

# The Sevenfold Personhood of Christ

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[Spoken date]To be released Wednesday February the 20<sup>th</sup>.

And good morning my radio friends and friends of the Bible Institute of Los Angeles. This is Louis T. Talbot greeting you once again and I do so in the matchless name of our wonderful Lord.

Now as we go further into this book. I want you to remember that this epistle was written to the Hebrews. And I want you to bear that in mind because a great many of the difficulties that you would run into will disappear immediately when you keep that fact in mind. And you know that while it was written to Hebrews, I think that all of us Gentiles can accept, eh, expect a great blessing from it. Just simply because the one who was presented to Israel as their Messiah is also related to us. And He is our Lord and Savior, Jesus Christ. He is our Lord and our Redeemer. And as we go along, you will come to see what a wonderful Lord we have as He is presented to us in this book of Hebrews in all the glory of His person.

Now the Apostle Paul, as he writes this epistle, has those two classes in mind that I called your attention to yesterday. First he is writing to Hebrew Christians and it's with a view of establishing them in the faith because then many of the Hebrews in that day are the heard the Lord Jesus but they expected the Lord to deliver them from the Roman yoke. But when the Lord was arrested and crucified and buried, that all of their hopes in that regard were shattered and consequently that many of them were going back to the, to the temple with all of its ceremonies

because you need to remember that at that time that temple was standing. And I guessed that there were some real Christians among the Hebrews who were just wavering because they could not understand the meaning of the death of Christ although the Lord had told them that He was going to die again and again. And this book of Hebrews was written to answer their questions, to solve their problems and to put before them God's great plan and program for His son.

And then there was another company that the Apostle Paul had in mind and that is those who are intellectually convinced that the Lord Jesus Christ was indeed the Messiah promised by the prophets but because of persecution and what they saw was happening to those who had openly confessed Christ, they were hesitating to take that course. And the Apostle Paul is writing to them too. And you know that the Apostle, as we saw, does not begin this epistle as he does all the other 13 epistles that came from his pen. With the other epistles, he began with the name Paul. Paul an apostle. But with this chapter, with this book of Hebrews, he begins verse one with the name God. And he says, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son."

And my friend here is a great contrast because in the Old Testament days, that God spake to the fathers. That is to Abraham, Isaac, and Jacob and the prophets and He spake to them, says Paul, in many ways and in many parts. That is He spoke to them piecemeal. God had something to say to them, but He could not say it to them at one time. And so He gave a little of a message to one and a little of the message to the other and He spoke to them also at different times. And that period of time covered about four thousand years. He gave a piecemeal revelation to many people over that long period of time. That revelation, of course, was concerning His coming Son

who later on was born in Bethlehem. But my friends, all the prophets combined did not, could not receive all that God had to say. And so the Apostle goes on to say that, "In these last days," that is in the end of the Old Testament times, "He spake unto us by His Son."

And He spoke in His Son. In His Son, He gave the complete story as to what He wanted the world to know. And in this, the Apostle Paul is presenting Christ, of course, as greater than all the prophets. I'd show-, show-, showed you in one of our former studies that the key word in this episode to the Hebrews is the word "better." Christ is better than Moses and better than the prophets and His covenant that He makes with His people today was better than any of the covenants of the Old Testament days.

But right at the beginning, He is showing that Christ is better than the Old Testament prophets. What God has been saying in the Old Testament days over a period of four thousand years, He said it all at once in His son. And that's why the New Testament says that Christ is the Word, "In the beginning was the Word and the Word was with God and the Word was God." You know my friends, if anybody wants to know what God has to say, let him study the Lord Jesus Christ for He is God's Word. And God was speaking in the Old Testament in piecemeal then He said it all at once in His Son and God's Word is His Son.

And if anybody wants any other word from God they will never, never, never get it. For nearly two thousand years now that God hasn't spoken from Heaven at all. And do you know the reason why? Because God has said everything that He has to say. And He has nothing more to say. And

## Talbot – The Sevenfold Personhood of Christ

so if you want to know what God has to say to you, my friend, then you study the Lord Jesus Christ who is the Word of God.

Now in verse 2. I want you to look at verse two, "He hath spoken in His Son whom He hath appointed heir of all things. And by whom also He made the worlds". And then there follows that that sevenfold revelation of the glory of the person of Christ. First he says that the Son is the heir of all things and then he says that the Son is the one by whom the worlds were planned. And then he says, in the third place, the son is the revealer of God's glory. He is the effulgence of God's glory. Then he says that the Son is the express image of His person. And then in the fifth place, he says that the Son is the upholder of all things. If you want to know what holds this universe together, read that statement in the, in these opening verses in the book of Hebrews and you'll find that statement that the Son is the upholder of all things. And then, the Son is the Savior of sinners. That is, after He had purged our sins, He sat down at the right hand of God and there He is, the Son, as the King-Priest seated on the right hand of the Majesty on High.

