

The Glorious Son of God

Lord, You came to do God's will. Indeed, it was not easy and we see what it took for us to have this table, to be able to eat and drink. You went through so much suffering. In obedience to the Father, You died on the cross, giving us life to live forever with You. This is a great blessing, Lord. Even as we think about it, our song and praise shall never cease. You also gave us many things on earth to enjoy. When we look at the days we have, our circumstances, our belongings, our families, and our church - Lord, we give You thanks. We do not want to commit the sin of ingratitude, Lord. We constantly praise You as we live in Your house, surrounded by blessings and grace falling upon us. We come to You in this hour. O Lord, please speak to us. Enlighten us from Your Word with more blessings which only You can give. We receive them with hearts of gratitude. Thank You in Jesus' name. Amen.

Introduction

Today's fellowship comes from Hebrews 1:1-9 and 13. This is the King James version.

“God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, 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; 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 at the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 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? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 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 hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

Verse 13: “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?”

The title I would like to give today's fellowship is “The Glorious Son of God.” After reading so many descriptions about Jesus, the Son of God, I was thinking about coming up with the title, and there are too many words. Was He powerful? Was He loving? But if there is one word that comes to mind as we fellowship, go through these verses, and ask the Lord to have mercy on us and show us light; it is that we can sense and touch the Son of God, and then we feel His glory. He manifests Himself in these words. So, I titled it “The Glorious Son of God.” I pray that by the end of the sharing, as we go along, His glory will fill us.

The Son Speaks in the Last Days

God Speaks from Creation to Sustenance

Since the Son speaks in the last of these ages in which we live, we should make the most of it. The opening of this book is different from all the other epistles in the New Testament. It says, “God, who at sundry times,” etc. If you break it down to just a bare sentence core, it is: “in the last days, God has spoken.” As I was meditating on this, I realized this can tell us something about this book as well as about God's Son, Jesus. It tells us in the last days, God has spoken.

The only other book in the Bible that starts similarly to this is Genesis: “In the beginning, God created the heavens and the earth.” So, Genesis is a book of creation, and the book of Hebrews is a book of upholding. We just read that He upholds all things by the word of His power. The Jews at that time, the believers at that time, faced persecution, and they became weak in their faith. It seems their faith was falling apart. This book is a great book of upholding, sustaining their faith. I just thought that this was quite precious. As the first point, there are a lot of blessings in this—just the first two verses.

God Speaks Directly to Us in His Son

The King James Version translates it as “in sundry times and divers manners.” A much simpler way to put it is “in different parts and various manners.” In the Old Testament, different prophets had their own styles of speaking. God spoke to His people, to their fathers, in that manner. However, when I look at the whole Bible, it seems that the New Testament is also made up of collections of epistles: different manners and different parts. But we have to look internally spiritually and not just from the text. Spiritually, the Son is speaking through all these books, and it is one complete message rather than parts in the Old Testament, parts of prophecy here and there; and then in the New Testament, we see all these apostles' writings here and there. But the Son speaks in one complete message in the New Testament; He has spoken, and He is still speaking. Praise the Lord! There is a lot of blessing in Him directly speaking to us.

Before He ascended to heaven and came down as the Holy Spirit, He was here on earth physically. He spoke to the people face to face. While I might think, “Well, that might be better. It is much clearer, Lord; I can see Your face. I ask You questions, and You answer.” But today, it seems like the Holy Spirit in me. I ask the Lord, and I do not get any answer. But the Lord does. He can answer all of our questions and prayers anywhere. In physical form, He can only talk to the people around Him. But in spiritual form, today He is in the believer's spirit, and we can hear Him directly.

The blessings of being able to hear Him directly—well, it is faster. In the Old Testament, they had to ask a prophet. One time these two kings of Israel were going to fight, and they had to ask, “Is there a prophet among you? Quickly, let us find a prophet.” And there were four hundred prophets of Baal, all false prophets. But then the more righteous king asked, “Is there a prophet, a real prophet?” And then the bad king,

that was King Ahab, he said, “Well, yes, there is one. His name is Micaiah. But I hate him. He never prophesies good things to me.” But then they went and got him. And Micaiah says, “What the Lord says to me, I will say.” So that is the way the Old Testament worked. Today, in every believer, the Lord can speak directly to us.

