

first preached to the readers by Paul and then by Peter. He has not changed. "Today" he sits at God's right hand as he did yesterday, our great High Priest (4:14); so he does to all eternity. Jesus Christ is the sum and substance of the Word of God that was spoken to the readers by those departed leaders, He upon whom alone they rested their faith, which the readers are ever to imitate. "Yesterday" should not be carried back to eternity although Rev. 13:8 is true. The writer is not speaking abstractly; his "yesterday" is historical because it follows verse seven as it does. Jesus Christ cannot be anything but "the same" in regard to all that this letter has said of him"

-- *The interpretation of The Epistle to the Hebrews and The Epistle of James* (Columbus, Ohio: The Wartburg Press, 1946), p. 477.

On the other hand, J. Barmby, in The Pulpit Commentary, believes that this verse implies the former -- that the "yesterday" refers to eternity past. He writes:

Ver. 8 . . . its drift is that, though successive generations pass away, Jesus Christ remains the same -- the Saviour of the living as well as of the departed, and the Saviour of all to the end of time. it may be here observed that, though his eternal Deity is not distinctly expressed -- for "yesterday" does not of necessity reach back to past eternity -- yet the sentence can hardly be taken as not implying it. For his unchangeableness is contrasted with the changing generations of men, as is that of Jehovah in the Old Testament (e.g., in Ps. 90:2-4), and surely such language would not have been used of any but a Divine Being.

-- *The Pulpit Commentary. Hebrews* (London: Funk and Wagnalls Company, 1909), p. 394.

And thus we have the two views fairly presented, and the dilemma fairly set up. If one wishes to view Heb. 13:8 as referring to the God-man, then the "yesterday" must refer to the recent historical past. On the other hand, if one wishes to view the "yesterday" as referring to eternity past, then Heb. 13:8 must refer to the Son of God as divine only. One cannot say that Christ was the God man from eternity past, nor is it very significant to say that Christ was divine from the recent historical past. it is significant to say that Christ was the God-man from the recent historical past, or to say that Christ has been divine (and thus Immutable with respect to His divine nature) from eternity past. But one cannot make Heb. 13:8 deny the change in state or in Person brought about by the incarnation.

(d) Although there are a number of scriptural instances in which the Son of God says "you" to the Father (thus manifesting distinction of personal Identities), yet there is no instance in which the human nature in Christ says "you" to the divine nature in Christ.

The one Person, the God man, says "I", "me", "my", with respect to either or both natures; and is spoken of as "He", "His", "Him"; i.e., as one Person who is both human and divine. These features may be seen in many scriptures; a few of these will suffice: