of an angel. II Corinthians 11:14 gives us this warning – "And no marvel; for Satan himself is transformed into an angel of light."

If this is true, how can we be certain that we are following the Words of God rather than the path of Satan? We have a Guide Book called "The Bible." Any doctrine, and teaching – this includes my own!! – which does not stand true to the inspired and preserved Words of God is false. Every time! Without exception!

If we are not standing upon the inspired and preserved Words of God we can have no idea where we are standing. In this Book, only in this Book, are the true Words of life which give us leading from the spiritual and eternal realms. No man, not even any "Bible translation," can be trusted which is not standing true on the Truth.

Keep in mind that a "Bible translation" is always a work of man. The only validity any translation may have is connected to two things. The first, and most important, of these is the basic text from which the translation is made. This text must not be a man-constructed text but the actual inspired and preserved Words of God in their original languages and word order.

Second, those who translated must have an abiding faith in the fact that they are actually handling the very Words of God. Those translators cannot be convinced that Scripture is simply another book from antiquity which is subject to decay and error. A text such as the Critical Text, which is based on the assumption that God either could not (questioning His power) or would not (questioning His love toward His created humanity) preserve His Words to man is a text based on a lack of faith in the power and purpose of God. Any translation from such a text is rooted in unbelief and cannot be properly considered as a true translation of the eternal Words of God.]

1.8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

[In this passage we see that the Father said of Jesus, the Son God. "...Thy throne, O God..." This would be an amazing inconsistency if the Trinitarian understanding of the Triune Godhead were not an established Scriptural truth.

The Father spoke of the Son in this passage as righteous, i.e. Holy, in all things and at all times.

In the first seven verses of this chapter from Hebrews the Father had shown His Own mighty works and spoke of the glory of the Son. Now, lest there be any doubt from what has gone before, the Father addresses the Son as "God."

The fact that the throne is "for ever and ever" also speaks of the eternality of God as a trait of Jesus. Note that this is not a bestowed or applied eternality. This is an eternality of eternal possession by He Who IS God.

There are many who are dissatisfied with our present president in this nation. It matters not when you might read this words or what location your nation might occupy. There are always some who are dissatisfied with their present temporal ruler. That is simple human nature. But, Jesus will exercise dominion and rule throughout eternity to the delight and joy of the inhabitants of eternity.

Adam Clarke (Adam Clarke's Commentary) sees that some argue for a reading that says "God is thy throne forever." This reading would deny the Deity of Jesus as He is only seen as seated in the Throne of God rather than seated as God on the Throne of God. This is a reading based on the theology of the critic rather than on the true reading of the text.

Clarke states that, "It is a rule of the Greek language, that when a substantive noun is the subject of a sentence, and something is predicated on it, the article, if used at all, is prefixed to the subject, but omitted before the predicate. The Greek translators of the Old, and the authors of the New Testament, write agreeable to this rule."

We must note that when Clarke speaks of the Greek translators of the Old Testament he is speaking of the LXX. Since there is no complete text of the Old Testament in Greek until the third century it is presumptuous to any underlying Old Testament text in the Greek and attribute such to the New Testament penmen. This becomes an exercise in illogic.

There is ample proof that several passages of the Old Testament were translated into the Greek. Consider the above paragraphs concerning translations in this light. There is, however, no real proof that the entire Old Testament was ever completely translated into the Greek. The ancient "proof" of such a translation is littered with fantastic tales such as attended the myths of the ancient Greek "gods."]

1.9 *Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

[Once again, as we have noticed before, the Father was speaking of the Son in reference to the Office of Jesus as the substitute for sinners. As such Jesus was fully human. As to the eternal makeup of Jesus, He is God and fully so. But in His Office as the substitute for sinners the Bible will consider the humanity which He took upon Himself in the incarnation.

Many false doctrines have come because Christians have not considered that Jesus is fully God while being fully human. The Bible will often make a distinction between the position of His Office as Savior - which He willingly assumed in the Kenosis (see Philippians 2:6-8) - and His Deity in which He is the Creator of all (see John 1:1-3).]

1.10 And, Thou Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands.

[In verse eight, above, the writer had given the identification of whom he was speaking. "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

This eighth verse hearkens back to Psalm 45:6. "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." This Psalm is a prophecy of the Messiah. Jesus is that Messiah. The human penman of Hebrews is, once again, ascribing the entire creation to the work of Jesus. Therefore, Jesus is God.

That phrase, "in the beginning," is often used in the Scripture. As a general rule this refers back to eternity when the creation was first considered by God. To use a basketball illustration, "in the beginning" would not refer to the opening jump ball. It would refer back to before the time Dr. Naismith invented the game.

"In the beginning" refers back to when there was nothing yet of the physical created universe.]

1.11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

****Psalm 102:24-27****

[vv. 1-12. Note the phrasing. The writer is clearly using Old Testament prophecy (Psalm 102:24-27) and imagery to show that Jesus is God. The meaning is the same in both as both are describing deity.

The concept that "they" shall change could well be prophecy of the New Heavens and the New Earth as prophesied in II Peter 3:7 and Revelation 21:1. I believe, however, that this is a secondary application. The primary prophetic application seems to relate to the life times and generations of humanity.

Messiah will have an eternal throne. Never throughout the ageless ages of eternity will His Person or His dignity ever change or even decay.

I am about three weeks from my 66th birthday. Even at this age my body will constantly assault my dignity. I cannot do that which I often wish to do. I went on a short walk yesterday to do some church "cold calling." I went to some stranger's homes, introduced myself, and invited them to church. After only a couple of blocks of walking I was very glad to find my car. I was exhausted! This old body let me know just how old it is! Such a thing will never happen to the Lord of Glory. He does not change.