We do not have to be afraid because He is gentle and meek. Unlike the time when Moses—do you remember when the Lord gave the law and Moses was at the mountain, and there was fire coming out of the mountain? The people were so afraid. “Please speak to us, Moses. Do not let God speak to us; otherwise, we will die.” Today, Jesus in His fine, refined, flowery humanity, speaks to us directly. He also speaks to us in the whole Bible, as well as through our circumstances and through people. In the New Testament, there are prophets, evangelists, and apostles. He does speak through people for the edification of His body and through circumstances. Even big thunderstorms and rain, He can speak through that.

I share a short testimony. Two younger brothers were going to a worldly club. They loved the Lord, but they were also drawn to that. They wanted to go and check it out. While they were going, they got stuck in heavy rain and traffic. Then they thought, “Is this the way the Lord is telling us not to go?” And they turned back. Both of them had a heart for the Lord, and they turned back and did not go.

And another example, a testimony where the Lord speaking to us meets our needs. He guides us, He nourishes us, He gives us revelation. There was a brother who had a simple need for a table. He was very poor and needed to buy a table, but did not have much money. He prayed, and the Lord spoke a word to him. He said, “Oh, the Lord gave me a word.” The word of the Lord is like when the Lord in Genesis 1 was going to create heaven and earth, the Spirit of the Lord moved, hovering above the waters. When the Lord speaks to us, His word and His Spirit hover in us. In the original text, it is like birds over the eggs incubating. That brother knew the original text. He said, “I am pregnant. The Lord spoke; I am pregnant now.” This meant the Lord answered his prayer that He was going to give him a table, although it had not come yet. He prayed, and when the Lord had spoken, he said, “I am pregnant, I am pregnant.” Not long after, a table was given to him. So, praise the Lord! The Lord's speaking can meet all of our needs as well as strengthen our faith.

Our Response: Earnest Heed and Prayer

What should our response be in point number one, that the Lord speaks directly to us, if it is easier? Hebrews 2:1 says, “We should give the more earnest heed.” Do not take it for granted. Give the Lord earnest heed. When we pray to Him, He always replies, if we - in silence - listen to Him. To make the most of it, I said to put it in a much more casual way: make the most of it in our spiritual daily walk with the Lord, pray. Pray for His guidance. Every need we have, great and small, the smallest need that brother just mentioned at the table, pray to Him. And He replies by speaking to us.

He also reproveth, disciplines us, and chastens our old man, our sinful nature. He reproveth and chastens us. Additionally, that clause (Heb 1:2), that prepositional phrase, "in the last days," is better translated as "the last of these ages." While we are living in the last of these ages, we need the Lord's word. The kingdom is set right before us. This is the age right before the kingdom comes, thank the Lord. So we are not in the patriarchs, not in the Old Testament law dispensation. We are in the last of the ages, right before the kingdom.

The Nature of the Son

The Heir and Maker of All Things

The Son is all of this; the One who speaks is all of this. The heir and maker of all things and the one to be worshipped, so that we cannot live for ourselves. As the heir of all things, it means He is the recipient of all things. God the Father gives Him all things. We can start with the physical universe. Yes, it is all His. Brother Jerry shared last time that it is all His physical universe. As the owner of the physical things, He has ownership rights as well as control over them. So, when He was on earth, He was able to calm the sea. Remember, His disciples were in the boat, and they were rocked by this great storm? He can calm the sea; it is all His. As well as plagues—plagues in the Old Testament, pestilence in the New Testament—by one word, He can stop all those plagues. So physical things are much easier to understand. The Bible verse that comes to mind is, "The Father loves the Son and has given Him all things into His hands." (John 3:35)

He also gave Him sovereign rule. This is non-physical; He gave Him sovereign rule and power. One particular aspect of this is judgment. The Bible verse states that He has committed all judgment to the Son and has given Him power over all flesh. So, when we sin, who judges us? Not any angel, but the Son; He judges us. He has the sovereign rule to govern and to judge our actions, even our thoughts.

He also gave Him creative power because the next point is that He is the maker of all things. He gave Him creative power and also gave Him the wisdom to create all things. So, when we look at creation, it is not just the things: the galaxies, the universe, space, planets, and our environment in which we live. Attached to His creation is His intent. He has the right to design the universe and design His creation and attached is His purpose, we can say. We have talked a lot and heard a lot about the eternal purpose of God. In creation it is attached in Him - His intent or purpose in creating man. He is the One who designed the purpose for creating man. Since He is the One creating, He is also the One who fulfills His purpose.

