

Acts

ACTS

- **Acts 1:21-24**—"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, knower of the hearts of all,** shew which one of these two thou hast chosen."

That is:

[Peter said:] 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].*

This scripture demonstrates and necessitates Christ's true Godhood, and His Divine Omniscience in particular, on two grounds: (1) by virtue of **prayer directed to Him** (*for prayer should be directed only to God, the true God, the alone-Omniscient God*), and (2) by virtue of the content of the prayer, that is, the inspired, explicit ascription to Him of being **the One who is the knower of the heart, even the knower of the hearts of all** (*absolutely and universally*).

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

"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)

"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 *[prays Paul,]* **our God and Father himself and our Lord Jesus** *[jointly, in the unity and equality of the Godhead]* **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]*. 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." (1 Thess. 3:11-13)

"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)

"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." (William Kelly [WK])

For Christ's *Omniscience* as the true God, as Jehovah-Jesus, the Great I Am, compare the following:

"But Jesus himself did not trust himself to them, because **he knew all men**, and that he had not need that any should testify of man, **for himself knew what was in man.**" (John 2:24-25)

"For the Father himself has affection for you, because ye have had affection for me, and have believed that **I came out from God. I came out from the Father and have come into the world**; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. **Now we know that thou knowest all things**, and hast not need that any one should demand of thee. By this we believe that thou art come from God. **Jesus answered them** [*with not the least hint of a need for correction or rebuke of this attribution of Divine Omniscience, but with approval, saying*], **Do ye now believe?"** (John 16:27-31)

"He says to him the third time, Simon, son of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, **Lord, thou knowest all things**; thou knowest that I am attached to thee. Jesus says to him [*with not the slightest suggestion of a need for correction or rebuke of this attribution of Divine Omniscience*], Feed my sheep." (John 21:17)

"Dost thou not know, hast thou not heard, that **the everlasting God, Jehovah, the Creator of the ends of the earth**, fainteth not nor tireth? **There is no searching of his understanding.**" (Isa. 40:28)

"He counteth the number of the stars; he giveth names to them all. **Great is our Lord, and of great power: his understanding is infinite.**" (Ps. 147:4-5)

Not only that, but take the following passages which assert that **Jehovah alone knows or searches men's "reins and hearts"** (*their innermost thoughts, intents, desires*) and compare them to Acts 1:24 and Rev. 2:23 which **declare the same of Jehovah-Jesus**:

"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 **the heart-knowing God** bore them witness, giving them the Holy Spirit as to us also." (Acts 15:8)

"And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; **for Jehovah searches all hearts, and discerns all the imaginations of the thoughts.**" (1 Chron. 28:9)

"And **thou, Jehovah of hosts**, who triest the righteous, **who seest the reins and the heart**, let me see thy vengeance on them; for unto thee have I revealed my cause." (Jer. 20:12)

"I Jehovah search the heart, I try the reins, even to give each one according to his ways, according to the fruit of his doings." (Jer. 17:10)

"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** [*thereby directly applying to Himself Jer. 17:10 and other passages which refer*

exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the eternal Son of God!].” (Rev. 2:18, 23b)

“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.” (Acts 1:21-24)

- **Acts 2:32-36**—“This Jesus has God raised up, whereof all we are witnesses. Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which ye behold and hear. **For David** has not *ascended into the heavens*, but he **says himself, The Lord** said unto **my Lord, Sit at my right hand** until I have put thine enemies to be the footstool of thy feet. Let the whole house of Israel therefore know assuredly that God has made him *[that is, has ‘constituted Him officially’ in the heavens, as the risen Man in glory]*, this Jesus whom ye have crucified, both Lord and Christ *[though the Person of the God-Man, Jesus, was intrinsically both Lord and Christ from the moment of His Incarnation here on earth].”*

For He is both David’s *Lord* and David’s *son*! For in His Person Christ is both God and Man! He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. While Christ, since His ascension, is now seated *at the right hand of the Father, on the throne of God, as the glorified Man*, He would not be able to be thus seated **without Himself being God** — having Godhood and manhood indissolubly and unfathomably united in His one glorious Person — *seated in the place of supreme power, a seat which is “in fact proper and possible to none but a Divine Person” (WK).*

“The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross. **Him has God exalted by his right hand** as Leader and Saviour, to give repentance to Israel and remission of sins.” (Acts 5:30-31)

Compare:

“**Jehovah said unto my [David’s] Lord, Sit at my [Jehovah’s] right hand**, until I put thine enemies as footstool of thy feet.” (Ps. 110:1)

“And she *[the woman symbolically representing Israel who is seen according to God’s purpose for her, 12:1]* brought forth a male son *[the Christ]*, who shall shepherd all the nations with an iron rod; and her child *[jumping over His earthly life, death and resurrection]* was **caught up to God and to his throne** *[the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person].” (Rev. 12:5)*

“But as to which of the angels *[that is, to which individual among ‘the angels’ of God in their entirety, who are categorically distinguished (even ‘ALL’ angels as in the next verse (14) and verse 6, and also verses 4, 5 and 7) from the Son who is obviously no created angel, no created being!]* said he ever *[said the Father ever, as He does, in Ps. 110:1, in addressing the Son in manhood, upon His ascension]*, **Sit at my right hand** until I put thine enemies as footstool of thy feet? **Are they not all ministering spirits** *[‘ALL’ angels are but ministering servants]*, sent out for service on account of those who shall inherit salvation?” (Heb. 1:13-14)

“I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it; And now glorify me, thou **Father, along with thyself** *[as the risen Man on high]*, **with the glory which I [the Son] had along with thee** *[along with the Father] before the world was [i.e., in eternity past, before the beginning of time/creation, and thus Uncreated glory, glory that always was, one and the same Divine glory that the Father eternally had and the Son eternally had along with each other equally in the Triune Godhead].” (John 17:4-5)*

“And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David’s. He says to them, How then does **David in Spirit call him Lord**, saying, **The Lord said to my Lord, Sit on my right hand** until I put thine enemies under thy feet? **If therefore David call him Lord, how is he his son?**

And no one was able to answer him a word, nor did any one dare from that day to question him any more.” (Matt. 22:41-46)

“Behold, I [Jesus] come quickly, and my reward with me, to render to every one as his work shall be. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End.** . . . I **Jesus** have sent mine angel to testify these things to you in the assemblies. **I am the root [the Source] and offspring of David,** the bright and morning star.” (Rev. 22:12-13, 16)

“Paul, **bondman of Jesus Christ**, a called apostle, separated to God's [God the Father's] glad tidings, (which he had before promised by his prophets in holy writings,) **concerning his Son** [God the Son, the Son in His eternal Godhood] **(come of David's seed according to flesh [as to His human nature, that is, the Son took manhood into union with Godhood in His Person], marked out Son of God in power [His Divine, Eternal Sonship was then displayed in resurrection power], according to the Spirit of holiness [according to God the Holy Spirit], by resurrection of the dead)** Jesus Christ our Lord.” (Rom. 1:1-4)

“Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, **as according to flesh [as to His human nature], is the Christ who is over all God [literally, 'the one being over all God'] blessed for ever. Amen.**” (Rom. 9:4-5)

“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.**” (Jude 4)

“No angel was ever invited as He is to sit on that throne [of God]. Indeed, though the saints are to sit with Christ on His [earthly kingdom] throne in the age of His display, no angel will ever be. Angels were made to serve, not to reign; they never did, nor will. . . Never will the church sit where Christ sits now [on the throne of God], nor any member of it, even apostle or prophet [nor any created being, human or angelic]. It is peculiar to God Who calls Christ there: because Christ is also God and Jehovah (as we have seen [in Heb. 1] no less than He who sent Him), Christ sits there. . . . [T]he aim of the Spirit [in the Epistle to the Hebrews] is . . . to demonstrate the singular dignity proper to Christ at God's right hand in contrast with angels who at best are all ministering spirits sent forth on service for those that are to inherit salvation. Higher than this they never rise. Christ might and did become David's Son; but He was also David's Lord, as our Lord Himself put the case to the Jews, and unanswerably, because their lips were held fast in unbelief. But faith here answers at once. He was God equally with the Father. Where else then should He sit but at God's right hand? Surely none the less because man or Israel would have none of Him. The first of Israel's royal line [David], the father (after a long succession then to come) of Him whose is that kingdom everlasting, though yet awaiting it, owns his Son by the strangest reversal of nature as his Lord: a thing unaccountable, unless He were God, the Root as well as Offspring of David.” (WK)

“The question that still confounds man's assumed competency to judge the things of God is, ‘If David then call Him Lord, how is he his son?’ (Matt. 22:45.) The Deity of the Son is the only answer. He is David's Lord as Creator; He is David's Son as having miraculously become man through Mary. In this way He is elsewhere spoken of as ‘The root and offspring of David’.” (H.H. Snell)

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- **Acts 2:21, 38-39—**“And it shall be that **whosoever shall call upon the name of the Lord shall be saved.** . . . And Peter said to them, **Repent**—and be baptised, each one of you—**in the name of Jesus Christ,** for remission of sins, and ye will receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.”

That is:

And it shall be that **whosoever shall call upon the name of the Lord [i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus] shall be saved** And Peter said to them, **Repent**—and be baptised, each one of you—**in the name of Jesus Christ,** for remission of sins, and ye will receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.

Compare the following (including several additional passages from the same Book of Acts):

"And it shall be that **whosoever shall call upon the name of Jehovah shall be saved.**" (Joel 2:32)

"That if thou shalt confess with thy mouth Jesus as Lord [that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below], and shalt believe in thine heart that God has raised him from among the dead, thou shalt be saved. For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed [Isa. 28:16].** For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him**. For every one whosoever, **who shall call on the name of the Lord [i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus], shall be saved.**" (Rom. 10:9-13)

"And she shall bring forth a son, and thou shalt call his name **Jesus** [meaning: '*Jehovah the Saviour*' or '*Jehovah saves*'], **for [precisely because] he himself** [not anyone else, not Jehovah separately from and *through* him, but *Jesus Himself: Jehovah-Jesus, 'Jehovah the Saviour'!*] **shall save his people** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet [in Isa. 7:14], saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, '*God with us*' [both names, '*Jesus*' and '*Emmanuel*,' thus bearing testimony to the *intrinsic Divine glory of Him who is the God-Man: Jehovah God!*]." (Matt. 1:21-23)

"To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with **all that in every place call on the name of our Lord Jesus Christ**, both theirs and ours." (1 Cor. 1:2)

"And there was a certain disciple in Damascus by name Ananias. And **the Lord [the Lord Jesus]** said to him in a vision, Ananias. And he said, Behold, here am I, **Lord**. And **the Lord** said to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, he is of Tarsus: for, behold, he is praying, . . . And Ananias answered, **Lord**, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind **all who call upon thy name**. And **the Lord** said to him, Go, for this man is an elect vessel to me, **to bear my name** before both nations and kings and the sons of Israel: for I will shew to him how much **he must suffer for my name**. And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, **the Lord** has sent me, **Jesus** that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with the Holy Spirit. . . . And straightway in the synagogues he [Paul] preached **Jesus that he is the Son of God**. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem **those who called on this name**, and here was come for this purpose, that he might bring them bound to the chief priests?" (Acts 9:10-11, 13-17, 20-21)

"To him [Jesus] all the prophets bear witness that **every one that believes on him will receive through his name remission of sins**." (Acts 10:43)

"Be it known unto you, therefore, brethren, that **through this one [through the crucified and risen One, and only because, as we see everywhere in scripture, He is both God and Man in one Person] remission of sins** is preached to you, and from all things from which ye could not be justified in the law of Moses, **in him every one that believes is justified**." (Acts 13:38-39)

"And they [Paul and Silas] said, **Believe on the Lord Jesus and thou shalt be saved**, thou and thy house. . . . And having brought them into his house he laid the table for them, and rejoiced with all his house, **having believed in God [believing on the Lord Jesus they thus believed in God!]**." (Acts 16:31, 34)

"Testifying to both Jews and Greeks **repentance towards God and faith towards our Lord Jesus Christ**." (Acts 20:21)

"And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom I send thee, to open their eyes, that

they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified by faith in me.**" (Acts 26:15-18)

"Yet I am **Jehovah thy God** from the land of Egypt, and thou hast known **no God but me**; and **there is no saviour besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*]." (Hos. 13:4)

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that **I am HE: before me there was no God formed, neither shall there be after me.** I, I am Jehovah; **and besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*] **there is no saviour.**" (Isa. 43:10-11)

"And **salvation is in none other** [*none other than Jesus Christ the Nazaraean, the despised and rejected—now risen—One, 4:10*], **for neither is there another name** under heaven which is given among men **by which we must be saved.**" (Acts 4:12)

"Jesus says to him, I am **the way**, and **the truth**, and **the life**. No one comes to the Father unless **by me.**" (John 14:6)

See also Acts 15:11 below ("**saved by the grace of the Lord Jesus**"), along with the scripture references there.

Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—direct men's hearts, or have men's hearts directed, exclusively to Himself or equally with the Father? Keeping also in mind that:

"Thus saith Jehovah: **Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.**" (Jer. 17:5, 7)
[A curse is {thus} pronounced on *trusting in man, or in any one but Jehovah.*" (JND)]

"Taste and see that Jehovah is good: **blessed is the man that trusteth in him!**" (Ps. 34:8)

"It is better to **trust in Jehovah** than to put confidence in man." (Ps. 118:8)

"**Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies.**" (Ps. 40:4)

"Jehovah of hosts, **blessed is the man that confideth in thee!**" (Ps. 84:12)

"**Put not confidence in nobles, in a son of man, in whom there is no salvation.**" (Ps. 146:3)

"**Kiss the Son**, lest he be angry, and ye perish in the way, though his anger burn but a little. **Blessed are all who have their trust in him.**" (Ps. 2:12)

"For we are the circumcision, who worship by the Spirit of God, and **boast in Christ Jesus, and do not trust in flesh.**" (Phil. 3:3)

"I am Jehovah, that is my name; and **my glory will I not give to another.**" (Isa. 42:8)

"Children, **keep yourselves from idols.**" (1 John 5:21)

Again we say: Who but One who is *Jehovah God in Person* may rightfully direct men's hearts, or have men's hearts directed, exclusively to Himself or equally with the Father?

"It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ." (Samuel Green [SG])

- **Acts 3:6, 12, 16; 4:8-10**—"But Peter said, Silver and gold I have not; but what I have, this give I to thee: **In the name of Jesus Christ the Nazaraean rise up and walk.** . . . And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or **why do ye gaze on us as if we had by our own power or piety made him to walk?** . . . And, **by faith in his name, his name has made this man strong whom ye behold and know; and the faith which is by him** has given him this complete soundness in the presence of you all. . . . Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders of Israel, if we this day are called upon to answer as to the good deed done to the infirm man, how he has been healed, be it known to you all, and to all the people of Israel, that **in the name of Jesus Christ the Nazaraean, whom ye have crucified, whom God has raised from among the dead, by him** this man stands here before you sound in body."

That is:

But Peter said, Silver and gold I have not; but what I have, this give I to thee: **In the name of Jesus Christ the Nazaraean rise up and walk.** . . . And Peter, seeing it [*seeing their great wonderment*], answered the people, Men of Israel, why are ye astonished at this? or **why do ye gaze on us as if we [we apostles, yet mere men, mere creatures, mere vessels withal] had by our own power or piety made him to walk? [no such expression or correction, of course, ever being uttered by the Lord Jesus Christ to the people in His ministry on earth, He being the God-Man, Jehovah-Jesus!]** . . . And, **by faith in his name, his name** has made this man strong whom ye behold and know; and **the faith which is by him** has given him this complete soundness in the presence of you all. . . . Then Peter, filled with the Holy Spirit, said to them . . . **in the name of Jesus Christ the Nazaraean, whom ye have crucified, whom God has raised from among the dead, by him** this man stands here before you sound in body.

While God the Son took holy manhood into His Person, and thereby took a place of perfect subjection to and dependency on God in all things, His deity remains undiminished (impossible that it could be otherwise), and thus has ***inherent divine "authority"*** as to who He *is* and all that He *says and does*. As such He spoke, taught, forgave sins, cast out demons, overruled death and performed other miracles with ***inherent authority . . . not merely delegated authority*** executed in the name of Another: i.e., not simply in the name of the Lord (Jehovah), in the name of God, in the name of the Father, ***but based on His own inherent divine authority as Jehovah-Jesus, thereby 'manifesting His glory' (John 2:11), the Divine glory of His Person (and the purpose of no miracle wrought of God has ever been to glorify a creature rather than Himself alone!)***. This is in complete contrast to, and quite unlike, holy angels, prophets or apostles who act *solely* with *delegated* authority, in the name of the Lord Jesus—showing thereby that their authority and power were purely and simply derived from *Him!* And thus never thereby manifesting their own glory! For instance:

"And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed. **And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up,** and make thy couch for thyself. And straightway he rose up." (Acts 9:33-34)

"And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by divinations. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you the way of salvation. And this she did many days. **And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her.** And it came out the same hour." (Acts 16:16-18)

"Many shall say to me in that day, Lord, Lord, have we not **prophesied through thy name, and through thy name cast out demons, and through thy name done many works of power?**" (Matt. 7:22)

"And John answering said, Master, we saw someone **casting out demons in thy name,** and we forbad him, because he follows not with us." (Luke 9:49)

"And the seventy returned with joy, saying, Lord, **even the demons are subject to us through thy name.**" (Luke 10:17)

"And these signs shall follow those that have believed: **in my name** they shall **cast out demons;** they shall **speak with new tongues;** they shall **take up serpents;** and if they should **drink any**

deadly thing it shall not injure them; they shall **lay hands upon the infirm**, and they shall be well." (Mark 16:17-18)

"This beginning of signs did Jesus in Cana of Galilee, and **manifested his glory**; and his **disciples believed on him**." (John 2:11)

"This kind of proof [of Christ's absolute Godhood] shines forth in every page of the gospels, and to the mind whose eye is open to see, affords a proof more powerful even than individual texts stating it in the letter. . . . Where the leper says, *Lord, if thou wilt, thou canst*, and He says, *I will, be thou clean—who can so speak* [other than He who is the only true God]? The proofs that He is a man must not be cited against it. We hold to this as anxiously as any one. His being God is only of special value to us because He is man—a true very man, though a sinless one—God with us." (J.N. Darby [JND])

- **Acts 4:24, 29**—"And they, having heard it, lifted up their voice with one accord to God, and said, **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."

That is:

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** [meaning that He is thus their supreme Lord/Master in sovereign love, to whom belongs their obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], with all boldness to speak thy word.

Compare:

"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 (Gr. Despotes) and Lord, in the primary, highest and ultimate sense, He, therefore, must be God].**" (Jude 1, 4)

"But there were false prophets also among the people [Israel], as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and **deny the Master [Sovereign Master (Gr. Despotes)] that bought them [not 'redeemed' them, but 'bought' or 'purchased' them—the Lord Jesus purchased even these false teachers/apostates with His atoning blood and thus owns them both by virtue of being their Creator and now also by virtue of being their Purchaser with His own shed blood—who, as such, are obligated to believe on Him rather than being wicked deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority!]**, bringing upon themselves swift destruction." (2 Pet. 2:1)

"And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying [in prayer], How long, **O sovereign Ruler [Sovereign Master (Gr. Despotes)], holy and true [both of these titles are also jointly applied by Christ to Himself earlier in Rev. 3:7],** dost thou not judge and avenge our blood on them that dwell upon the earth?" (Rev. 6:9-10)

"And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and the Holy Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see the Lord's Christ. . . . **Lord [Sovereign Master (Gr. Despotes)], now thou lettest thy bondman go,** according to thy word, in peace; for mine eyes have seen thy salvation." (Luke 2:25-26, 29-30)

Now further 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)

“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. Whatever 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.')**

- ✠ "I am Jehovah, that is my name; and *my glory will I not give to another.*" (Isa. 42:8)
- ✠ "*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.*" (Ps. 89:6, 8)
- ✠ "And he said, Jehovah, God of Israel! *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." (1 Kings 8:23)
- ✠ "*Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?*" (Exod. 15:11)
- ✠ "*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.*" (Isa. 46:5, 9)

➤ **Acts 9:20**—"And straightway in the synagogues he preached **Jesus that he is the Son of God.**"

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*:

"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)

"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)

"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.” (WK)

- **Acts 13:33-35**—"That God has fulfilled this to us their children, having raised up [*appointed, prepared and presented*] Jesus; as it is also written in the second psalm, ***Thou art my Son: this day have I begotten thee***. But that he raised him from among the dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies of David. Wherefore also he says in another, Thou wilt not suffer thy gracious one to see corruption."

That is:

That God has fulfilled this to us their children, having raised up [*i.e., appointed, prepared and presented*] Jesus; as it is also written in the second psalm, ***Thou art my Son*** [*You "are," not "have become," My Son, the eternal Son*]: ***this day have I begotten thee*** [*refers to the day when the eternal Son became flesh via the virginal conception, and thus to the Son in manhood: 'The assumption of flesh in no way lowered His Sonship: Son of God eternally, He was still and no less Son of God when born of the Virgin'*]. But that he raised him from among the dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies of David. Wherefore also he says in another, Thou wilt not suffer thy gracious one to see corruption.

"The coming of Christ was the accomplishment of the promise to the fathers, their children had now the glad tidings of it **in His person here below**. The *raising up* of Jesus in verse 33 does not therefore go beyond *the Child thus born, the Son thus given* [*Isa. 9:6*]. **And with this agrees Psalm 2:7, which refers** not to His resurrection from the dead, as many have supposed, but **to His birth**, as the words simply express it, so that a further or mystic meaning here is not only uncalled for but mistaken. He, the Messiah, born of woman, born under law, was the object, accomplisher, and heir of the promises. For, how many soever be the promises of God, in Him is the yea (2 Cor. 1:20). So to the Romans (Rom. 1:2, 3) the apostle describes himself as separated unto God's gospel (which, he adds parenthetically, He had before promised through His prophets in holy scriptures) concerning His Son come of David's seed according to flesh, just as it is treated here [*Acts 13:33*] in the first place. But then he goes on, 'marked out Son of God in power according to the spirit of holiness by resurrection of the dead'; just as here too [*Acts 13:34-35*] he proceeds to cite Isaiah 55:3 and Psalm 16:10 as prophecies of Christ's proper resurrection. . . . For it is as certain as it is plain that, to God's raising up the Messiah according to promise and the prophecy of the second psalm, verse 34 appends as *another* and still more momentous truth that God raised Him up 'from the dead'. It is no mere reasoning on the verse before, no exegetical explanation, but a *further* teaching of the highest value. Hence it is thus introduced, 'And' or 'But that He raised Him from the dead, no more to return unto corruption, He hath spoken thus . . .' Calvin accordingly is justified in his statement . . . that the word 'raised up' [*Acts 13:33*] has a wider significance than where repeated just after. For it is meant that Christ was *divinely ordained and as it were by God's hand brought forth into light that He might fulfil the office of Messiah*, as scripture here and there also shows us kings and prophets *raised up* by the Lord. **Acts 3:22, 26, Acts 7:37**, are clear cases of this usage of 'raised up' in the same Book . . . 'Raised up' is correct; 'raised again', might have been said, if the text had certainly pointed, as it does not really at all, to the resurrection. But 'raised up again' is unjustifiable. In any case the compound can only yield either 'up' or 'again', *not both*; and here we have seen on good and cogent grounds that 'up' is right, 'again' inadmissible, because rising from the dead is not intended in verse 33."

"Psalm 2:7 is quoted then for Christ as Son of God in this world. It [*'this day have I begotten Thee'*] is neither His eternal Sonship [*for a reference to the notion of 'eternal generation'*], as some of the earlier Christian writers conceived, nor His resurrection, as the misapprehension of Acts 13:33 was used to teach. His birth in time as Messiah is the point, 'Thou art My Son: this day have I begotten Thee.' [*In contrast,*] Psalm 16:10 is cited (ver. 35) in proof not of His Sonship as man and Messiah here below, but of His resurrection, and therefore stands in close and logical connection with verse 34. Peter had already used this Psalm similarly in Acts 2:24-32 . . . The application of Isaiah 55:3 in verse 34 is no less certain if we bow to apostolic authority, but not so easy, though, where seen, most instructive. But only the death and resurrection of the Messiah could make the covenant everlasting; only so could the promised holy or merciful blessings of David be made inviolable." (WK)

See also, e.g., **Acts 9:20** (along with the scripture references there) on 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**.

- **Acts 12:21-23**—“And on a set day, clothed in royal apparel and sitting on the elevated seat of honor, Herod made a public oration to them. **And the people cried out [to Herod], A god's voice and not a man's. And immediately an angel of the Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.**”

Contrast this wicked acceptance of creature-worship (with its due consequences) with **the swift and complete rejection, by both men and angels, of worship of anyone other than the living God, the Creator of the heavens and the earth:**

“And when Peter was now coming in, Cornelius met him, and falling down **worshipped him.** **But Peter made him rise, saying, Rise up: I myself also am a man.**” (Acts 10:25-26)

“And the crowds seeing what Paul did, lifted up their voices in Lycaonian, saying, The gods are come down to us in the likeness of men. And they called Barnabas Zeus, and Paul Hermes, because he took the lead in speaking. And the priest of the Zeus that was before the city, having brought bulls and garlands unto the gates would have sacrificed with the crowds. **But when the apostles Barnabas and Paul heard of it, they rent their garments, and sprang out unto the crowd, crying out, and saying, Men, why do ye these things? We also are men of like affections with you,** preaching to you that ye should turn from these vain things **unto the living God, Who made the heaven and the earth, and the sea and all things in them.**” (Acts 14:11-15)

“And I saw **another angel** flying in mid-heaven, having the everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, **saying with a loud voice, Fear God and give him glory,** for the hour of his judgment has come; and **worship him who has made the heaven and the earth and the sea and fountains of waters.**” (Rev. 14:6-7)

“And **I fell before his [the angel's] feet to worship him.** And he says to me, **See thou do it not. I am thy fellow-bondman,** and the fellow-bondman of thy brethren who have the testimony of Jesus. **Worship God.** For the spirit of prophecy is the testimony of Jesus.” (Rev. 19:10)

“And I, John, was he who heard and saw these things. And when I heard and saw, **I fell down to worship before the feet of the angel** who shewed me these things. And he says to me, **See thou do it not. I am thy fellow-bondman,** and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. **Worship God.**” (Rev. 22:8-9)

Now further contrast this with our Lord Jesus' unhindered acceptance of the worship of Himself, including worship at the direction of both the Son and the Father:

“And behold, a leper came up to him and **worshipped him, saying, Lord,** if **thou** wilt, **thou** art able to cleanse me.” (Matt. 8:2)

“But Jesus immediately spoke to them, saying, **Take courage; it is I: be not afraid.** And Peter answering him said, **Lord, if it be thou, command me to come to thee upon the waters.** And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, **Lord, save me.** And immediately Jesus stretched out his hand and caught hold of him, and says to him, **O thou of little faith, why didst thou doubt?** And when they had gone up into the ship, the wind fell. But **those in the ship came and worshiped him, saying, Truly thou art Son of God.**” (Matt. 14:27-33)

“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 of the Father, and of the Son, and of the Holy Spirit . . .** And behold, **I am with you** all the days, until the completion of the age” (Matt. 28:9-10, 16-20)

"And he [the risen Lord Jesus] led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. **And they, having worshiped him**, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." (Luke 24:50-53)

"Jesus heard that they had cast him out, and having found him, he said to him, **Thou, dost thou believe on the Son of God?** He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. **And he said, I believe, Lord: and he worshipped him.** And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind." (John 9:35-39)

"Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me thou hast believed:** blessed they who have not seen and have believed." (John 20:27-29)

"And again, when he [the Father] brings in the Firstborn into the habitable world [the Lord Jesus Christ in His coming with power and great glory; "Firstborn" here is not the one "born first" or "first generated" or "created first," but refers to the superlative dignity of the position of the Son in manhood, which = **the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)]**, he says [in Ps. 97:7 as to the Son, 'Jehovah' the Son], And let **ALL God's angels** [no exceptions, ALL of God's angels in the universe, and as ALL of God's angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] **worship him** [the same exact worship which God's angels properly reject of themselves, as in Rev. 19:10 and 22:8-9 above, is here demanded of them to be rendered to Jehovah the Son, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One]." (Heb. 1:6)

"For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine [as something to be snatched at or seized to His own advantage or enrichment] to be on an **equality with God**; but emptied himself, in **taking the form of a servant, in being come in the likeness of men**; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above EVERY name** [not every 'other' name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME 'Name,' which here means 'glory, honor, renown' as in Heb. 1:4], **that** [as it is written in Isa. 45:23 of Jehovah] **at the name of Jesus** [in virtue of the name of Jesus, meaning: 'Jehovah the Saviour' (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus] **EVERY knee should bow**, of heavenly and earthly and infernal beings, **and EVERY tongue confess that Jesus Christ is Lord** [supreme Lord: Jehovah, Jehovah-Jesus] **to God the Father's glory.**" (Phil. 2:5-11)

"**And every creature** [not every 'other' creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], **heard I saying, To him that sits upon the throne, and to the Lamb** [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] **blessing, and honour, and glory, and might, forever and ever.** And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] **fell down and worshipped** [worshipped who? undeniably the Lamb, the God-Man, as well as God as such]." (Rev. 5:13-14)

"That all may **honour the Son, even as [in the same exact way—not more, not less—but 'even as']** they **honour the Father [which certainly includes real worship]**. He who honours **not the Son**, honours **not the Father** who has sent him [he who does not thus truly honour/worship the Son, does not truly honour/worship the Father either]." (John 5:23)

“And no curse shall be any more *[in connection with the blessedness of the glorified Church, ‘the Bride, the Lamb’s wife,’ under the figure of the ‘holy city Jerusalem’]*; and the throne of God **and of the Lamb** shall be in it; and **his servants** *[the Lamb’s bondservants]* shall serve him *[Gr. latreuo, ‘serve in worship,’ shall serve the Lamb in worship, as in Matt. 4:10 below, which is to be rendered to God alone]*, and they shall see his face; and his name is on their foreheads *[as we being manifestly His]. [It is and will be our boast to be His bondservants, both now and in our glorified, eternal state, which means that Jesus Christ, the Lamb, 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 in worship].”* (Rev. 22:3-4)

“Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, and says to him, All these things will I give thee if, ***falling down, thou wilt worship me.*** Then says Jesus to him, ***Get thee away, Satan, for it is written, Thou shalt worship to the Lord thy God, and him alone shalt thou serve*** *[Gr. latreuo, ‘serve in worship,’ Him alone shalt thou serve in worship].”* (Matt. 4:8-10)

“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 5:20-21)

“It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ.” (SG)

“Coordination of the Son with the Father is most prominent [in the Scriptures]; so much so, that we are told one cannot have the Father who denies the Son . . . **And this is what gives highest glory to God the Father. Do we want to honor the Father? It is only to be done by giving equal honor to the Son.** So, in the scene in glory, when the “Lamb as it had been slain” is presented, all heaven—yea, all creation—unites in ascribing the identical honor and glory to Him as to the Father. And so will it be throughout eternity . . . **Giving Christ the place which Scripture gives Him, so far from derogating from the Father’s glory, and lessening our worship of Him, does but set us at liberty in the Father’s presence . . . We would most earnestly press upon beloved brethren the immense importance of this subject. We are custodians, down here, of our Lord’s honor. We are bearing the ark through the wilderness.**” (F.W. Grant)

- **Acts 15:11**—“But we believe that we shall be **saved by the grace of the Lord Jesus**, in the same manner as they also.”

“The gospel believed is **salvation through the grace of the Lord Jesus**, Who bore our penalty and blotted out our sins in His blood. This is grace indeed, where all the guilt was ours and all that availed for our forgiveness and deliverance was His, to the vindication of that God, His God and Father, Whom we had rebelled against or lived without. In reality we knew Him not as He is, believing the lie of Satan rather than the truth of God. We did our own will and gave Him no credit for love, though He so loved the world as to give His only-begotten Son, that whosoever believes should not perish but have everlasting life. But now we have seen the Son and believed in Him. His grace in suffering for our sins, the Just for the unjust, has made us both ashamed of ourselves and acquainted with God; and He is love. ‘Hereby know we love, because He laid down His life for us’ (1 John 3:16).” (WK)

Salvation is only possibly on the ground of *grace* . . . God’s grace. And the Holy Spirit, through Peter in the event of Acts 15, and through Luke in penning the Book of Acts, tells us in no uncertain terms that our salvation is purely and entirely by **the grace of the Lord Jesus, who is thus Jehovah-Jesus!**

Compare:

“But I make no account of my life as dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus, to testify ***the glad tidings [the salvation Gospel] of the grace of God.***” (Acts 20:24)

“For all have sinned, and come short of the glory of **God; being justified freely by his grace** through the redemption which is in Christ Jesus.” (Rom. 3:23-24)

“For **the grace of God** which carries with it **salvation** for all men has appeared.” (Tit. 2:11)

“So that the name of our Lord Jesus may be glorified in you *and ye in him [our future-tense salvation of glorification in Him]*, according to **the grace of [the] our God and Lord Jesus Christ**.” (2 Thess. 1:12)

[Note the one article (“the”) joining the God the Father and the Lord Jesus Christ together—*such an association possible only by virtue of both Persons being Divine Persons, on an equal footing in oneness of nature and glory in the Triune Godhead—who are equally the source of this same blessed “grace.”]*

“But when the kindness and love to man of **our Saviour God** appeared, not on the principle of works which have been done in righteousness which we had done, but according to his own mercy he saved us through the washing of regeneration and renewal of the Holy Spirit, which he poured out on us richly through **Jesus Christ our Saviour**; that, having been **justified by his grace**, we should become heirs according to the hope of eternal life.” (Tit. 3:4-7)

Believers are thus only saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus (**see also Acts 2:21 above, along with the scripture references there**). *Such is true solely by virtue of the fundamental truth of the Trinity of the Godhead.* Thus the grace of the Other two Divine Persons—the Holy Spirit (“the Spirit of grace,” Heb. 10:29) and the Father (“the God of all grace, 1 Pet. 5:10)—is also involved in (and the grace of *no one outside of the Trinity*, the grace of *no mere creature* is or can be involved in) our so-great salvation.

- **Acts 20:28**—“Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God, which he has purchased [or ‘acquired for Himself’] with his own blood.**”

As our blessed Lord Jesus is ***both God and Man in His Person***, Scripture can, therefore, speak of the atoning blood of God. But this, of course, refers to human blood, His infinitely precious blood, not to some sort of “divine” blood. (*For we must never confound the two natures; rather, that which is true of either nature is always true of, and attributable to, His one undivided Person.*) **And as such, the assembly is His; it is God the Son’s church**. Yet, because of the fundamental truth of the Trinity of the Godhead, the assembly is ***also God the Father’s and God the Holy Spirit’s***.

Compare:

“And Simon Peter answering said, ***Thou art the Christ, the Son of the living God. And Jesus answering said to him***, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed it to thee, but **my Father** who is in the heavens. And I also, I say unto thee that thou art Peter, and **on this rock [upon the rock of Himself, upon the truth of His Person as the eternal Son] I will build my assembly [it is His assembly, the assembly of God the Son]**, and hades’ gates shall not prevail against it. . . . From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, **and be killed, and the third day be raised.**” (Matt. 16:16-18, 21)

“But if I delay, in order that thou mayest know how one ought to conduct oneself in **God’s house**, which is **the assembly of the living God**, the pillar and base of the truth. And confessedly the mystery of piety is great: **God [or, ‘Who,’ ‘He who,’ the relative pronoun contextually referring back to none other than God (referred to twice: ‘God,’ the ‘living God’) in the Person of God the Son, who] has been manifested in flesh**, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory.” (1 Tim. 3:15-16)

“He Who shed His blood for us was God. If the Saviour here was not God, His purchase would have only a creature’s value, **and must be wholly insufficient** to acquire on God’s part the assembly as it was, yea, as it is. Being a divine Person, His gaining it to Himself by blood has an infinite and eternal efficacy.” (WK)

“Thus, if Jesus had not been a man, man had derived no such benefit as the gospel proclaims. If He had not been God, the benefit could only have been human, earthly, and temporal. To give such a boon as Christianity offers, He must be both God and man in the same person. Again, if He had not died as man, there could have been no Christian redemption by blood. If He who died had not been Divine, the value of blood-shedding had been only that of a creature, and limited. **To be infinite, not in person only, but in His sacrifice for us, He must be, as Scripture declares He was, both God and man.** . . . It is worthy of God to save the lost, but it is only worthy of Him to save holily and righteously at all cost to Himself, at infinite cost, yet to save freely of grace, and therefore by faith of His testimony that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life. **In every other scheme love is lost, or righteousness is compromised, or guilty man is flattered. The cross of Christ alone satisfies and harmonises all truth, meeting every want of man and every attribute of God.** . . . It [the divine-human Person of Christ] **is the keystone of Christianity.** Without it not only is its salvation a myth but its morality is a cheat. For all is built on the capital truth that God in Divine love humbled Himself to become man and die for sinners, that He might save and bless the believer to the uttermost, not by Christ only, but with Him.” (WK)

The following comments on the unique expression of “*the Lord and Father*” found in James 3:9 are fitting as to the unique expression “*the assembly of God which He has purchased with His own blood*” found here in Acts 20:28:

“There seems no sufficient ground then for doubting that ‘the Lord’ in the usual acceptance of the term is here combined with ‘the Father’ [in James 3:9] as objects united in our praise [of one Divine Person, namely the Father—literally, ‘the Lord and Father’]. **That it is unusual, all admit; but so it is in many a phrase of holy writ, that our narrowness of thought may be corrected and enlarged out of the fulness of divine truth.** On the other hand no one should stumble at predicating ‘Lord’ of the Father, if such were the aim of the inspiring Spirit here. For though . . . He [Jesus] is in distinctive office one sole Lord, as the Father is simply in His nature one sole God (1 Cor. 8:6), it does not follow that ‘Lord’ may not be applied to the other Persons in the Godhead. Thus in 2 Cor. 3 it is predicated of the Spirit in the last clause of the last verse.” (WK)

