

1 Thessalonians

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- **1 Thess. 1:9-10**—"For they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols **to serve a living and true God, and to await his Son from the heavens**, whom he raised from among the dead, Jesus, our deliverer from the coming wrath."

Compare the following for the significance of *His name* and *eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead*:

"That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life**; (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us**). . . . And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life**. Children, **keep yourselves from idols**." (1 John 1:1-2, 5:20-21)

"And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him**. Then Jesus says to them, **Fear not**; go, bring word to my brethren that they go into Galilee, and there they shall see me. . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him**; but some doubted. And Jesus coming up spoke to them, saying, **All power has been given me in heaven and upon earth**. Go therefore and make disciples of all the nations, baptising them to **the name [not 'Names,' but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit**; teaching them to observe all things whatsoever I have enjoined you. And behold behold, **I am with you all the days, until the completion of the age**" (Matt. 28:9-10, 16-20)

"But Jesus answered them, **My Father worketh hitherto and I [the Son] work**. For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God**." (John 5:17-18)

"That all may honour the Son, **even as they honour the Father**. He who honours not the Son, honours not the Father who has sent him." (John 5:23)

"I [the Son] and the Father are **one**. The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy**, and because thou, being a man, **makest thyself God**. Jesus answered them, Is it not written in your law, I said, 'Ye are gods'? If he called **them** 'gods' to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

"The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God**." (John 19:7)

"He that beholds me [the Son], beholds him [the Father] that sent me." (John 12:45)

"Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father**; and how sayest thou, Shew us the Father?" (John 14:9)

"I [the Son] came out from [Gr. *para*, from with] the Father and have come into the world [*being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him*]; again I leave the world and go to the Father." (John 16:28)

"And now glorify me, thou Father, along with thyself, with **the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation]**." (John 17:5)

"Father, as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father's love ever dwelt in complacent affection upon 'the Son of His love.' J." (John 17:24)

"Grace shall be with you, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." (2 John 3)

"God [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us in the person of the Son [the Son become flesh, the Son in manhood], whom he [the personal God as such] has established heir of all things, by whom [by the Creator-Son] also he made the worlds [Gr. aiones, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high." (Heb. 1:1-3)

"But as to the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the Same [another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail." (Heb. 1:8, 10-12)

"Though he were Son [i.e., 'notwithstanding the fact that he was the Son,' and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead], he learned obedience from the things which he suffered [on earth as the God-Man]." (Heb. 5:8)

"For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [Melchisedec] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further 'interpreted' as being] without father, without mother, without genealogy; having neither beginning of days nor end of life, but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be] assimilated to the Son of God, abides a priest continually [our Lord, in regard to His Manhood, did have 'mother,' 'genealogy,' 'beginning of days' and 'end of life,' but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus 'without father' too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent]." (Heb. 7:1-3)

"Herein as to us has been manifested the love of God, that God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins." (1 John 4:9-10)

"No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him." (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about ‘the eternal generation of the Son,’ ‘begotten before all worlds,’ eternal procession’ of either the Son or the Spirit, or *any thought of subordination within the Godhead*. The notion that when one rejects ‘eternal generation of the Son,’ therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about ‘only begotten Son.’ ” (R.A. Huebner)

Note on “only-begotten” (Gr. *monogenes*): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son’s *underived, unacquired, unique, eternal relationship* with the Father. ***Monogenes* carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “*begotten*” as children of God through the new birth and given the place of sonship as “*sons of God*.” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb. 11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his ***only-begotten {monogenes}***” (Heb. 11:17). “And he [God] said [to Abraham], ***Take now thy son, thine only son, whom thou lovest, Isaac,*** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham’s “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, *distinguishing Him thus from any other who might, in a subordinate sense, be son of God.* ‘The only-begotten Son, *which is* in the bosom of the Father.’ Observe: not which *was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (William Kelly [WK])

- **1 Thess. 1:9-10**—“For they themselves relate concerning us what entering in we had to you, **and how ye turned to God from idols to serve a living and true God, and to await his Son from the heavens**, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.”

That is:

For they themselves relate concerning us what entering in we had to you, **and how ye turned to God from idols to serve [as bondservants] a living and true God [meaning that God is thus our supreme Lord/Master in sovereign love, to whom belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], and to await his Son from the heavens**, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.

Now compare:

“No one can serve two masters [for two ‘lords’; that is, the undeniable principle is stated that one cannot serve two masters equally; one will inevitably take precedence in your obedience and allegiance]; for either he will hate the one and will love the other, or he will hold to the one and despise the other. **Ye cannot serve God and mammon** [you cannot thus serve, e.g., the two masters of God and money; the claims of only one can be supreme over our souls—and to God alone belongs that rightful place as supreme Lord/Master].” (Matt. 6:24)

"Jude, **bondman of Jesus Christ** [it is Jude's boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord and Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ . . . For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our only Master and Lord Jesus Christ** [as our **ONLY Sovereign Master, Despot** (Gr. Despotes) **and Lord**, in the primary, highest and ultimate sense, He, therefore, must be God]." (Jude 1, 4)

"And they, having heard it, lifted up their voice with one accord to God, and said, **Lord** [**Sovereign Master, Despot** (Gr. Despotes, as in Jude 4; 2 Pet. 2:1; Rev. 6.10 and Luke 2:29), **here referring to the Father, as in Jude 4 the title refers to Christ who is declared to be our 'ONLY Sovereign Master and Lord'**], **thou art the God who made the heaven and the earth and the sea, and all that is in them.** . . And now, Lord, look upon their threatenings, and give to **thy bondmen**, with all boldness to speak thy word." (Acts 4:24, 29)

"But now, having got your freedom from sin [as master], and **having become** [by and under grace, as part of our salvation in Christ,] **bondmen to God** [as Master, meaning that **God** is thus our supreme Lord/Master in sovereign love, to whom is our obedience and allegiance of love as absolute and primary], ye have your fruit unto holiness, and the end eternal life." (Rom. 6:22)

"James, **bondman of God and of the Lord Jesus Christ** [bondservant *equally and in the same exact sense of both the Father and the Son, and thus with identical claims upon him—to Whom belong his obedience and allegiance of love as absolute and primary*], to the twelve tribes which are in the dispersion, greeting." (James 1:1)

"For the bondman that is called in the Lord is the Lord's freedman; in like manner also the freeman being called is **Christ's bondman**. **Ye have been bought with a price** [the price of the atoning blood of Christ, that very supreme Lord/Master; and as such] **do not be the bondmen of men** [meaning that our obedience and allegiance should never belong to mere "men" (who are mere creatures) as primary; and since this is stated in contradistinction to the fact that believers are "Christ's bondmen," the inescapable implication is that Christ is not simply Man. He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person.]" (1 Cor. 7:22-23)

"Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart **as to the Christ**; not with eye service as men-pleasers; but as **bondmen of Christ**, **doing the will of God from the soul, serving with good will as to the Lord, and not to men** [meaning that the ultimate object of our obedience should always be Christ our Lord and never mere "men," who are mere creatures; and since this is stated in contradistinction to the fact that believers are "bondmen of Christ," the inescapable implication (just as in 1 Cor. 7:22-23) is that Christ is not simply Man. For He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person]; knowing that whatever good each shall do, this he shall receive of **the Lord**, whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both **their and your Master** [Christ our Lord] **is in heaven**, and there is no acceptance of persons with him." (Eph. 6:5-9)

"Bondmen, obey in all things your masters according to flesh; not with eye services, as men-pleasers, but in simplicity of heart, fearing the Lord. Whatsoever ye do, labour at it heartily, **as doing it to the Lord**, and **not to men** [not as doing it to mere 'men,' but as primarily and ultimately unto the Lord]; knowing that of **the Lord** ye shall receive the recompense of the inheritance; **ye serve** [as bondservants] **the Lord Christ** [the Lord Christ, **Jehovah Christ**, is thus our supreme Lord/Master, in contradistinction to mere 'men,' mere creatures]." (Col. 3:22-24)

"Simon Peter, **bondman and apostle of Jesus Christ**, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ** [this latter declaration is an explicit expression of the His absolute Godhood, which is implicit in and required by the former declaration which sets forth His supreme Lordship/Mastership (in Peter's boast of being the 'bondman of Jesus Christ')]." (2 Pet. 1:1)

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and **that that Master/Lord must be God**—is one of the *strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ's *absolute deity* in particular. For Christ is declared to be our **only** Master and Lord (Jude 4) [and supreme "*Lord of lords*" (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God** (see Deut. 10:17 !). Yet, because of the fundamental truth of the Triunity of the Godhead, such an absolute assertion *excludes neither* the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, "*the Lord the Spirit*"). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ *equally and in the same exact sense* (James 1:1), the two Persons must be One God, else there would be two separate, independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord's words in Matt. 6:24, and all other divine revelation of the Triunity of God throughout scripture. (Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: **Adonai**, a plural form of **Adon**, meaning 'Lord,' 'Master.')

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| † | "I am Jehovah, that is my name; and <i>my glory will I not give to another.</i> " (Isa. 42:8) |
| † | " <i>For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.</i> " (Ps. 89:6, 8) |
| † | "And he said, Jehovah, God of Israel! <i>there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.</i> " (1 Kings 8:23) |
| † | " <i>Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?</i> " (Exod. 15:11) |
| † | " <i>To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.</i> " (Isa. 46:5, 9) |

➤ **1 Thess. 3:11**—"But our God and Father himself, **and** our Lord Jesus, **direct** our way to you."

That is:

But our God and Father himself, **and** our Lord Jesus, **direct** our way to you [*the verb 'direct' is in the singular number, although grammatically the subject (the Father and the Son) is plural—which thus emphasizes the essential unity of nature and equality of the two Persons of the Father and the Son in the Godhead*].

Compare:

"But our Lord Jesus Christ himself, **and** our God and Father, who has loved us and given us eternal consolation and good hope by grace, **encourage** your hearts, and **establish** you in every good work and word [*the verbs 'encourage' and 'establish' are in the singular number, although grammatically the subject (the Son and the Father) is plural—which, again, emphasizes the essential unity of nature and equality of the two Persons of the Son and the Father in the Godhead*]." (2 Thess. 2:16-17)

"There are two examples in Paul's Epistles of departure from grammatical law with the obvious design of bringing out a point of doctrine. The simple rule that the verb agrees with its subject in number is ignored in two passages. When the apostle says, 'Now our God and Father Himself, and our Lord Jesus direct our way unto you' (1 Thess. 3:11), he puts the verb 'direct' into the singular number, although grammatically the subject is plural. This gives a striking evidence of the unity of the two Persons of the Father and the Son in the Godhead. The other instance is in 2 Thess. 2:16-17, where he says, 'Now our Lord Jesus Christ Himself, and God our Father . . . comfort (singular number) your hearts and stablish you.' The verb 'stablish' is again in the singular. As in the book of the Revelation, these breaches of grammatical law **are designed.**" (W.E. Vine)

- **1 Thess. 3:11-13**—"But our God and Father himself **and our Lord Jesus direct** our way to you. But you **may the Lord make** to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of **our Lord Jesus** with all his saints."

That is:

But [*prays Paul,*] our God and Father himself **and our Lord Jesus** [*jointly, in the unity and equality of the Godhead*] **direct** [*both Persons singularly 'direct'*] our way to you. But you **may the Lord** [*the Lord Jesus*] **make** to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of **our Lord Jesus** with all his saints.

