

Dr. Robert A. Peterson, Christology, Session 14, Systematics, Deity of Christ, Hebrews 1, 5 Proofs and Other Texts, Attributes and Works

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This is Dr. Robert Peterson in his teaching on Christology. This is session number 14, Systematics, Deity of Christ, Hebrews 1, 5 Proofs and other texts, Attributes and Works.

We continue our study on the five historic proofs of the deity of Christ.

With continuing, Jesus has the attributes of God. We saw his immutability in Hebrews 1:11 and 12. I definitely need my Bible.

And we saw in John 1, verses 14 and 17, that he was full of grace and truth. That is the Old Testament concept from places like Psalm 117, Exodus 34, of hesed v'emet, God's covenantal loving kindness and faithfulness. Jesus was full of that as the God-man.

In fact, so full of it that John could use one of his hyperboles and say the Old Testament appears merely legal by comparison. The law was given through Moses. Grace and truth came through Jesus Christ.

Compared to their abundance in Jesus, it's as if they didn't exist before. Which, of course, they did, since they were an Old Testament. They were Old Testament ideas.

The word became flesh, verse 14, and dwelt among us. And we have seen his glory, his divine glory, as of the only Son from the Father, full of grace and truth. Grace, truth, and glory, John 1:14 and 17.

Eternity, Colossians 1, could have easily picked John 1, Colossians 1, along with Hebrews 1. Any one of those three could have been my first choice for the deity of Christ. But I wanted to parcel the passages pertaining to the different Christological sub-doctrines, and that's why I chose only Hebrews 1 from my starting point. Also, it has all five proofs, which is unique, but Colossians 1 repeatedly teaches the deity of Christ.

Here it says he is eternal. He is before all things, verse 17. All things were created through him, verse 16, and for him.

And he is before all things. And in him, all things hold together. This, before all things, is speaking temporally.

It's in terms of time. He existed before his being the Father's agent in creation. He existed before creation.

He is eternal. He has the divine attribute of eternity. It is the same in Revelation chapter 1, which, unfortunately, we have not done much with.

Revelation 1:17. When I saw him, that is an appearance of the Son of Man, Jesus, I fell at his feet as though dead. But he laid his right hand on me, saying, Fear not, I am the first and the last and the living one.

I died, and behold, I am alive forevermore. I'm the first and the last is from Isaiah, that kind of language, and it is used there to speak of Yahweh in his eternity. I am the first, and I am the last.

Places to which we will not turn, Isaiah 41.4, 44.6, 48.12. Isaiah 41.4, 44.6, 48.12. There, Yahweh is the speaker, and here, the Son of God uses that same language of himself. I am the first, so there's none before me. I am the last so that there's none after me.

I am the eternal God, is the meaning. Jesus has the attributes of God, grace, truth, and glory, John 1:14 and 17. Eternity, Colossians 1:17, Revelation 1:17.

Immutability, Hebrews 1:11 and 12. Power, Philippians 3. 1 Corinthians 15 is justly famous as the classical text for the resurrection of believers. But, in researching that for a book project, I learned that Philippians 3:20 and 21 are the most pithy summary of the same truths of God's sovereign power, fitting his people for eternal life on the new earth by transforming our present, mortal, weak, inglorious bodies into immortal, incorruptible.

I should have used corruptible on the first slide, too. Immortal, incorruptible, powerful, glorious bodies, so dominated by the Holy Spirit that they can be described as spiritual bodies. They're not immaterial.

They are material and spiritual in the sense that they are dominated and controlled utterly by the Spirit, who fits us for life on the new earth. Philippians 3:21 ascribes that same fitting to the Son of God. Our citizenship, Paul says, Philippi was a Roman colony.

Roman soldiers founded it, and Rome gave them great rights of citizenship. Our citizenship, our ultimate home, and allegiance are in heaven, Paul writes, Philippians 3:20, and from heaven we await a savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body. That's very similar to those first Corinthians 15 contrasts.

Corruptible, perishable, weak, inglorious, incorruptible, imperishable, powerful, glorious bodies. Current body, resurrection body. Here, the Lord Jesus Christ, whom we await from heaven, will transform our lowly body to be like his glorious body. Watch this, by the power that enables him even to subject all things to himself.

That is resurrection power. That is the transformative power that will equip mortal human beings for life on the new earth. In Romans 8, Paul says we have eternal life in mortal bodies.