I want to say to you my dear friends, and this may be a repetition, but when you get into a, a study of, of an epistle like this, you know that you cannot help but repeat because there is so much here that just simply overwhelms you. And I want to say this, that there are few verses in the Bible of such brevity which gives so comprehensive a sweep of the glories of the person and work and position of the Lord Jesus Christ as do these few lines which we have just read in the first chapter of Hebrews.

Here we have in brief the content of the entire epistle. Here we have summarized the glories of our Lord's being and of His ministry the lost sinners at the cross and in heavenlies. None of these things could ever be said of the prophets. Not even the greatest to them. None of these things could ever have been said about angels. My friends want an argument for Christ's superiority over all the mighty prophets of God. And how complete and how excellent is His glory. It is impossible to mistake the identity of the Son of God as the second person of the Blessed Trinity as we read these inspired words.

Now before we continue in some detail of the study of this sevenfold descriptive terms given to the Son of God, let us note that they present the glories of His person as the, the effulgence of God's glory and the expressed image of God's glory. The sufficiency of His work as the Savior of sinners as well as the Creator all of the whole universe and the upholder of all things. And then there is the, presented the glory of His position as the heir of all things seated at the right hand of the Majesty on High just waiting till all His enemies be made His footstool.

You know my friends as we read this sevenfold description of the person of the Lord Jesus Christ. It is significant to note that the Holy Spirit does not mention here one of the Lord's mighty miracles or of His matchless teaching. Even His sinless life on Earth is passed over in the sevenfold description of the glory of the Lord. The Lord Jesus Christ of course did live a sinful life and that was necessary to His redemptive work. Indeed He was the world's omnipotent miracle worker. But here the Holy Ghost is emphasizing, not so much what He did as a miracle worker. He is emphasizing His own personal glory. That is, what He is and also the vicarious atonement that He made. And His position of power at the right hand of the majesty on a high.

My friends, why did the Lord, why did the Holy Ghost pass over these other things? Why?

Because the Holy Ghost knew that there were unbelievers who were denying these very essential things concerning our Lord. He knew that throughout all of the centuries, even to this very day in which we live, that false teachers would deny the deity of our blessed Lord.

They would attack His person as to who He is. And there are many who deny Jesus in the essential things of His character. Who would declare to you that He was the greatest teacher that ever lived. They would acknowledge that He was that great miracle worker but they would deny these essential things pertaining to His deity and so of the Spirit of God, in this description, passes over all of His, of the wonders of His miraculous powers. And He i-, and He deals with a person of Christ as to who He is in His, the glory of His being.

He knew that throughout all the centuries, even to this very day that His deity, in regard to who He is, would be denied. Although a tribute would be paid to Him as possibly the greatest teacher in the world, but, but they robbed the Lord Jesus Christ of His eternal deity, of His uncreated glory and of His omnipotent power of, as the King Priest. And so Christ here is being presented by the Holy Ghost in the glory of His person.

You know just to emphasize this my dear friends, I want to call your attention to the fact that there is no reference in this sevenfold description of the fullness and the glory of His person, no reference to the raising of Lazarus from the dead. I think that the raising of Lazarus from the dead was His greatest ministry, His greatest miracle. If one miracle can be greater than another.

But there is no reference to that. He did raise the dead and heal the sick in order to prove His credentials to be Israel's King and the world's Savior. He did mighty works. He stilled the waves. He said to the waves, "Be still." He rebuked the winds and He had a heart open, a heart of compassion for a needy world.

But my friends, when He came into the world to die for sinners, He had to, He had to be the eternal Son of the eternal God. Otherwise He could never have taken our place at Calvary. And you know that the Old Testament prophets has declared that the one who would be Israel's Messiah would be the eternal God manifest in the flesh. And so in this opening sevenfold description, you will have the glories of the person of the Lord Jesus Christ put before you.