"Such was the prayer dictated by the apostle's affection as the Holy Spirit brought their need before him in God's presence. . . [The apostle does here] join *in a most striking unity* our God and Father Himself with our Lord Jesus in his earnest prayer for the blessing of the saints." (WK)

This scripture, therefore, demonstrates and necessitates Christ's very Godhood, and His Divine Omniscience in particular, *also by virtue of **prayer directed to Him** (for prayer should be directed only to God, the true God, the Omniscient God).*

Compare also the following, on the propriety of praying to our omniscient God and Saviour, the Lord Jesus Christ:

"But [*prays Paul,*] **our Lord Jesus Christ himself, and our God and Father**, who has loved us, and given us eternal consolation and good hope by grace, [*jointly, in the unity and equality of the Godhead*] **encourage** [*both Persons singularly 'encourage'*] your hearts, and **establish** [*both Persons singularly 'establish'*] you in every good work and word [*the verbs 'encourage' and 'establish' are in the singular number, although grammatically the subject (the Son and the Father) are plural—which thus emphasizes the essential unity of nature and equality of the two Persons of the Son and the Father in the Godhead.*]" (2 Thess. 2:16-17)

"For this **I thrice besought the Lord** [*the Lord Jesus*] that it might depart from me. And he said to me, My grace suffices thee; for **my power** [*the power of the Lord Jesus Christ*] is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that **the power of the Christ** may dwell upon me." (2 Cor. 12:8-9)

"But being full of the Holy Spirit, having fixed his eyes on heaven, **he saw the glory of God, and Jesus standing at the right hand of God**, and said, Lo, I behold the heavens opened, and **the Son of man standing at the right hand of God** [*the 'Son of Man' of Dan. 7, where, in 7:13, He is seen as a distinct Person coming to the 'Ancient of Days' to receive the Kingdom, while in 7:22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom; the 'Ancient of Days,' that is, the Eternal God, God as such characterized according to His eternal nature, 'Him that is, and that was, and that is to come,' 'the high and lofty One that inhabiteth eternity'—the Son of Man characterized in Rev. 1:13-15 as having the same Divine attributes as the 'Ancient of Days' in Dan. 7:9.* And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast him out of the city, they stoned him. And the witnesses laid aside their clothes at the feet of a young man called Saul. And they stoned **Stephen, praying, and saying, Lord Jesus, receive my spirit.** And kneeling down, he cried with a loud voice, **Lord, lay not this sin to their charge** [*an inherent prerogative that belongs solely to God; for 'who is able to forgive sins but God alone?' (cf. Luke 5:20-21); thus demonstrating and necessitating the very Godhood of the Lord Jesus once again on double grounds: (1) the fact of prayer directed to Him, and (2) the specific appeal of the prayer, that He 'lay not this sin to their charge'.* And having said this, he fell asleep." (Acts 7:55-60)

"It is necessary therefore that of the men who have assembled with us all the time in which **the Lord Jesus** came in and went out among us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection. And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. **And they prayed, and said, Thou Lord** [*thou Lord Jesus*], **KNOWER OF THE HEARTS OF ALL**, shew which one of these two thou hast chosen [*as the apostles were His, as the Lord Jesus is the One who chose the Twelve for their office and ministry (Acts 1:2; John 6:70; Luke 6:13), He—the Omniscient, Knower-of-the-Hearts of All, Jehovah-Jesus (1 Kings*

8:39—*is the One to whom they prayed for His will, for His choice, to replace the apostate and betrayer, Judas Iscariot].”* (Acts 1:21-24)

“Then hear thou **[Jehovah]** in the heavens, the settled place of thy dwelling, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest **(for thou, thou only, knowest the hearts of all the children of men).**” (1 Kings 8:39)

“And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that I am he that searches the reins and the hearts;** and I will give to you each according to your works.” (Rev. 2:18, 23b)

*“In matters which concern His service and His Church it is even more proper, according to Scripture, to pray to Him [the Lord Jesus] than to the Father, to Whom we instinctively turn *for all that concerns the family of God in general.*”* (WK)