Let us move on to the next topic: the maker of all things. He has the right to design in His creation. Physicists, when they study the universe, can see that there are constants that are so balanced you cannot deny that behind it there is someone who designed it. Even a slight deviation could mean there would be no life as we know it. This

particular physicist, who said that, was not a believer; he openly states that there is no God. However, he acknowledges that there is such design in the universe.

For us, when we see and create, there is purpose. An architect draws a plan for a house; in each room, there is a purpose. The universe, too, was created by God with a purpose. In reading the Word, we know we ought to share with worldly people who do not know. There is a piece of music I used to play a little bit called "The Unanswered Question" by Charles Ives. It is supposed to express the question of the meaning of life. In that piece, people answer this and that, but in the end, nobody knows the meaning of life. Well, that is the world. Sadly, worldly people do not know the meaning of life or the purpose of their existence. But we do. In the Word of God, it tells us the purpose of Him creating man. We ought to share this with people, especially our loved ones. He created all things for His pleasure and for His will. In Colossians, it also says that all things were made by Him and for Him.

Next one. The object of our worship. The verse here (Heb. 1:6) says, "Let angels worship Him." But of course, we people, we men, also need to worship Him. What brings up this idea of worship? The mere fact that He is God, the Creator, and we are the creatures, ought to be enough. When we recognize that we are created beings and He is the Creator, we ought to worship Him. But there is a lot more. The more we know Him, the more we worship Him. Because worship, as stated in Hebrews 12, says we serve God with reverence and godly fear, for our God is a consuming fire. The more we know Him, the more we will worship Him, especially in parts B, C, and D.

There is a message by Brother Kuang. He said worship is "worth." And the word "ship," the suffix "ship," just means the state of being - the state of being worthy. Our Lord Jesus, even when we come to the table, we see His suffering. Is He not worthy of our praise? Worthy of our thanksgiving and our adoration, our love? Well then, when we know Him more and more, we give Him honor and praise and thanksgiving. And you can come up with all these words; it would not be enough until we give Him all our being, our consecration. And that is why Brother Kaung, at the end of that message, says we do not even have the right to live for ourselves. That is true worship. That is the ultimate worship of God by man.

There is some light from the first three things about the Son of God regarding that He is the heir of all things. What do I own now? Well, He gives it to us, but really it is all His. So, our physical things are for the Lord's use, but also non-physical things, like our education. There is this one brother, I think he has actually been here, I will not name him, but at his memorial service, they said that the Lord called him right after college when he was about to begin his career. The Lord called him to full-time service, full-time ministry. He never worked in the office one day as a civil engineer. The world would think, "What a waste." But no, our consecration to the Lord is the best worship we can give Him.

How about He is the judge of all? He is a judge. One day He will judge the house of God, starting with the house and then the entire world. Whom are we sinning against, if

we in the church sin against one another? Yes, we sin against one another, but we also sin against the Lord. Last time Brother Kenny shared about “Philadelphia” in the church. Of course, those who are not near us make it hard to express Philadelphia. In the spirit we ought to have Philadelphia with all the brothers and sisters in the world; but when it is right in our vicinity, that expression ought to be true. When we do not, we sin against the Lord. There was a sad situation in the assembly I was at in California involving two brothers. The contention between them over the argument was so strong that they departed from one another. But then one day they saw each other, I think on the street. Initially, they said, “Oh, hi,” and wanted to be nice and greet each other. But then they quickly brought up the contention, and it escalated so that the end of the conversation concluded with, “Well, I will see you at the judgment seat of Christ.” O Lord. So, Philadelphia, do we know against whom we are sinning? The Lord will judge.

He will judge and fulfill His purpose. This relates to all of our service and function in the church. He is the head of the church. It is His way of doing things, His way of building the church, His way of fulfilling His plan and purpose. In “The Normal Christian Life,” there is a chapter on how our natural man, oftentimes, as soon as we are saved, wants to serve the Lord. However, we bring a lot of our natural thoughts and natural ways and carry them over into our service. This does not work well in the church because it has to be the Lord. So, the Lord has to deal with us by the cross, and then He will build His church and fulfill His purpose.

The Radiance and the Imprint of God’s Essence

The number one, radiance, the full phrase is “radiance of His glory.” (Heb. 1:3) The Bible uses the example of the sun, S-U-N, and the rays to typify God the Father and God the Son. God the Father is like the sun, and the rays, the effulgence, or the radiance, is the Son. Using that analogy, it is a spiritual reality as well, because the Bible uses it. When Jesus was here on earth, He performed many miracles. Let us take miracles when He healed people. Mankind was injured by sin, so there were many sick people: lepers, those who could not walk, paralyzed individuals, those with withered hands, the blind, and the mute. He healed them all. When we read the Gospels, we often see this: then they glorified God. When He healed the blind, they glorified Him. Lazarus died. What did Jesus say? “That you may see the glory of God.” He raised Lazarus from the dead.

And when He turned water into wine, it also says He manifested His glory. Something about radiance, light. Brother Sparks often said this: “what is true in the natural world is true in the spiritual world.” So, I thought of this thing about light: it has to come from a source. It is the principle of emission. Light must emit, emanate from a source. And then I remembered a Bible verse that came to me. It says, “The Son can do nothing of himself, but what He sees the Father doing. Whatever the Father does, the Son does likewise.” (John 5:19) So let us take the analogy. The Son, I mean, the light cannot just emanate from nowhere. Jesus does not do anything; it says He cannot do anything of Himself. So, when He is on earth healing people, shedding grace on people, behind Him, the source is the Father. The Father's heart shows mercy on the blind. The blind who said, “Oh Son of David, have mercy on us.” The Father shows mercy, and

Jesus, the Son, shows mercy and heals them. Whatever was on the heart of God the Father was shown and manifested in the Son, Jesus, on earth. So that is the first one. It is outward radiance or the rays are outward.

The next one is the imprint of His essence. The King James Version actually says, “the express image of his person.” (Heb. 1:3) Imprint is like this: there is a mold here and an imprint onto something else, so that this that was imprinted has the same mold. The Bible uses these things to help us know God. Oh, may the Lord help us see this. I admit I do not have a full, not even close to a good understanding of the essence of God. But we will see a little bit. God help us. The imprint of His essence is like God has—we use the word “Godhead” to denote His inner essence, His character, all of His character traits that make Him God. This is enclosed in the word Godhead or His divine essence. God imprinted on His Son all that He is. It is like that. This involves the Trinity. It has been said in the past that the Trinity is three in one, one God in three persons, three in one. So, I thought, prayed, and contemplated a little more. What is a three and what is a one? One, of course, has to be one God, one essence, but three—three what? Three distinct lives. But they are one. That is a mystery. That is the wonder of it. The Bible verse in John, again, a lot of this is in John. It says in John 5:26 that the Father has life in Himself. So, in Himself means God the Father has life that does not depend on anything. He has His own life, and so has He given to the Son. That is kind of like an imprint given to the Son to have life in Himself. So, the Son also has life that does not depend on anything. But the wonder of the triune God is that although they are both capable of independent life, they are all acting in one accord. It is one essence, three expressions of three personalities, distinct lives, but in one essence.

Although the Son, Jesus, when He was on earth, was fully capable of acting independently because He has life in Himself; the triune God ordained that among the three, they would be one in everything they do. One action in everything they do. Oneness! Oneness! So, we see that Jesus can pray to the Father in John 17 because He has a distinct life. He can pray to God the Father, and they can talk to each other. This is something also for us to learn.

We were created in the image of God. Jesus said that He prayed, “that they may be one even as We are One.” (John 17:21) The expression of God's people to be one is very important. That would express God because we are made in the image of God. It is also a great blessing in the church. We just studied Acts chapter 13, where there were five brothers serving in the Ministry of the Word: Barnabas, Simeon, Lucius, Manaen, and Paul. There were five brothers. Yet, when they ministered the Word, the Son spoke. Are there five? Well, there are five distinct lives, but their actions and their ministry were one. That brought about wonderful church life in Antioch.

Imprint again is so that the Son may express the Father. Let us take another example from John 8. When they caught that woman committing adultery, those people were so ready to kill her. Their hearts were filled with such an accusatory attitude. But what is God the Father's heart like? It is full of meekness, full of love, forgiveness, and mercy, illuminating them. So Jesus, in one word, said to them, “He who is without sin, let him

cast the first stone.” Such life came out of His mouth, and one by one, from old to young, they all walked away. He showed them that they were all sinners, not worthy to cast a stone. God the Father's wisdom was in Him. He manifested all of these qualities. Praise the Lord!

