# THE TESTIMONY OF THE WRITTEN WORD OF GOD
# TO
# THE ESSENTIAL DIVINE GLORY AND ABSOLUTE DEITY
# OF
# THE PERSONAL WORD OF GOD, THE LORD JESUS CHRIST
# WITH
# SCRIPTURE INTERPRETING SCRIPTURE

## WHAT THINK YE OF CHRIST?

- **"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)**

- **"*To whom then will ye liken God?* and what likeness will ye compare unto him? . . . *To whom then will ye liken me, or shall I be equal?* saith the Holy One. . . . 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. 40:18, 25, 28)**

- **"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens*, and all their host have I commanded." (Isa. 45:11, 12)**

- "Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** **hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." **(Isa. 48:12-13)**

- "Of old hast **thou *[Jehovah]* founded the earth, and the heavens are the work of *thy hands*:** They shall perish, but thou continuest; and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed. ***But thou art the Same,*** and thy years shall have no end. **(Ps. 102:25-27)**

- **"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*." (Isa. 44:24)**

- **"Fear God and give him glory . . . *worship him who has made the heaven and the earth and the sea and fountains of waters*." (Rev. 14:7)**

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

# *Preface*

Preface

This paper has long been in my mind and on my heart, and I was finally compelled to work on it and bring it to completion.

The length of the work is largely due to the fact that:

1) The Godhood glory of our Lord has been demonstrated book by book throughout the New Testament (and often in connection with Old Testament prophecy). As such, proofs from one NT book are often seen repeated in others.
2) Extensive comparisons with other scriptures have generally been made for each scripture passage cited in proof of the absolute Deity of Christ—with scripture thus buttressing scripture.
3) Each main text cited in proof of the fact that our Saviour is Jehovah-Jesus has almost always been cited in full and unedited (for all to read for themselves without comment) before citing it again with interspersed remarks bearing on its meaning and unavoidable implications.
4) Commentary other than my own remarks has often been added where it was deemed warranted and helpful.
5) Even scriptures were taken up that are, or may be, twisted and misused by wicked, deluded men to our Lord's dishonor, and shown that they in fact necessarily redound to His blessed everlasting glory.

In keeping with the above, I have also emphasized the abundant scriptural testimony to our Lord's *unoriginated, underived, eternal Divine Sonship*.

One of my objectives, which influenced the structure of this work, was to permit no escape-hatch, if you will, to deceivers or poor, lost deniers of our Saviour's absolute Divine glory. And one of my prayers is that the Holy Spirit would use this paper to shed the light of His scriptures with overwhelming force, such that there is no other recourse than to bow to His Word in true worship of our true God and Saviour Jesus Christ, or to otherwise outright reject His Word with no *pretense* of submitting to it. May it be the former!

Before delving into the main body of this work, I would also encourage readers to take the time to digest the *"Introductory Remarks"* which follow this Preface, and which set the framework, context and all-importance of *"The Triunity of God and the Person and Work of Christ."* The time invested will pay off in great spiritual dividends—including grounding one in the truth and facilitating avoidance of pitfalls and traps set by the enemy.

I should also note that I have intentionally not provided full citations of other works or commentaries that have been quoted, but almost always only the names of authors (and then simply their initials after the first time citing from their works in a given section of the paper). I did not want the remarks cited to be about certain "authorities"; but solely about elucidating the truth (while at the same time not taking false "credit" for such wonderful and helpful comments).

**May God use this paper to bless those who belong everlastingly to the Son—to cause their hearts to overflow endlessly in love, adoration, worship of Jehovah-Jesus, He who is their Life and Blessed Hope!—and to reveal, unto salvation, the eternal Godhood glory of the Son of His love to those who are perishing.**

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# *Introductory Remarks touching The Triunity of God and The Person and Work of Christ*

