

The Son as God

Commentary for May 19, 2012 — This Is News to Some

The idea that the Son of God is God is probably not a surprise to most of you reading this, yet that concept (which is a fact) is a surprise to an increasing number of people. However, the Book of Hebrews has information that directly bears on this issue. The first chapter of Hebrews begins by speaking about the Son:

“And of the angels he saith,

‘Who maketh his angels spirits, and his ministers a flame of fire’ [quoting from Psalm 104:4].

But unto the Son he saith,

‘Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou [still addressing the Son] hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows’ [quoting from Psalm 45:6–7].

And,

‘Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail’ [quoting from Psalm 102:25–27].

• *Hebrews 1:7–12, King James Version*

The passage above is from the King James Version. Later in Hebrews this Son is identified as Jesus Christ, although it is obvious that the original audience of the Book of Hebrews was fully aware of that point, as is clear by these phrases: **“Jesus the Son of God”** (Hebrews 4:14) and **“Christ as a son”** (Hebrews 3:6). In Hebrews 5:5 Christ is referred to by God as **“my Son”**:

“So also Christ glorified not himself to be made an high priest; but he that said unto him [Christ], ‘You are my Son, to day have I begotten you’” [applying Psalm 2:7 to Christ].

The quoted section **“You are my Son, today I have begotten you”** is quoted from Psalm 2:7. Note that these Psalm quotes are prophecies about Jesus Christ before he was begotten to Mary, during His life, and after His resurrection and glorification.

Let me present this passage to you in the Concordant Literal Version which is much more in accord with the Greek text. Note how the meaning is clearer:

“And, indeed, toward the messengers He is saying,

‘Who is making His messengers blasts, And His ministers a flame of fire.’

Yet toward the Son:

'Thy throne, O God,¹ is for the eon of the eon, And a scepter of rectitude is the scepter of Thy kingdom. Thou lovest righteousness and hatest injustice; Therefore Thou art anointed by God, Thy God, with the oil of exultation beyond Thy partners.'

And,

'Thou [the Son], originally, Lord, dost found the earth, And the heavens are the works of Thy hands. They shall perish, yet Thou art continuing, And all, as a cloak, shall be aged, And, as if clothing, wilt Thou be rolling them up. As a cloak also shall they change. Yet Thou art the same, And Thy years shall not be defaulting.'"

• *Hebrews 1:7–12, Concordant Literal Version*

It seems from these plain words, whether in the old language of the King James Version or the more precise translation of the Concordant Literal Version, when all of the Book of Hebrews (and the entire New Testament) is considered, this formula of equalities is true:

Jesus = the Christ (Messiah) = Lord = the Son (of God) = express image of God = God

Remember also that Paul in Hebrews is using passages from several Old Testament psalms to prove his identification of the Son as a creator, but a creator who is subordinate to YHWH:

"Who being the brightness of his glory [God's glory, verse 1], 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; ..."

• *Hebrews 1:3, King James Version*

Yet the Son, Christ, has a God as shown in verse 1:9: **"Thou art anointed by God, thy God."** So how are we to understand all of this? Jesus Christ, the Son of God is God in comparison to us. Yet Christ has a God! This is how the apostle Paul's states it:

"... even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him. But not in all is there this knowledge."

• *1 Corinthians 8:5–7, Concordant Literal Version*

When we look to Christ, we see God. When the Father looks upon us as His children, He sees Christ's righteousness. Christ is not identical with the Father, YHWH. (Nor is He part of a trinity of one in three "essences," whatever that means). He was God the Father's first creation. See Revelation 3:14 and note 22:13: **"I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation"** (Concordant Literal Version). Together, Father and Son created everything through the Son:

"Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, ... all is created through Him and for Him, and He is before all, and all has its cohesion in Him."

• *Colossians 1:15–17, Concordant Literal Version*

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¹ This phrase **"O God"** in the Greek has the definite article, *ho theos*, meaning **"O the God."**