Then, we'll have eternal life in immortal bodies. Who will do that? God, the Father, the Holy Spirit, first Corinthians 15, and remarkably, the Son, Philippians 3:21. Jesus has the attributes of God.

Once again, it's a syllogism. There are certain attributes that only God possesses. Scripture ascribes many of those attributes to Jesus.

Therefore, the irresistible conclusion is Jesus Christ is God incarnate. The most powerful and prevalent truth is this one: proof of Jesus' deity. Jesus does the works that only God performs.

Creation, providence, redemption, judgment, and consummation. And four of these five works are in Hebrews 1. Goodness, what a packed passage. So many things are going on.

The main proof text for the three offices of Christ is also called the threefold office of prophet, priest, and king. And it's making that strong argument that the gospel is even more important than the law. As we saw in a previous lecture where 2:1-4 applies to the truths of chapter one, Jesus is more important than Old Testament mediators of revelation, prophets, and angels.

Therefore, the message he bears, the gospel, is even more important than the law. And forsaking the gospel brings great judgment upon those who forsake. Written, of course, in a historical context to profess Jewish Christians who attempted to abandon the faith to escape persecution.

Jesus does the works of God, Hebrews 1:2. In these last days, God has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. God, the Father, created the world through his Son.

That is a work that only God does—my goodness. The same truth is taught in verse 10.

You, Lord, in contrast to angels who are God's servants, you, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands, where Psalm 102 verses 25-27 hearken back to Genesis 1:1. Likewise, John 1:3 certainly does the same. In the beginning was the Word.

The Word was with God. The Word was God. The same was in the beginning with God.

All things were made through him, and without him was not anything was made. This is comprehensive language. You can't say, well, as the cults mistranslate the Bible, the so-called New World Translation of the so-called Jehovah's Witnesses, all other things were made by him.

No, no. It's a comprehensive language. All things, positively and negatively, nothing was made without him.

There's nothing else. There's no other way to say it. He made all things.

Nothing was made without him, and he didn't make himself. He's the creator. He, therefore, is God.

That was as God pre-incarnate. He did that. He is God as the incarnate Word, Light, Son. Colossians 1, in a very different language, teaches the same thing: that Christ is comprehensively designated as the creator of the whole shebang.

Colossians 1:16. Here's what it means that he's firstborn. He's the firstborn of all creation.

Oh, that means God created him first, as Arius said, and therefore, he used him to create other things. So-called Jehovah's Witness theology is Arian Christology, warmed over. And they even have historical theology now because they proclaim Arius as a hero.

It makes me sad because of people who are duped by them. Many times, poor people. Many times, people do not receive the benefits of education.

My heart grieves. That's why I prayed for ministry to the cults. And that's been partially answered.

Do you want a hard ministry? How are you going to support yourself in doing that? But boy, people need to hear the gospel. My goodness. Here's what the firstborn of all creation means.

It means what it means in Psalm 89:27. I will make him, the Messiah, my firstborn, the highest of the kings of the earth. That's what it means.

It means preeminence. It doesn't mean literally first created. Jacob was not the literal firstborn, but he got the rights of primogeniture, and he became the firstborn, the higher one of the two.

Likewise, Jesus will be the firstborn, the highest overall creation, because by him all things were created. The context actually shows that the goal was to show that in everything, he might be preeminent, verse 18. That is over the creation, verses 15-17, and over the church, which is part of the new creation, verses 18-20.

He's preeminent in the creation because he was the Father's agent in creation. This time, instead of the preposition through, as in Hebrews 1:2 and John 1:3, it's a preposition in or by. By him, all things were created.

Listen to the comprehensive designation of all things. In heaven and on earth. Man, where have I heard that before? Genesis 1:1.

In the beginning, God created the heavens and the earth. Paul says that the son was the Father's agent. Visible and invisible.

There is no other category. The son created all things visible and invisible. That means, comprehensively, he made everything.

By the way, the heavens and earth are already comprehensive. It's a Jewish Hebrew way of saying everything. Then, the invisible things are unpacked a little bit, whether thrones, dominions, rulers, or authorities.

Some kind of differentiations of angels. We don't know exactly what that is, ranks or whatever, but differentiations. The son is not an angel.

The son made the angels. The son is not an angel, Hebrews 1. When the father brings his firstborn son into the heavenly world in his ascension and sits at God's right hand, he says, let all the angels worship him. Angels don't worship angels.