The Sustainer of All Things

He is the sustainer of all things by the word of His power. He sustains not only the physical world, including our bodies. Last time, I shared a testimony of a brother who was dying. His body was disintegrating, but then the brother used this word, and the Lord healed him. More than that, He also sustains our circumstances and our ministry. When we feel our faith, our ministry, or our service is falling apart, it can really discourage us. But His Word upholds us.

I share about a brother again. The Church throughout history has times of revival and also times of declension. After the revival that we know from China to Taiwan, there were some problems, and the brother felt that all service was falling apart. But he prayed and prayed, and then Heaven was opened to him, and he said to the brothers, “Everything is all right now.” The Lord upheld him. He continued to serve the Lord.

This is very precious. Not only physical things, our circumstances, He upholds the ages. He created the ages by time. Time is also centered upon His people. The ages of the Patriarchs, the ages of Israel—how many times had Israel been taken captive by their enemies surrounding them? But the Lord's word says, “Behold, he that keeps Israel shall neither slumber nor sleep. The Lord is thy keeper.” (Psalm 121) And that Word upheld the nation of Israel throughout the entire Old Testament, even today. How many times has the enemy attempted to annihilate that nation? But today, in the age of grace, the Lord upholds His church. Even starting from right after the early church in the Roman Empire, there was a great attempt to annihilate, to destroy the church. But the Lord has said it. Even while He was alive on earth, He said, “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” (Matt. 16:18) That Word has upheld the church throughout all two thousand some years. None has been able to destroy the church.

What about when we consider the age to come? What kind of kingdom are we inheriting? Chapter 12 of Hebrews says we are receiving a kingdom which cannot be shaken. This Word is sure. In the millennial kingdom, His Word continues to uphold it. And what about the new heaven and new earth? When we come to Revelation chapters 21 and 22, we read all the details. The foundation and the walls—they typify spiritual things. And then it says, these words are true and faithful. We just sang the first song - true and faithful, these words are true and faithful. God's Word will uphold even eternity in the new heaven and new earth, the new Jerusalem, the holy city forever and ever. This Word is true and sure: holy, faithful, and true.

The Majesty of the Son

And then the next one, majesty. And the verse is, “having purged our sins, He sat down at the right hand of the majesty on high.” (Heb. 1:3) Purged our sins and then sat down. Initially, I thought, O Lord, when we want to see the Son of God, it should all be the glorious grand great things. Why did You put this? Because when He came to purge our sins, He took on human form and suffered such shame and pain and died on the cross. This shows such great love for us. So, every week, that is why we come to the table and give Him praise and thanks.

But I thought, there is the other side. Yes, there is that shame. He did go through death and suffered shame and was hung on the cross, bled; it is very tragic. But on the other side of that, it says it never departed from Him. Hebrews 2:9 says “we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” There is even greater, the positive side that is listed with the greatness of Christ. What is honor? Honor is when we see Jesus obeyed God the Father. Brother Steve shared that in the garden of Gethsemane, there is that clash of wills. But He prayed, “Not My will, but Your will, Father, be done.” Oh, we really need to honor Him. He deserves to be honored.

Honored means we recognize. We have to recognize. We ponder upon this. We recognize and esteem His worth and act accordingly. That is to honor Him. So, when we come to the table, we see Him. Oh, He suffers so much for us. We recognize it, and our hearts react to it. We act accordingly, reacting in praise and thanksgiving. That is honoring Him. So, He deserves the honor. The angels praise in Revelation among the lists. We often sing that song unto Him who has washed us: be the glory, honor, thanksgiving, power, etc. One of them is honor. To honor demands us to recognize His worth. Glory is the manifestation of His greatness. To honor is to recognize it, and the manifestation of it is glory. So, Jesus, crowned after suffering on the cross, is crowned with both glory and honor.

And then one more thing about Him coming to save us is His faithfulness. He is a great creator, the maker of all things; the design power is given to Him. But He did not say, “Oh, man sinned, let us just wipe everything out.” Does He have the power to do it? I believe so, but He does not do it. What makes Him not do this? Just wipe everything out and recreate? I thought about this, and what comes to my mind is His faithfulness to His purpose.

