

# Christ's Companions

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In Hebrews 1:9, Jesus Christ is described as being anointed by his Father, and this act placed him in a position of authority above his companions.

You (Christ) have loved **righteousness** (cf. Ps. 119:172b) and hated **lawlessness** (cf. 1Jn. 3:4; 2 Tim. 2:17); Therefore God (Almighty), your God, has anointed you with the oil of gladness **more than your companions** (Heb.1:9; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

According to the meaning of the Greek word, (SGD 3353), translated into English as "companions", Christ was anointed above those who were sharing some of the responsibilities given to them by Almighty God. This delegation of authority occurred a very long time ago and is described in the following section of scripture.

Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you: <sup>8</sup> When the Most High (God) divided their inheritance to the nations, when He separated the sons of man. He set the boundaries of the peoples according to the number of the **angels of God** (LXX -*Septuagint*; DSS) (Dt. 32:7-8; Ed. notes in parentheses; emphasis added).

Biblically, the phrases "sons of God" and "angels of God" are often used synonymously. As far as Almighty God is concerned, they are all included in the category of "Elohim", which is a plural Hebrew word denoting a family of beings. Even mortal human beings are considered part of this family, which is why Christ quoted the following scripture during his earthly ministry.

I said, "You (human beings) are gods (Heb. elohim), and all of you are children of the Most High (Ps. 82:6; cf. Jn. 10:34-36; Ed. notes in parentheses).

This truth explains why the angel who spoke with the apostle John referred to him as a brother.

Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. <sup>9</sup> Then he said to me, "See that you do not do that. For **I am your fellow servant, and of your brethren the prophets**, and of those who keep the words of this book. Worship God (Rev. 22:8-9; emphasis added).

The apostle Paul used the word "gods" collectively to describe all the angels, or sons of God. However, he also made a distinction between Almighty God and His son Jesus Christ. Paul did this to emphasize who had greater authority within the family of God, the Father.

For even if there are so-called gods, whether in heaven or on earth (as **there are many gods and many lords**), <sup>6</sup> **yet for us there is only one God, the Father**, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live (1Cor. 8:5-6; cf. Col. 1:16; Jn. 17:3; Heb. 1:2; emphasis added).

King David, who is described as "a man after God's own heart" (Ac. 13:22), was well aware that the nations around him had gods who were ruling them.

And who is like Your people, like Israel, the one nation on earth whom God (Heb. 430, elohim) went to redeem for Himself as a people, to make for Himself a name – and to do for You great and awesome deeds for Your land – before Your

people whom You redeemed for Yourself from Egypt, **from the nations and their gods** (Heb. 430, *elohim*)? (2Sam. 7:23; emphasis added).

During the time of King Hezekiah, representatives of the King of Assyria came to challenge the god who ruled over the nation of Judah. In one exchange, the Commander in Chief of Assyria's army claimed that the gods of other countries were not able to stand against the King of Assyria and therefore the god who was in charge of Judah would also be defeated.

...But do not listen to Hezekiah, lest he persuade you, saying, 'The Lord will deliver us.'<sup>33</sup> **Has any of the gods (elohim) of the nations at all delivered its land from the hand of the king of Assyria?**<sup>34</sup> Where are the gods of Hamath and Arpad? Where are the gods (elohim) of Sepharvaim and Hena and Ivah? Indeed, have they delivered Samaria from my hand?<sup>35</sup> **Who among all the gods (elohim) of the lands have delivered their countries** from my hand, that the Lord should deliver Jerusalem from my hand? (2Kgs. 18:32b-35; emphasis added).



FOR THE LORD'S PORTION IS HIS  
PEOPLE; JACOB IS THE PLACE OF HIS  
INHERITANCE.  
Deuteronomy 32:9

Following this exchange, the god who ruled over Judah caused the King of Assyria to die in his own land (2 Kgs. 19:6-7). Therefore, the "god of Judah" proved to be mightier than the gods of all the other nations, including Assyria. This "god" also ruled over the other tribes or families of Jacob, whose name was changed to Israel (Gen. 32:28). In total, Israel consisted of twelve families and Judah (the father of the Jewish nation) was only one of these. This same god,

or ruler over Israel, brought all twelve families out of Egypt after a series of powerful miracles. Therefore, Moses' father-in-law referred to this "god" as "the Lord" in order to distinguish him from all the other gods.