**The fundamental truth of the Triunity of God—**involving one *hypostasis (substance or essential being; cf. Heb. 1:3)* and three *Persons*—is dependent completely on Divine revelation ("as distinct from the external testimony of creation or the internal testimony of the human conscience," William Kelly [WK]). And while the *full-orbed* doctrine of the Trinity is revealed fully and finally in the Greek or New Testament Scriptures, there are numerous *inspired intimations of the Triunity of God embedded in the Hebrew Scriptures* (see the Appendices, particularly Appendix 2). In fact, as will be demonstrated at length, the revelation of God in the Old Testament is such, and has been so recorded by the inspiration of God, that many passages thereof may be truly explicable only on the basis of the verity of the Triunity of God. "And further, a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman's Seed, the Seed of Abraham, and from the loins of David, but . . . gives us particulars also as to the eternally Divine person of the Messiah [Jehovah-Messiah, e.g., Ps. 45:6; 110:1; Isa. 7:14; 9:6; Mic. 5:2; Zech. 12:10; 13:7]." (H.H. Snell [HHS])

**"Scripture alone reveals God assuming human nature without sin to be a sacrifice for sinners, to make them saints, to glorify Himself in and by them. With this, too, the Trinity harmonises perfectly:** for, instead of its being mere ideas or various functions and displays, the Father in His **love** gives the Son, who in equal **love** comes to die, in order righteously to put away sin and to rise in witness of the victory for the believer, and the Holy Spirit deigns [in **love**] to work in the conscience and heart of him who believes, both to convince him of his need and then to fill him with Divine streams of enjoyment and power to magnify Him who died and rose for him." (WK)

*Love, indeed, has eternally existed in the Godhead--that is where love essentially and intrinsically comes from.*

"The plurality within the Godhead makes it possible for God to be *intrinsically* a 'God of Love'. The plurality in the Godhead is vital for understanding the biblical teaching, 'God is love' (1 John 4:8, 16). **A Unitarian God, such as Islam's Allah, could not be a God of Love *in his nature,* since by definition love requires another person to be the recipient. Allah might conceivably be able to love *after* he created, but that would make love *contingent on creation,* not an intrinsic property of Allah.** But with the true God of the Bible, the love between God the Father and God the Son has always existed, even before creation. Furthermore, the Bible reveals a third person who is God, the Holy Spirit. **This enables an even more perfect love that includes not only individual love, but collective love [for which no more than *three persons* are necessary!]."**(Jonathan Sarfati)

**Divine revelation, that is, Scripture shows us, moreover, that** (unlike in any creature, human or angelic, or in any inter-human relationship) **in the eternal and co-equal relationships and communion of the Persons in the Triune Godhead—Father, Son, and Holy Spirit—there is an *eternal and infinite unity of will,* with *each* respectively, and *all* jointly, being *supreme.* In which there is *no place, suggestion or implication of*** headship of one divine Person over another, or of one divine Person of higher or greater order or rank over another divine Person of lower order or rank, or of one divine Person in an ontological place of obedience and submissiveness to another divine Person who has intrinsic lordship, power and authority over the other.

**"In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, 'though He were Son, He learned obedience from the things which He suffered.' "** (W.J. Hocking [WJH])

***"The divine Persons are in eternal unity of will.*** The Son, when on earth, said that He could do nothing of Himself but what He saw the Father do (John 5:19). ***He could not act from himself independently, for such is the nature of the Godhead.*** Moreover, whatever He sees the Father do, these things does the Son likewise (John 5:19). ***This is limitless, 'for whatever things he does, these things also the Son does in like manner.' 'Whatever'! Yes, this is limitless . . . .*** Nothing is outside this eternal unity of will." (R.A. Huebner [RAH])

**"God as such in the true and full sense is and must be supreme. This attaches to the persons in the** [Triune] **Godhead.** Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian."