Angels worship God. God the Son is God. Different from, but equal to, the Father and the Holy Spirit.

All things were created by him. All things were created in heaven and on earth, visible and invisible, whether thrones, dominions, rulers, or authorities. All things were created through him and for him.

Here's that inclusion within the span of one verse, because it begins and ends the same way. He created everything. It actually even says more.

Also, all things were created for him, which is exactly the same meaning as Hebrews 1:2, and 3:1, 3, where it says he is the heir. We'll get back to that in a moment. But for now, the son does the work of creation.

That is the work of God alone. The son does the work of providence consistently in the Old Testament. Not only is God only the creator, but God is also the God of providence.

What is God's providence? Westminster Shorter Catechism. God's providence is his most holy, wise, and powerful, preserving and governing all his creatures and all their actions. The Puritans knew what they were talking about.

God's providence has two subsets: preservation and government. He is holy, wise, and powerful, preserving and governing all his creatures and all their actions. Preserving means God's the celestial maintenance person.

He maintains his creation. He cares for it. He sustains it.

Government means he not only does that, he also directs it toward his own plans and goals and ultimate glory. In the Old Testament, God only does that work. In the New Testament, the son gets in on the action.

We see it in two places. Hebrews 1:3. I'm going back to Hebrews first each time, even if it makes us, turns us into a sword drill, whipping back and forth with the Bible. Hebrews 1:3. He's the radiance of the glory of God, the exact imprint of his nature, and he upholds the universe by the word of his power.

The son upholds the universe. He not only made it, he sustains it. He upholds it.

He's not only the creator God, and he's the God of providence. Colossians 1 says the same truth in a different language. 1:17.

He is before all things. He's eternal as God only is, and in him all things hold together. The dictionary actually says consist and persist.

They see in this use of suniste me both creation and providence. I don't know about that. He just taught it creation, a verse above it, and maybe this verse has both of those senses, this word, but it certainly has the second one.

In him, all things hold together. He upholds all things by his powerful word. That is, the New Testament gives more specificity to the works of God described in the Old Testament.

The Son is the Father's agent in creation. The Son, along with the Father and the Holy Spirit, performs the divine work of providence. The son deserves our devotion, our worship.

It is no wonder he's the object of faith because the Son performs the work of redemption. The Old Testament is so clear. Salvation belongs to the Lord.

Well, salvation belongs to the Lord Jesus Christ in a number of senses, starting with Hebrews 1:3. After making purification for sins, he sat down at the right hand of the majesty on high. The son of God made purification for sins. Of course, this theme is highlighted and elaborated, articulated in Hebrews 7 with the Melchizedek-Christ parallelism, and then 8 with New Covenant language, and 9 and 10 that speak of the atonement as nowhere else in scripture as fully in terms of the sacrificial priestly metaphor.

Jesus is our great high priest, and he himself is the sacrifice that satisfies God and purifies his people. That is hinted at in kernel form in chapter 1. After making purification for sins, he sat down at the right hand of the majesty on high. Chapter 10 of Hebrews informs us that this sitting indicates his work is finished.

It is finished. There was no furniture in the tabernacle for the priests to sit down. In Hebrews 10:11, every priest stands daily, Hebrews 10.11, and every priest stands daily at his service, divine service for God as a priest, offering repeatedly the same sacrifices, which can never take away sins.

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. Another allusion to Psalm 110, for by a single offering, Hebrews 10.14, he has perfected for all time those who are being sanctified. Hebrews 1:3, after making purification for sins, he sat down at the right hand of the majesty on high.

He's another one of those circumlocutions for God. He sat down at the right hand of God, of the Father. What does this mean? Chapter 10, with scripture commenting on itself, tells us his work is finished.

There is no other work of atonement. Yes, in certain festivals, Muslims sacrifice animals today. It is to no avail.

Some Jews would like to have the temple restored and to sacrifice animals again. If that could happen, it would be to no avail. Because Jesus, once and for all, made atonement for sin by a single sacrifice, and his sacrifice is finished.

Because of where he sat down, the Father accepted his sacrifice. After making purification for sins, he sat down at the right hand of God. Jesus' work is finished.

It is perfect. God requires no more. As a matter of fact, Romans 3:25-26, and later on in Hebrews, we learn that Jesus' sacrifice was the basis, 9:15.