I was listening to some old music on the internet a few days ago. I enjoyed many of the groups from the "war years" of the forties. These were major "stars" in their day. Their day is long past. Very few remember them. Just last Sunday I mentioned "Will Rogers" during a sermon and was met with many blank faces who had no idea about whom I was speaking. Fame and the power of popularity fail. Such a thing will never happen to the Lord of Glory. He does not change.]

1.12 And as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

[vv. 10-12. Once again the very same thing is said of Jesus in the New Testament as was said of God in the Old Testament. (See Psalm 102:25-28.) Therefore

it seems quite obvious that These are both God. Since God is One this is an intimation of the Triune Godhead. There is but One God eternally existent in the Father, the Son, and the Holy Spirit. It is beyond our finite understanding to comprehend this fact. The fact that is clear is that the Son is spoken of with the same concepts of His essence as is the Father. Therefore it must follow that the Son is God.

In the Book of II Peter we are told, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10) This event is also foretold in Revelation 21:1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

It is important to note that these passages are not speaking of the Heaven of God's abode. These verses speak of entities of creation. In this event the sin of Adam, which polluted the entire creation (consider Romans 8:22), will be purged and purified. This could present a scenario where all humanity would be purged as well. Such is not a prospect for the children of God as we are comforted that "The children of thy servants shall continue, and their seed shall be established before thee." (Psalm 102:28)

As to the rest of humanity - those who are not the redeemed of the Lord? Revelation 20:10 says this, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Some may argue that this verse speaks of spiritual beings being preserved in the torments of Hell for all eternity. Those who thus argue could make the claim that there is an annihilation of the souls of the human wicked. I would caution those who hope for this to consider that the beast and false prophet, although energized by Satan, are of human essence. These will suffer the same fate as does Satan.

To those who would argue that such eternal torment is only for those listed in the above verse, I would also note Revelation 20:15. "And whosoever was not found written in the book of life was cast into the lake of fire." It would behoove all of us to consider this certain future and heed the words of II Corinthians 6:2 - "...now is the day of salvation."]

1.13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

[Paul was a trained theologian and a Pharisee. This particular Book, Hebrews, is written to the Hebrew Christians and explains that Jesus is Messiah with argument and illustration from the Old Testament Scriptures. In this first part of the Book, Paul is explaining that Jesus is more glorious than even an angel. Since the angels were held in high esteem by the Jew, to show Jesus was more than them is to point towards both His office as Messiah and His reality as God.

In verses 5, 6, 7, 8, 10 and 13 of this first chapter of Hebrews, the arguments are put forth that Jesus is superior to the angelic hosts. The angels are ministers of the will of God. Jesus is the God of that will as He orders the angels as they are His subjects. Angels are never said to have any reign such as is promised to Jesus. This reign is a prerogative of God; for Jesus to share in this reign is to say that Jesus is God.

Jesus was said of David to be invited to sit at the right hand of The Father. The "right hand" of the ruler is a place of power. It is a place of honor. That quotation, from Psalm 110:1 is applied to Himself by Jesus in a discourse with the Pharisees. (Matthew 22:44)

Both Acts 2:35 and I Corinthians 15:25 attribute the final victory of God over the forces of evil to be accomplished by Jesus. Joshua 10:24 gives a picture of this concept of conquered enemies becoming as "footstools" to the conqueror. This is a sign of the subjection of the defeated and the supremacy of the victor. It is interesting to note that even the Law is a defeated enemy in that its power to lead toward enmity with God (see Romans 7:9-11) is removed from the redeemed.

We might also note that the fact that Jesus is "sitting" at the Father's right hand is symbolic of His defeat of sin and the accouterments of sin; His sittings is symbolic of His already accomplished defeat of sin and the wiles of Satan. Only the formalities of the defeat of Satan are reserved for the ending of time and the final judgments. The cup of iniquity is not yet full for the draught of judgment to be finalized. It has already, however, been determined.]

1.14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

[While Jesus is described above as the Ruler Who sits in the seat of Power, the angels are identified as spirits. All of them are thus described.

A spirit is an incorporeal being. They are allowed and empowered to assume the appearance of humans when it serves their assigned purpose.

God is also Spirit. Jesus told the woman at the well that God is Spirit. (John 4:24) These angels have their being in the spiritual and eternal domain. They are still created beings who are subservient unto God. They are not of His eternal order but had a beginning at their point of creation. The creative acts of God are not limited to the created universe but extend further into all. The Words of God are Supreme in any area.

That the angels are called ministering spirits will itself point to their subservient position under the rule of Jesus. This is a term which was commonly used of those who ministered to the princes of this world. Paul used the phrase to further point out the contrast between the all-powerful and eternal Jesus, who has always existed as God throughout all eternity, and the created angels who are His servants. We note that He rules while the angels serve.

The angels also serve, but only on the order from their Commander, those who are the redeemed of the earth. (Daniel 9:21-23; 10:11) While the phrase "ministering spirits" points out that the angels minister to God in the eternal realm, they are also sent forth to minister to the elect. These are two distinct areas of ministering but are both controlled by the Words and Commands of God.

The redeemed of the earth are called "heirs of salvation." We are adopted into a "son ship" relationship with God (consider John 1:12) at the point of our salvation and thus are considered as "heirs of salvation." Note the differential between the Divine Son of God as God incarnate, and the Christian as sons of God as the redeemed of the earth due to the work of the (singular and imperative) Son of God. We do not inherit any divinity. That this could be so was part of the lie of Satan in the third chapter of