Now look at that verse one, the first thing that the Spirit of God says in regard to the glory of His person is this: "Whom He," that is God, "Whom He has appointed heir of all things." That is of the universe, everything that exists, the Lord Jesus is the appointed heir to all things. Now some of you folks may be asking why not the Lord Jesus Christ always the supreme one in the universe. Is He not the second person of the Trinity coequal and coeternal with the Father and with the Holy Spirit? And if so, why does this opening statement of the epistle to the Hebrews tell us that God hath appointed the Son heir of all things? My friends if He was say, if He was coequal with the Father, why did the Father appoint Him as the heir of all things? You know that these are questions that would naturally come to our finite, finite minds as we read these words. We can understand how that God appoints angels to their places. Then we know that He appoints ministers to their places; He appoints missionaries to their places and He appoints all Christians

to their various spheres of service. Then why, since the Son is eq-, coequal and coeternal with the Father, why does the Father appoint the Lord Jesus heir of all things?

The answer, my dear friend, is this: that Jesus is being viewed here as a man. Jesus took upon Himself human flesh. And the answer to that question is this: that is a man, the Son, had been appointed heir of all things by the Father. It is His humanity that is in view. From all eternity, the Son had been one with the Father and one with the Holy Spirit. But when He laid aside His glory. Now mark you, Jesus never laid aside His deity, it was His glory that He laid aside. Do you remember how that in that prayer that He prayed to the Father before He went to the cross, He said, "Father glorify Me with the glory that I had with thee before the world was." Now that is what the Lord Jesus Christ laid aside.

Let us be very clear in our thinking. He never laid aside His deity. It was His glory. And He came down to this Earth. And He became obedient to His Father's will as a man. He gave up His place of equality with the Father and He became a servant. He became a, a, subservient to the will of the Triune God in order to die for sinners. And at the time of His incarnation, He took the place of a man: humble, lowly, poor, obedient.

Do you remember how the Apostle Paul, writing about this in Second Corinthians chapter eight and verse nine, he says, "Ye know the grace of our Lord Jesus Christ. But though He was rich, yet for our sakes He became poor that ye through His poverty might be a rich." And the Lord Himself said, when He was upon this Earth, "The foxes have holes and the birds of the air have



nests. But the Son of Man hath nowhere to lay His head." In the world which He had created, the Lord Jesus Christ lived in poverty.

And my friends, poverty is the state of having nothing. To be unable to meet one's personal needs. That is poverty. And my friends no poverty-stricken person in the world today can know the depths of poverty to which the Lord Jesus Christ came. For He had left so much glory; He left so much glory when He came down from glory to this Earth. And do you remember that on one occasion when the unbelieving people saw the occasion to ensnare Him, ask Him if He should pay tribute to Caesar. The Lord did not even have a penny with which to illustrate His teaching, and so He said to the people, "Lend Me a penny. Bring Me a penny that I may see it."

And moreover my friend, it was His own voluntary act which led our Lord to leave the Heaven's glory to live in poverty down here. To suffer and to die for our sins. And because He went to the cross and died, then in resurrection and as a man, He was appointed by God as the heir of all things. It was His voluntary subservience and this appointed exaltation that Paul had in mind when he wrote as the Holy Spirit directed him to the believers in Philippi.

Do you remember in the second chapter of his epistle to the Philippians, he said this, listen, "Let this mind be in you which was also in Christ Jesus who, being in the form of God," now that's where He was. He was in the form of God, "Thought it not robbery to be equal with God." That is, when He claimed equality with God, He was not robbing God anything, of anything. But He did not hold on to it. It goes on to say, "He made Himself up no reputation and He took upon Himself the form of a servant. And He was made in likeness as a man. And being found in

fashion as a man, He humbled Himself and He became obedient unto death, even the death of the cross. Wherefore God 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; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

My friend, we must ever remember that even when Jesus had not a place where to lay His head, He was still the second person of the Trinity, coequal and coeternal with the Father and with the Spirit. It was as a man, the God-man, that He came down and down and down and down, even to the ignominy of the cross. And as a man He was raised from the dead. And my friends, as a man God has appointed Him to be heir of all things.

Now my time is up. We cannot go too fast in our study of these things but you know I'd like to leave this with you, that in the eighth chapter Romans. We are told that all believers are joint heirs with Christ. Christ is the heir, the appointed heir as a man. He is the appointed heir of all things. Every star in the universe, everything that comprises a part of God's creation. Jesus has been appointed the heir of it all as a man. And because you and I are believers and are part of His mystical body, He hath made us joint heirs with Him. What an unfolding we have here of the glory of the Lord Jesus. That's how Paul solves the problems of those early Christians. By filling their horizon with the glory of Christ.

## Talbot – The Sevenfold Personhood of Christ

My friends it'll take us some time to get through this sevenfold description, but when we're through you'll get to know who Christ is. Thank you for listening. Tune in tomorrow. And goodbye and God bless you all.