Now I (Jethro) know that **the LORD** (Heb. 3068, YHVH) **is greater than all the gods** (elohim); for in the very thing in which they behaved proudly, he was above them (Ex. 18:11; Ed. note in parenthesis; emphasis added).

Because the gods of Egypt were acting proudly, the Lord (Heb. 3068, YHVH) who ruled over Israel took action against them and was victorious. This same Lord is described as inheriting Jacob, which means he has responsibility for the nation of Israel.

For the LORD's portion is his people; Jacob is the place of his inheritance (Dt. 32:9).

In most English translations of the Bible, the editors chose to render the Hebrew YHVH (3068), called the Tetragrammaton, as *LORD* rather than transliterate it as Yahovah or Jehovah, which would have been more accurate and would have added clarity to scripture. Instead, they chose to use the all-capital *LORD* in place of *YHVH* to distinguish it from *lord*. The English word *lord* is defined as: master, chief, superior, prince, king, commander, etc. The equivalent Hebrew word is *adon* or *adonai* (113). YHVH is both a name and a title associated with Almighty God, the Father, which He delegates to others according to His will, whereas *lord* is a position of authority that has a number of applications; many of which do not have any Biblical connotations.

When Moses spoke directly with this LORD (Heb. YHVH), he confirmed that all the children of Jacob were his inheritance.

Yet **they are your people and your inheritance**, who you brought out by your mighty power and your outstretched arm (Dt. 9:29; emphasis added).

When this Lord spoke with Samuel, he repeatedly referred to Israel as "his people".

Tomorrow about this time I will send you a man from the land of Benjamin, and you (Samuel) shall anoint him commander over **my people Israel**, that he may save **my people** from the hand of the Philistines; for I have looked upon **my people**, because their cry has come to me (1Sam. 9:16; Ed. note in parenthesis; emphasis added).



...COME I WILL SHOW YOU THE BRIDE,  
THE LAMB'S WIFE.  
Revelation 21:9b

As no human being has seen Almighty God or heard his voice directly, this "LORD" who spoke with Samuel cannot be Almighty God, who is also known as God the Father.

And the Father Himself, who sent me (Christ), has testified of me. You (mankind) have neither heard His voice at any time, nor seen His form (Jn. 5:37; cf. Jn. 1:18; 1Jn. 4:12a; Ed. notes in parentheses).

The relationship between this LORD (YHVH) and the nation of Israel is compared to the relationship between a husband and wife. This explains why a certificate of divorce was issued by this "LORD" to the rebellious nations of Judah and Israel, to whom he was figuratively married at Mt. Sinai (Ex. 19:8; 24:3, 7-8).

Then I saw that for all the causes for which backsliding Israel had committed adultery, **I had put her away and given her a**

**certificate of divorce**; yet her treacherous sister Judah did not fear, but went and played the harlot also (Jer. 3:8; Isa. 50:1; emphasis added).

In the writings of the Second Covenant, a similar relationship is established. However, it is with a spiritual nation (cf. 1Pet. 2:5; 9-10).

For I (Paul) am jealous for you with godly jealousy. For **I have betrothed you to one husband**, that I may present you as a chaste virgin **to Christ** (2Cor. 11:2; Ed. note in parenthesis; emphasis added).

So the god (elohim), or LORD (YHVH), who was responsible for the nation of Israel, is compared to the husband of a bride. That bride is described as a spiritual nation, which includes all the resurrected children of Jacob who will live in a spiritual city named New Jerusalem (Rev. 21:2).

...Come I will show you the bride, the Lamb's wife (Rev. 21:9b).

Also, she (New Jerusalem) had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of **the twelve tribes of the children of Israel** (Rev. 21:12; Ed. note in parenthesis; emphasis added).