Therefore, he's the mediator of a new covenant, so that those who are called, Hebrews 9:15, may receive the promise of eternal inheritance since a death has occurred that redeems them from the transgressions committed under the first covenant. God ordained the sacrificial system in the Old Testament, but ultimately the blood of bulls and goats didn't take away sin. The blood, that is, the violent death of bulls and goats, but they did take away sin in a sense, didn't they? Yes, God forgave those who sincerely confessed their sins over those animals that then died in their place, but ultimately, those sacrifices pointed toward the Lamb of God, John 1, whom the Baptist says will take away the sins of the world.

Jesus, you see, his sacrifice is finished. It is perfect, even availing for Old Testament sins, if you will, and it is effective. That's a good place to put that.

It's effective, it's efficacious, even availing, Hebrews 9:13, for sins committed under the first covenant. The Old Testament sacrifices were efficacious, because God viewed them from the perspective of the work of his Son, yet future. Anyone who believes in Christ can know the forgiveness of sins, no matter what sins, because of Jesus' finished, perfect, and utterly effective sacrifice.

All I can say to that is hallelujah. Many aspects of redemption are attributed to the work of the Son of God, and the person and work of the Son of God. This is another place where they are complementary.

In John 1:12, John sort of outlines his gospel. We look before at 12:37. Even though he had done so many signs in their presence, they still would not believe in him.

As a precursor to 20:30 and 31, the signs are written here that Jesus did, that you may believe that he's the Christ, the Son of God, and that believing you may have eternal life in his name. That is, 12:37 summarizes the majority response to Jesus recorded in the book of Signs, the first half of John's gospel, and that response is unbelief and rejection. 20:30, and 31 gives the purpose of the gospel of John, and summarizes, likewise, the majority response in the last half of the gospel of John, and that is saving faith.

Tragically, after saying the true light was coming into the world, John records in 12:10, and 11, he was in the world, and the world was made through him, yet the world did not know him. He came to his own home, excuse me, but his own people did not receive him. John gives the negative response first because it's a majority response and because he's outlining the gospel for us.

That is, John 1:10, and 11 corresponds to John 1:19 through the end of 12. But thank the Lord for John 1:12, and 13, which outlined the response of the rest of the gospel of John, chapters 12 through 20, with 21 being an epilogue. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born out of blood, nor the will of the flesh, nor the will of man, but who were born of God.

But to all who believed in Jesus' name, believing in Jesus' person, where the name stands for the person, of course, the source of which is found in that great passage in Exodus 34, believing in Jesus' name, person, and work brings forgiveness of sins, brings adoption in the context of 1 John, which is rooted in the next verse, 13, in the regeneration of the Father. The Son of God saves. That work is a work that only God performs.

We see it in Colossians 1, another image of salvation. One of the six big Atonement motifs is reconciliation. We see it in 1:19 sets the stage for in him all the fullness, Colossians 1:19, of God was pleased to dwell.

And through him, God was pleased to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you who once were alienated, you Colossians, and hostile in mind, doing evil deeds, he has now reconciled you in his body of flesh by his death. Notice, by the blood of his cross, 20, in his body of flesh by his death.

It's a Eucharistic reference to the blood and body of the Son of God, which celebrate his unique sacrifice on Calvary. God's purpose is final sanctification in verse 22, which is only attainable by those who persevere in saving faith to the end, verse 23. Other passages, not that one, assure us that those who believe will persevere because God preserves them.

Nevertheless, the divine sovereignty and human responsibility tension is felt here as well, where human responsibility is emphasized. Believers must persevere to the end to enjoy eternal reconciliation. Other places teach because of God's keeping grace, and they will persevere to the end.

It is not taught here, but it is taught elsewhere, even in Paul. Colossians 1:13 and 14 also teaches Jesus does the same, the redemptive work of God. The Father has

delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, even the forgiveness of sins.

If Jesus doing the works of God is the most prevalent and perhaps the most powerful of the five historic proofs of his deity, Jesus being the Redeemer, doing the only work that saves, being the object of saving faith, keeping the people of God, all those things, perhaps that's the most powerful sub-aspect of Jesus doing the works of God. It is hard to rate these things, but that is fantastic. Always.

It is not generic faith that saves, but faith in Christ. Paul told the Philippian jailer, believe in the Lord Jesus Christ, and you'll be saved, you and your family. Judgment, this one is not in Hebrews 1. Matthew 25:31 through 46, the most powerful single passage on the doctrine of hell in Holy Scripture, the last verse of which has exerted the greatest influence on what we call the doctrine of eternal destinies.

Matthew 25:46, and these will go away into eternal punishment, but the righteous into eternal life. Already, St. Augustine, around the year 400, said the same adjective eternal is used for the fate of the goats and of the sheep. Does it mean two different things? No, it doesn't mean two different things.

It means the word *aionios* of itself means age long with the definition of the age in the context. Here the *aionios* eternal is defined by eternal life. Would you limit that? I've heard people say nobody ever limited that.

Well, yeah, one guy did. William Whiston, an annihilationist, by the way, was an early scientist who thought that shooting stars and that kind of a thing, comets, that's the word, that the wicked will be put on the comet and burned up. He said he wanted to limit eternal punishment, and he also limited eternal life.

He was consistent, but it's absurd. St. Augustine is right. Eternal life is the life of God pertaining to the new age, the new heavens, and the new earth.

It has no end, and so, therefore, eternal punishment has no end as well. This is a marvelous passage, a strong one. When the son of man comes in his glory and all his angels with him, then you'll sit on his glorious throne.

Before him, all the nations will be gathered, and you'll separate the people from one another as a shepherd separates the sheep from the goats. There's a pattern through here. It goes like this.

Verse 32, sheep, goats, A, B. Verse 33, sheep, goats, A, B, repeated. Then 34 through 40, it doesn't use the word sheep, but it speaks of the sheep all the way through. Then 41 through 45, it doesn't use the word goats, but it speaks of the goats all the way through.

So, it's sheep, goats, sheep, goats, sheep extensively, goats extensively. Verse 46 reverses them powerfully. After three times saying sheep, goats, or showing it the third time, don't say it, he says then these, he means the people we just spoke about, the goats, without using the word, will go away into eternal punishment, but the righteous into eternal life.

The punch line is powerful because then Jesus reverses the two, the lost and the saved, in a powerful way. So as to leave these words on our lips, eternal life. Who does this work of judgment? It is the Son of Man, the Lord Jesus Christ.

To those on his right hand, the sheep, he will say, come, that's a final calling. Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. The words that follow surprise them.

They didn't know God was keeping track of their good works, and indeed, their actions demonstrated the reality of their faith in him. He is the one assigning people to eternal destinies. That's the right way to say it: assigning.

Those destinies were decided beforehand by the sinful deeds of the lost. On the other hand, in verse 41, it's the returning Son of Man, it's the Lord Jesus, who judges because he says to those on his left, depart from me, you cursed, blessed, cursed, into the eternal fire, kingdom of the Father, eternal fire, and the contrast, prepared for the devil and his angels. Revelation 20 is very plain in that it means eternal conscious punishment.

Revelation 20 and verse 10, and the devil who deceived them was thrown into the lake of fire, where the beast and the false prophet had been thrown, and they all suffer. I've got to get the language exactly right. And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

That is the judgment that the devil will experience. Depart from me, Jesus said in Matthew 25:41, into the eternal fire, prepared for the devil and his angels. There's no, it's not difficult to understand what that is, if you compare this scripture with Revelation 20:10, and even right here, verse 46, is the most powerful single verse that led the church to confess both destinies are eternal.

The Son does the work of judgment, so much so in John's gospel; Jesus is arguing that the Son deserves the same honor that the Father and one of his arguments to reach that conclusion is this. Verse 21, as the Father raises the dead, John 5:21, and gives them life, so also the Son gives life to whom he will. The Father judges no one but has given all judgment to the Son, that all may honor the Son, just as they honor the Father.

Whoever does not honor the Son does not honor the Father who sent him. Actually, it's one of John's hyperboles again because if you study the judgment passages, which, believe me, I have done, I lost track of books that I have written or edited on the doctrine of hell. Thankfully, I did a couple on heaven, that was a blessing.

Anyway, half the passages ascribe judgment to the Father, half of them to the Son. If I were to make a systematic statement, although no one passage ascribes judgment to the Holy Spirit, I would say since God is the Holy Trinity, judgment is the Holy Trinity's work, especially the Father and the Son. But when John says God has given all judgment to the Son, surely the Son performs the work of judgment, which is the work of God alone.