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very “God,”** as in Acts 20:28 (and note that these are only *a few examples* setting forth His absolute Deity; they do not include, e.g., **all of those many NT scriptures** wherein He is shown to be *equal and one* with the Father in the unity of the divine nature, or “*Lord*” in the unmistakable and inescapable sense of “*Jehovah*” or declared to be the Self-Existent, Ever Existing One, the “*I AM*”; nor do they include **all of those many OT scriptures** which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah* (Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc., etc.)):

“In the beginning was the Word [not ‘came into being’ in the beginning, but ever ‘was’ in the beginning, and thus had no beginning], and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].” (John 1:1-3)

“Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God.** Jesus says to him, **Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.**” (John 20:27-29)

“And she shall bring forth a son, and thou shalt call **his name Jesus, for he himself shall save his people** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, **‘God with us.’**” (Matt. 1:21-23)

"Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, **as according to flesh, is the Christ who is** [literally, '*the one being*'] **over all God** blessed for ever. Amen." (Rom. 9:4-5)

"For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine [*as something to be snatched at or seized to His own advantage or enrichment*] to be on an **equality with God**; but emptied himself, in taking the form of a servant, in being come in the likeness of men; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord** [*that He is supreme Lord: Jehovah, Jehovah-Jesus*] to God the Father's glory." (Phil. 2:5-11)

"Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ**; who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works." (Tit. 2:13-14)

"**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)

"For every house is built by someone; but **he** [*Christ, the Son*] **who has built all things is God** [*as demonstrated in Heb. 1*]." (Heb. 3:4)

"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**." (2 Pet. 1:1)

"But if I delay, in order that thou mayest know how one ought to conduct oneself in **God's house**, which is **the assembly of the living God**, the pillar and base of the truth. And confessedly the mystery of piety is great: **God** [*or, 'Who,' 'He who,' the relative pronoun contextually referring back to none other than God (referred to twice: 'God,' the 'living God') in the Person of God the Son, who*] **has been manifested in flesh**, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory." (1 Tim. 3:15-16)

"**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 1:2; 5:20-21)

"**For unto us a child is born, unto us a Son is given**; and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, Mighty God****, **Father of eternity** [*or, 'Father of the age,' of the coming age, the Millennial Kingdom age*], **Prince of Peace**. Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isa. 9:6-7)
 [***'Mighty God,' as in Isa. 10:21; 42:13; Jer. 32:18; Neh. 9:32; Deut. 10:17—a Divine Title of Jehovah: El Gibbor, God the Mighty, the Hebrew word Gibbor ('Mighty') meaning Masterful Hero, Warrior, Champion; and is thus distinct from and in no sense a comparative to the selfsame Jehovah's other Divine Title: El Shaddai, God the Almighty, the Hebrew word Shaddai ('Almighty') meaning All-Powerful, All-Sufficient—which Divine Title intrinsically belongs likewise to the Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).*]

[And in John 10:33 we have the Lord's enemies themselves seen as rightly understanding His claim to be very God:] "I [*the Son*] and the Father are ONE [*'We are one,' one in nature or essence*]. The Jews therefore [*understanding full well the import of Jesus' declarations*] 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**." (John 10:30-33)

- **Acts 26:9-11**—"I indeed myself thought that I ought to do much **against the name of Jesus the Nazaraean**. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. And often punishing them in all the synagogues, **I compelled them to blaspheme**. And, being exceedingly furious against them, I persecuted them even to cities out of our own land."

That is:

I indeed myself [*Paul, in my pre-conversion days*] thought that I ought to do much **against the name of Jesus the Nazaraean**. Which also I did in Jerusalem, and myself shut up in prisons many of the saints . . . And often punishing them in all the synagogues, **I compelled them to blaspheme** [*to blaspheme 'the name of Jesus the Nazaraean'*]. And, being exceedingly furious against them, I persecuted them even to cities out of our own land

Compare also:

"And I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry him [*Paul*] **who before was a blasphemer and persecutor**, and an insolent overbearing man: but mercy was shewn me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly over-abounded with faith and love, which is in Christ Jesus." (1 Tim. 1:12-14)

"And do not they **blaspheme the excellent name** [*the name of our Lord Jesus Christ*] **which has been called upon you?**" (James 2:7)

Thus: "Paul's statement in 1 Timothy 1:13 provides another very interesting, though perhaps hidden, reference to the Deity of Christ [as does James 2:7]. The apostle [Paul] speaking of his life as a Pharisee before his conversion says, 'Who was before a blasphemer?' The Pharisees were careful, at least outwardly, to avoid being accused of blasphemy—that is, reviling the Name of God [*for the holy things and institutions of God*]. To speak against men, however wickedly or unjustly, is not blasphemy—and Paul as a strict Pharisee would not knowingly revile God. Who then did he blaspheme? He tells us himself quite plainly, 'I verily thought with myself, that I ought to do many things **contrary to the Name of Jesus of Nazareth**' [*and thereby sought to 'compel' the saints to directly 'blaspheme' His Name, Acts 26:9-11*]. It was when he afterwards knew that blessed Person to be 'God over all, blessed for ever' that he named himself as a blasphemer. The Man of Galilee is none other than the eternal God!" (F.A. Hughes)

"Paul is certainly not saying that before his conversion he went about speaking against *Jehovah* [*reviling the Name of Jehovah, reviling the holy things or institutions of Jehovah, or that he sought to compel others to do so*! But he did speak against Jesus [*directly against the Name of Jesus as such, and not merely as indirectly against one of the holy things of God*]. Since he assumes the reader identifies Jesus with Jehovah, he also assumes that words spoken against Jesus are blasphemous." (George Zeller)