As Paul mentioned previously in 2 Corinthians 11:2, Christ is the husband of the bride, and he is also referred to as the Lamb of God due to his role as the ultimate sacrifice for the sins of mankind, as well as the angelic "sons of God" who sinned at some point in the past.

The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world' (Jn. 1:29; cf. vs. 36).

It appears that many of these "sons of God" or "angels", who were given responsibilities over various nations, did not remain faithful to Almighty God. However, the LORD (YHVH) who inherited Israel did prove faithful in all his actions and responsibilities. As a result, he was given authority over all the other "sons of God" who were his companions (Heb. 1:9).

Though he was a son (of Almighty God), yet he learned obedience by the things which he suffered, <sup>9</sup> And having been perfected, he became the author of eternal salvation **\*to all who obey him** (Heb. 5:8-9; \* **Ex. 23:20-22; cf. Mt. 17:5; Mk. 9:7**; Ed. note in parenthesis).

...Jesus Christ, the **faithful** witness, the firstborn from the dead, and **the ruler over the kings of the earth**... (Rev. 1:5a; emphasis added).

Although Jesus Christ is ruling over all the kings of the earth, he has allowed these same rulers to continue in their positions of authority until God the Father declares an end to this present evil age. The "god of this age", Satan, is included with these "kings of the earth" (2Cor. 4:4).

Now there was a day when the sons of God came to present themselves before the LORD, and **Satan also came among them** (Job. 1:6; emphasis added).

Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins, that he might deliver us from this **present evil age, according to the will of our God and Father**, <sup>5</sup> to whom be glory forever and ever. Amen (Gal. 1:3-5; emphasis added).

Only God, who is the Father, knows when this present evil age will end (Mk. 13:32). At its conclusion, all these unfaithful rulers will be

removed and judged for the manner in which they abused their authority.

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against **spiritual hosts of wickedness in the heavenly places** (Eph. 6:12; emphasis added).



...**JESUS CHRIST, THE FAITHFUL WITNESS, THE FIRSTBORN FROM THE DEAD, AND THE RULER OVER THE KINGS OF THE EARTH...**  
Revelation 1:5a; emphasis added

When this truth is understood, it should help explain why there is so much violence, corruption, grief, injustice, and lawless conduct occurring in the nations at this time. All nations, to greater or lesser degrees, are influenced by the "god of this present age" and his followers, who appear as angels of light.

But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds **the god of this age** has blinded... (2Cor. 4:3-4a; emphasis added).

...For Satan himself transforms himself into an angel of light. <sup>15</sup> Therefore **it is no great thing if his ministers also transform themselves into ministers of righteousness**, whose end will be according to their works (2Cor. 11:14b-15).

For those who have suffered any form of abuse from mankind's religious or civil organizations, Ephesians 6:12 and 2Corinthians 11:14-15 should help explain the real source of these offenses.

It appears from numerous scriptures, that after various angels were given responsibility over specific jurisdictions, that Satan began systematically undermining each of them in order to consolidate their power under his control (Dan. 8:1-14).

And the devil said to him (Christ), 'All this authority I will give you, and their glory; for **this has been delivered to me, and I give it to whomever I wish** (Lk. 4:6; Ed. note in parenthesis; emphasis added).



FOR THE FATHER JUDGES NO ONE,  
BUT HAS COMMITTED ALL  
JUDGEMENT TO THE SON.

John 5:22; 26-27; emphasis added

Thankfully, the "god", who later became known as Jesus Christ, resisted Satan's tactics and remained faithful to God the Father (Lk. 4:8).

It is very important to understand that although Almighty God delegated authority to His angelic sons, He did not show favoritism toward one over another (Dt. 10:7; Ac. 10:34). They were all expected to work together cooperatively. However, if one or more of these angelic rulers rebelled against the will of Almighty God, the "LORD of Israel" would eventually take corrective action to restore their relationship with Almighty God, including punishment for their sins. These truths are not limited to scriptures in the Second Covenant. They are explained in many sections of the First Covenant writings.

... the gods that have **not** made the heavens and the earth **shall perish from the earth** and from under these heavens. <sup>12</sup> He (the King of the nations; cf. vs. 7) has made the earth by His power, He has established the world by His

wisdom, and has stretched out the heavens at His discretion (Jer. 10:11b – 12; cf. Col. 1:19-22; Ed. note in parenthesis; emphasis added).