**"*To reason from human order to the divine nature and relations* is ground as unsafe as it is false. *No doubt in the creature, being essentially limited, the highest place for one excludes another.*** But it is the direct road to the worst gulf of error *so to think of the Godhead*, as to which *we have only to*

*believe what is revealed from on high*. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away." (WK)

**False views in regard to the Trinity, and the eternal Sonship of our Saviour in particular, are based on "the unfounded deduction of man's reasoning in divine things.** But man's reasoning in the things of God, not being based [solely] on the divine revelations of His mind [or of His Triune being] in His word, is good for nothing, but essentially and invariably false. It is impossible for man to reason justly in the abstract as to the will of God [or as to His Triune being]. **The only safe or becoming ground is to adhere to the simple exposition of His own declarations; and this for the very simple reason that a man must reason from his own mind, and his own mind is far indeed from being God's mind.** Reasoning means deduction according to the necessary laws of the human mind. . . ***[But] faith to reason aright must reason from what God is according to what He Himself says. The danger is of inferring from what man is and from what man feels.*** Such is the essential difference between what is trustworthy and what is worthless in questions of the kind. Man must submit to be judged by God and His word, not to judge for Him. No man is competent to think or speak in His stead. **But we may and ought to learn what He has told us of Himself and His ways in His word."** (WK)

Now there are some who avow belief in the foundational truth of the Triunity of God but then proceed to completely overthrow it by their wicked denial of the absolutely vital truth of the eternal Sonship of Christ; and this they do through fallaciously "reasoning" from the absence of the phrase *eternal Son* in Scripture, and even more so by way of the demonically-inspired principle of ***reasoning from man up to God*:**

> Such deniers of Christ's intrinsic Divine Sonship assert that they believe in the "Trinity" or the "Triune" Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the word "Trinity" or "Triune" occur in the Bible?
>
> Such men assert that they believe in the "eternal Father." Well, then, have you ever heard of *[to use this depraved method and source of reasoning]* a "father" in human experience that didn't have a beginning?
>
> Such men assert that they believe in "eternal relationships" in the Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the phrase "eternal relationships" occur in the Bible? And have you ever heard of a "relationship" in human experience that didn't have a beginning?
>
> Such men assert that they believe there are Three "Divine Persons" in the Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the phrase "Divine Person" occur in the Bible? And have you ever heard of a "person" in human experience that didn't have a beginning?
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> Such men assert that they believe there are Three Divine "Persons" in the One "Triune" Godhead. Well, then, have you ever heard of a human "being" *[to use this depraved method and source of reasoning]* that was more than one "person"? Is not each human "person" a separate, independent human "being" or entity?

As this demonstrates, the man-centered approach that such men have imbibed in relation to who God is and who God cannot be, in ***reasoning from the creature up to God and thus projecting human limitations into the Godhead,*** leads to **the complete negation and destruction of:**

> *The true divine Self-revelation in scripture*, and
> *The eternal relationships in the Triune Godhead*, and
> *The glory of each Person in the Triune Godhead*, and
> *The actual Personhood of each Person in the Triune Godhead,* and
> *The Tri-Unity of God itself.*

This is the result when we thus falsely "reason" rather than *believe God* in what He has revealed. The revelation of the true God and Christianity are completely obliterated. **We are left with Tri-Theism—three eternally existing Gods who are impersonal, having no personhood; three separate, independent "Its" that took on the role of "Persons" in time.** This is where this mode of demonically-inspired thought inescapably leads us—when once it is wickedly used to **deny the basis of all truth, the very glory of our Beloved as the eternal Son of the eternal love of the eternal Father!**

“If otherwise *[than the blessed truth of the eternal and co-equal relationships and communion of the Persons in the Triune Godhead—Father, Son, and Holy Spirit],* then after all we have not a revelation of eternity, nor of God as He *is,* but only as He is *pleased to become*—a very different thing. Thank God, it is not so. We know how **God dwelt in love eternally:** we have the Object of that love made known to us; we are made to know, **not eternal silence** in the House which now has such glorious music for returned prodigals, but a communion into which we are now admitted, and are privileged in our measure to become partakers.” (F.W. Grant [FWG])

**"Note though what is called 'The eternal Sonship' be a vital truth, or we lose the Father sending the Son, and the Son creating, and we have no Father if we have no Son, so that it lies at the basis of all truth,** yet in the historical presentation of Christianity the Son is always presented as down here in servant and manhood estate, as all through John, though in heaven and One with the Father. ‘This' - this Person - 'is my beloved Son' - He who was as Man there, yet there. In Matthew 3 the whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!” (J.N. Darby [JND])

“It has been said that if you try to comprehend the doctrine of the Trinity you may lose your mind, and if you deny it you will lose your soul. The finite mind of man cannot possibly comprehend the infinite God.” For only an infinite mind can fully comprehend the infinite God; thus only God can fully comprehend God!

“The very notion of Christianity is above human thought till God revealed it.” “Reasoning is good in its own sphere and for its own proper ends [in a *ministerial* (servant) role, as opposed to a usurped *magisterial* (sovereign) position]; but faith is subjection to and reception of God's word because it is *His.* If God has made such a revelation, it binds the conscience of all who hear it.” (WK) For reason, *unaided,* cannot account for the truth of the Triunity of God, nor the truth of the Person of Christ, and *thus the only proper exercise of reason is to bow to God, bow to His self-revelation* (which fallen man apart from God refuses to do, of course, desiring his own will and way, being far from God and opposed to His will.).

“Faith receives what Scripture says of the unseen and eternal; faith acts on God's revealed mind as to the present. Unbelieving man refuses what is above himself and draws inferences from what he knows or does not know; but God will destroy both him and them.” (WK)

Godhood and manhood are, moreover, indissolubly and *unfathomably* united in the one Person of our Lord Jesus Christ. He is a divine-human Person (and the only such Person), Jehovah-Messiah, fully God and fully man, the God-Man. So **“glorious and profound is this mystery of His Person, that it is inexplicable to man”** (as Matt. 11:27 and Luke 10:22 teaches us). ***The Person of the Son in manhood, the union in Him of the human and the divine,*** is *inscrutable* to finite beings.

As perfect man He has a human will, held in inscrutable union with His divine will. His human will was, and always will be, in absolute and perfect submission to the Father. "For I am come down from heaven, not that I should do My will, but the will of Him that has sent Me." "Lo, I am come (in the book-roll it is written of Me) to do Thy will, O God." *"Though being Son,* He learned obedience from the things which He suffered." "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, taking the form of a bondman, taking His place in the likeness of men; and having been found in figure as a man, humbled Himself, becoming obedient even unto death, and that the death of the cross." It is in this connection that we may appropriately, and reverently, speak of subordination, of higher and lower ranks. "My Father is greater than I." (Cf. also 1 Cor. 11:3, “the Christ is the head of every man, but woman's head is the man, *and the Christ's head God.*”) *As Son in manhood* He took a subordinate, dependent place, taking the form of a servant, subject to the Father's will—though being, as ever, "God over all, blessed forever" (Rom. 9:5).

**“It is all-important to see that all truth centres in the Person of Christ, Who, being God from everlasting to everlasting, deigned to become man, without the least forfeiture of Divine glory, yet loyally accepting the position proper to humanity. Hence the language of the Lord [in John 5] . . . the misapprehension of which has led not a few theologians of eminence to the brink, if not into the pit, of fundamental heterodoxy. ‘For even as the Father hath life in Himself, so He gave to the Son also to have life in Himself; and gave Him authority to execute judgment (also), because he is Son of man’ (verses 26, 27). The Lord evidently speaks here as come below, a man, the Sent of God and Servant of the Divine purposes, not as the One Who is over all, God blessed for ever, though both be true of Him in His Person. *As the eternal Son,* He quickens whom He will; *as come in humiliation,* it is given Him of the Father to have life in Himself.** Born of a woman, He is still Son of God (Luke 1:35). But men despise the man Christ Jesus. Some trust in themselves that they are

righteous, all disliking Him Who did not His own will, but the will of Him that sent Him. He Who lived on account of the Father is irksome to all that live to themselves, and odious to such as seek honour one of another. **They misuse His humanity to deny His deity.”** (WK)

**“The proofs that He is a man must not be cited against it** [His Deity]. **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.” (JND)

"Though Son in manhood, subject to the Father’s will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father’s will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (RAH)

With respect to any perceived difficulties in certain passages of scripture—God’s impeccably-inspired, flawlessly-designed and alone-authoritative Word—such instances are often used as occasions by a wicked and *“unfair mind of explaining away, and deceitfully hiding from itself [and others], that evidence which it might see* [but *will not* see]" (Joseph Butler). “I do believe the Word is so written as to confirm unsubject hearts in their disbelief of truth, a solemn thing for each of us to think about.” (RAH) While such unbelieving men or false professors thus twist scripture to their own destruction, our sovereign God overrules these occasions for the blessing of His saints by exposing the workings of the enemy and making evident the faithfulness of His redeemed ones to His Word and further grounding and strengthening them in the grace and knowledge of their Lord and Saviour Jesus Christ.