So, this is an example of showing this faithfulness. From the book of Judges, there was a judge by the name of Jephthah. Every time I come to this part, I just kind of quickly jump over it; I cannot stand the tragedy of it. Do you remember this judge, Jephthah? He went to fight against the Amorites, and he prayed to the Lord, “Lord, whomever comes in the door first, that one I will offer as a burnt offering.” And it was his daughter who came in. Well, he made the oath already, and the daughter said, “Father, you do as you have promised.” Well, I am not saying that the daughter would typify Christ, but it shows the faithfulness of a king or a judge at that time—faithfulness to his

word. And so, he offered her as a burnt offering, and she died that way. People remember her that way.

Superiority of the Son

After the Lord resurrected from the dead, He sat down at the right hand of the Majesty on high. This is triple exaltation. We read that verse, "God highly exalted Him." He sat down at the right hand. The right hand denotes strength, power is on the right hand, and then of the Majesty. Why is it that in other Bible passages it is the right hand of God, but here all these three are very descriptive? It does not say He sat down on the throne; He sat down at the right hand of the Majesty. Majesty means the greatness, the splendor. What gives awesomeness? Well, when the Lord brought the people across the Red Sea, oh, that is awesome! When Joshua told the sun, "Sun, stand still! Moon, stop!" that shows God's awesomeness, His greatness. So, He sat down at the Majesty. It does not say "of God." He sat down on the right hand of Majesty on high. (Heb. 1:3) On high denotes superiority by being elevated to a higher position. In the Old Testament, even King David's throne had six steps leading up to it, showing the king's superiority over the people by elevation. This triple exaltation: sat down at the right hand; the power of the Majesty, His greatness; on high. So, thank the Lord.

The Excellent Name of Jesus

Let us go on to the heir of an excellent name. Every knee shall bow. Verse four says, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." There is a comparison here. When I first read it, I did not catch it until I read it and meditated closely because it says, "So much better," there is a comparison. So, you can word it this way: He is better than the angels, as this angel here is better than the angels by how much? By as much as His name is more excellent than theirs. So, then we have to know, well, how much more excellent is His name? If we know how much more excellent His name is, then we will know how much better He is than the angels. Of course, our Lord's name is far better than the angels. His name is Jesus, the Savior of the world. No angel can save man. So, there is a lot that we can think about just by the name Jesus.

But I thought about this testimony: His name is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Is. 9:6) I was at an assembly, and we were looking for a place to rent. It was very difficult to find because most owners in California do not want churches. So, we prayed using this verse: "Lord, You can do wonders." Wonderful means You can perform miracles. And then we found one, and we prayed, "Lord, help us. You are our Counselor in our negotiation to get into this place." And we did, we got in. Wonderful Counselor, Almighty God, He showed He is the Mighty God, the Everlasting Father. Once we were in there, the church preached the gospel to whoever came in. Everlasting Father means He is the Father of eternity. Brother Kaung shared that, Father of eternity. He can give whoever believes eternal life. And church life, there He is the Prince of Peace. Church life with Christ, there we have peace in the church.

So, His name is way better than any angel. You can put it this way: in a casual way, no angel can even hold a candle to Him. And in His resurrection, He also obtained a better name. This is a very familiar passage in Philippians 2. Let us just pick up from verse eight.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 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; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

This is not fulfilled yet. Prophetically, this was spoken by Isaiah: “every knee shall bow, every tongue confess.” This comes from Isaiah 45:23. It is not fulfilled in Israel; do they confess and bow at the name of Jesus? It is not fulfilled today; the world does not confess Jesus. It will be fulfilled when the Lord comes back and takes His kingdom, takes His throne in His kingdom, and establishes His kingdom on earth.

The Eternal Kingdom of the Son

The Son is God and King, culminating in the everlasting kingdom. We just mentioned one thing about angels being ministers, ministering spirits. Is that the translation? Some translations say wind or spirit. Wind is the same as spirit. You cannot see wind, but you can know it is there by its effect.

It is the same with ministering spirits. We here on earth often face danger. Even a few weeks ago, it snowed. I saw a car slide; it was heading right towards us. I said, “Lord,” and then it stopped maybe just ten feet in front of us. Well, things like that happen. We know the Lord sends His ministering spirits around us. By their effects, we know they are there. But let us focus more on the Son.

Hebrews 1:8 says, “Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.” So, there are four or five things mentioned in the Book of Hebrews that relate to kings. These are called regalia: His crown, the robe, the scepter, the footstool, and the throne. Four of these are mentioned in chapters one and two. The robe is not mentioned here. His robe denotes His deeds. But let us take a look at each one. The crown, oh, He is crowned with glory and honor. The crown sits on the head and the head is the first thing that we notice of a person. So, when we see Christ, we see the face, the identity. Oh, it is Christ that is crowned with a royal diadem. He has the authority and power.

And then the robe denotes His deeds, His righteous deeds. He wears a white robe. On the Mount of Transfiguration, His robe, His garment, is shown illuminated or white. It is His righteousness.

And then the scepter. The verse here mentions specifically the scepter, so let us see if we can fellowship a little bit more on that. The scepter is held in the hand; it is the

instrument of rule from ancient times. It is just a staff. In the time of Moses, he held a staff in his hand and the Lord said, “use your staff.” Remember during the ten plagues, the judgment of Egypt? He said to use the staff. That is authority. There were gnats and frogs and the water turned into blood. Also, at the crossing of the Red Sea, he used the staff, which signifies the authority to carry out commands. It is held in the hand; the hand is to do the work.

Then when we come to Revelation 2:26-27, it says this: “I will give Him,” that is Christ, “power over the nations. He shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received from my Father.” The rod of iron, that is a scepter; it is the instrument of Christ's rule in the millennial kingdom. And that picture of breaking all the vessels into shivers is a picture of commanding all obedience. Every knee shall bow. The scepter tells us how He is going to rule, and He loves righteousness. We just read He loves righteousness. So, He is going to rule in the millennial kingdom righteously. And Psalms 33:5 says, “He loveth righteousness and judgment: the earth is full of the goodness of the Lord.” In a kingdom, what nation would not be filled with goodness? Goodness, pleasantness, it is desirable to live in that nation. Well, when the Lord Jesus comes back, the whole earth will be under His rule righteously. It will be filled with the goodness of the Lord.

Next is the throne. The throne is the seat. It embodies the authority; it upholds and secures authority. And the throne is forever; it is fixed in heaven. The Apostle John states in Revelation 4 says, “I saw a door opened in heaven... and a throne set.” “Set” means it is fixed, not shakeable. There was an attempt to shake the throne, to take the throne by the devil, by Satan. But praise the Lord, our Lord sits on the throne that will never be shaken. There are two aspects of the throne when we come to Revelation, and then the millennial kingdom and eternity. We first see lightning and thunder proceeding out of the throne. There is that aspect of judgment, which is that God has committed all judgment unto the Son. And then what follows? Chapter four is the great tribulation. The whole earth is to be cleaned up.

Conclusion

Then when we come to Revelation, chapters 21 and 22, what proceeds out of the throne is a river of the water of life. And then it flows. In the midst of it is the tree of life. So, what we see here is the throne in the aspect of judging corrects life. It corrects life because we have sinned; it sets things right. Then when we come to eternity, the throne nourishes life. And it is a triune God Himself who nourishes us. The river is the Holy Spirit; the throne of God, what proceeds out of it, is the source. The source is the Father, and the Son is the tree of life. You can find this even in a Psalm. Psalm 36, the brief summary of the verse is that people are wicked, they are sinners, they devise iniquity. And then there is judgment. It then says they will eat of the fatness of the land. Fatness, that is Christ—the abundant riches of Christ—and drink of the river of pleasure. The river, which is the Holy Spirit, and the fountain of life. The fountain is the source. So, the triune God was already shown in the Old Testament. In eternity, the throne—God

Himself, Father, and Holy Spirit—will nourish us. And praise the Lord, we are also brought in Christ so that He shares His throne with us and we rule with Him, ruling and reigning with Him forever and ever.

So, praise the Lord. Let us close with a word of prayer, and if we have time, we may sing a hymn. I do not know but let us pray first.

O Lord Jesus. God the Father has promised You the throne of David, an everlasting throne. Lord, we acknowledge that and we praise You. Although we are not worthy, You are worthy. We are fallen man, but You came to save us. You personally came; You did not send an angel, but You personally came to save us by dying on a cross. Having purged our sins, You sat down at the right hand of the Majesty on high. O Lord Jesus. Lord, when we see from Your Word even a glimpse of Your glory, we are so filled with joy. We give You praise, thanks, and honor. Thanksgiving to You. One day we look forward to seeing You face to face, and we thank You for bringing us into Your kingdom, Lord. We would be happy just to be citizens. You are the King; You are the righteous King. But You also invite us to sit with You on the throne. Oh, such grace, Lord, such grace. We thank You in the name of Jesus, Amen.

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