Jeremiah 10:11b -12 confirms at least two things. First, that the "LORD", who became known as Jesus Christ, was responsible for creating everything under delegation from his Father, as confirmed in Colossians 1:12-22, and therefore other "gods" were not responsible for "creating all things" (Col. 1:16). Second, that all the other gods who persist in rebellion against Almighty God will be judged by His son, Jesus Christ.

For **the Father** judges no one, but **has committed all judgment to the Son** (Jn. 5:22; 26-27; emphasis added).

The following scripture is a second witness to the fact that the "LORD", who was responsible for leading the nation of Israel, was also the "maker of all things".

The Portion (SHD 2506; allotment; inheritance) of Jacob is not like them (rebellious ones), for **He is the Maker of all things, and Israel is the tribe of His inheritance**; the LORD of hosts is His name (Jer. 10:16; Ed. notes in parentheses; emphasis added).

According to the following parable, many of the other gods or angels are hostile toward "the Maker of all things", even though they were intended to work cooperatively with him.

Therefore He (Christ) said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. <sup>13</sup>So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' <sup>14</sup>But **his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.'** <sup>15</sup>And so it was that

when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. <sup>16</sup>Then came the first, saying, 'Master, your mina has earned ten minas.' <sup>17</sup>And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' <sup>18</sup>And the second came, saying, 'Master, your mina has earned five minas.' <sup>19</sup>Likewise he said to him, 'You also be over five cities.' <sup>20</sup>Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. <sup>21</sup>For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' <sup>22</sup>And he said to him, '**Out of your own mouth I will judge you, you wicked servant.** You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. <sup>23</sup>Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' <sup>24</sup>And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' <sup>25</sup>('But they said to him, 'Master, he has ten minas.') <sup>26</sup>For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. <sup>27</sup>But **bring here those enemies of mine, who did not want me to reign over them, and slay them before me**' (Lk. 19:12-27; Ed. note in parenthesis; emphasis added).

This parable confirms a number of things including the fact that many of the angels, who were given responsibility over various nations, refuse to recognize the authority that God, the Father, gave to Jesus Christ. These same angels are called "wicked servants" because they have done nothing to improve the lives of those under their jurisdiction. Consequently, Christ will remove them from office and then they will be punished according to their deeds. Part of this

punishment will include their death, as it does for everyone guilty of sin, regardless of whether they are human beings or sinful angels/gods.

For the wages of sin is death (Rom. 6:23a).

The soul (living being) who sins shall die (Ezekiel 18:4b; 20a; Ed. note in parentheses).

Satan himself is described as a man who will die for the sins he has committed.

Those who see you (Satan; cf. vs. 12-15) will gaze at you, and consider you saying: 'Is this the man who made the earth tremble, who shook kingdoms, <sup>17</sup> who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?' <sup>18</sup> All the kings of the nations, all of them, sleep in glory, everyone in his own house; <sup>19</sup> But you are cast out of your grave like an abominable branch, like the garment of those who are slain, **thrust through with a sword**, who go down to the stones of the pit, **like a corpse trodden underfoot** (Isa. 14:16-19; cf. Rom. 16:20a; Ed. note in parenthesis; emphasis added).



## FOR THE WAGES OF SIN IS DEATH.

Romans 6:23a

Satan has had every opportunity to repent of the sins he has committed, but continues to reject the means through which his sins can be forgiven. Why? Because he rejects the authority that Almighty God gave to His Anointed Son, Jesus Christ, to become the only acceptable offering for sin.

... He (Christ) has appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed for men to die once, but after this the judgment (at the second resurrection; cf. Rev. 20:5-6), <sup>28</sup> so Christ was offered once to bear the sins of

many... (Heb. 9:26b-28a; Ed. notes in parentheses).

Therefore, the anointing that places Christ above his companions is for their ultimate benefit because Christ's death and resurrection is the only way for any repentant sinner to receive everlasting life, whether they are human beings or fallen angels/gods.

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