Oh, I know 1 Corinthians 6. Don't you know we're going to judge angels? It's a perplexing verse. It surely doesn't mean we're going to sit down on God's throne and judge people. I was really blessed to see one of my favorite commentaries on 1 Corinthians by Shampa and Rosner say, what it means is we're going to say amen to God's judgment.

That's exactly what I thought and taught for years, and I was really happy for their support in that regard. Our judgment of angels does not mean we're taking God's place, but we're on God's team. And in that day, we will see sin more clearly and the justice of God more clearly and the judgment of God.

We will glorify him for his grace, and we will glorify him for his judgment. And we will judge angels in the sense of agreeing with God's condemnation of the devil and his demons. 2 Thessalonians 1 is Paul's most powerful hell passage.

And guess who the judge is? You guessed it, the Lord Jesus Christ. 2 Thessalonians 1. These Thessalonians were experiencing persecution. Verse 5, this is evidence, Paul writes, 2 Thessalonians 1:5, of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering.

Indeed, God considers it just to repay those who afflict you with affliction and to grant relief to you who are afflicted as well. And here's when that will happen in the ultimate sense. When the Lord Jesus is revealed from heaven with his mighty angels, inflaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus, they will suffer the punishment of eternal destruction away from the presence of the Lord and from the glory of his might when he comes on that day to be glorified in his saints and to be marveled at among all those who have believed.

Wow. It's the most extensive Pauline passage on hell. Although he often speaks of the wrath of God, here he extends the notion and ties it in with Jesus' second coming to bring relief to persecuted Christians and bring vindication.

Paul plainly teaches what we call retributive judgment. The returning Christ inflicts, verse 8, inflicts vengeance. He pays back people.

There it is in verse 6. God considers it just to repay those who afflict you with affliction. The judgment in hell is not remedial or educative. It is God's wrath given in vengeance.

It is retributive justice that will glorify God forever. It's a solemn truth. And I'm reminded of such as those in the gospel of John that say the Father did not send the Son to condemn the world, but that the world through him might be saved.

That's John 3:17 and 18, right after John 3:16. So, God's heart is to save sinners. But at the end of the day, God's going to win and not lose.

And God will be vindicated and glorified in every person's fate. It's a hard saying. It's not the whole truth.

It's the ultimate end truth. In the meantime, God loves the world. God sends his Son.

God wants us to love sinners, share the gospel with them, and pray that they might be saved. There's no question the one who performs the judgment in 2 Thessalonians 1 is the returning Lord Jesus Christ. In fact, Jesus, you see, does the works of God.

He creates. He sustains. That's the work of providence.

He redeems. He judges. He consummates.

Hebrews 1:2. Now you know why I chose Hebrews. Man, what a packed passage. The Son is the one through whom God spoke definitively to us in the last days, whom he appointed as the heir of all things, and through whom he also created the world.

We've studied that latter idea, but the former one is there. In fact, God reverses the order. He's the heir, and he's the co-creator.

What's he doing? He's showing he's the Z and the A. He's the Omega and the Alpha. He's the end and the beginning. He's all in all.

When it says he's the heir, it means everything will come to him in the end. He will consummate all things and he'll be glorified in that consummation. Jesus Christ is the heir.

Could that be said of any human being? Well, we're heirs of God and joint heirs with Christ, but not in this sense. This is a grander sense. It's a bigger sense.

It's a more ultimate sense. And this sense belongs uniquely to the Son. He's the heir.

The consummation is his. Once again, Colossians 1 uses a different language, but it has the same meaning. 1:16 of Colossians.

For by him, all things were created, heaven and earth, visible and invisible, whether any of the distinctions among angels, he made them all. All things were created through him and for him. This *eis auton*, this for him language, overlaps with the writer to the Hebrews calling Jesus the ultimate heir.

Not only is Christ God's agent in creation, but he also sustains the creation, as we see in 1:17, and he's the end of the creation. All things were made for him, that is, for his ultimate purposes and glory. He is the heir.

As God the Son who became the Son of Man, he will inherit all things. He is the creator, the God of providence, the redeemer, the judge, and yes, he is also the consummator. The scripture shouts the deity of Christ.

In our next lecture, we'll look at the fifth historic proof of his deity, that divine worship belongs to him, and thereafter, we'll tackle some problems, the so-called extra Calvinisticum and the kenosis and the kenotic theories. But for now, we will wrap it up.

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