“The Son gives life, as the Father does; and not merely to whom the Father will, but to whom *He will.* **Nevertheless the Son had taken the place of being the sent One, the place of subordination in the earth, in which He would say, ‘My Father is greater than I.’ And He did accept that place thoroughly, and in all its consequences. But let them beware how they perverted it.** Granted He was the Son of man; but as such, He had all judgment given Him, and would judge. Thus in one way or the other all must honour the Son. The Father did not judge, but committed all judgment into the hands of the Son, because He is the Son of man. It was not the time now to demonstrate in public power these coming, yea, then present truths. The hour was one for faith, or unbelief. Did the dead (for so men are treated, not as alive under law) — did they hear the voice of the Son of God? Such shall live. **For though the Son (that eternal life who was with the Father** [1 John 1:2]**) was a man, in that very position had the Father given Him to have life in Himself, and to execute judgment also, because He is Son of man.** Judgment is the alternative for man: for God it is the resource to make good **the glory of the Son, and in that nature, in and for which man — blind to his own highest dignity — dares to despise Him.”** (WK)

In Person, our Lord Jesus is both God and Man. "He deigned for the deepest purposes to become true man. This, however, trenched not His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one Person of Christ." (WK)

We must never *divide* the Person of Christ, nor *confound* the two natures of deity and humanity in Him. We would certainly be confounding the two natures if we were to attribute anything to one nature which is true only of the other. The one Person of Christ hungered during the days of His flesh. But whence sprung that hunger? Certainly not from His divine nature. Yet the one *Person* of Christ hungered as Man. In His divine nature Christ is omnipresent. Such is true by virtue of His deity, not His humanity. But it is the one *Person* of Christ who is omnipresent. *Though we must never confound the two natures, that which is true of either nature is always true of, and attributable to, His one undivided Person.*

Nonetheless, He who is both God and Man in one Person forever (from the moment of His virginal conception and for all eternity), died in His holy manhood, not in His deity, in His atoning death on the Cross.

As our blessed Lord is both God and Man in His Person, Scripture can, therefore, speak of the atoning blood of God (Acts 20:28, "the Church *of God*, which *He* purchased *with His own blood*”). But this, of course, refers to human blood, His infinitely precious blood, not to some sort of “divine” blood.

"The Son of God took holy humanity into His Person. He is the God-man. He took humanity in order that His body might be given in death. **While death is a *human* thing, it was an act of *His Person***. The sufferings in the three hours of darkness, the voluntary death, and the shedding of His blood – ***the atoning work – have the value and glory of His Person imparted to them. Such value and glory is necessarily infinite***." (RAH) Hence we read that "***He Himself* is the propitiation for our sins**"; "Herein is love, not that we loved God, but that He loved us, and sent ***His Son* a propitiation for our sins"; "Our *great God and Saviour Jesus Christ; who gave Himself for us, that he might redeem us"*** (1 John 2:2; 4:10; Tit. 2:13-14).

"It [the truth of atonement, or expiation of sin] does not teach a goodness of God which can bear with any sin, but maintains the perfect holiness of God, and the putting away of sin, but it does it in a way which equally maintains infinite and perfect love. . . The foolish question has been asked, What righteousness is there in an innocent being suffering for the guilty? It is a foolish question. There is no righteousness in my paying my friend's debts. It is kindness, love; but it meets the righteous claim of his creditor. The claims of a holy God are maintained—intolerance of evil; and that is of the last importance for the conscience and heart of man; it gives him the knowledge of what God is in holiness. There is no true love without it. Indifference to good and evil, so that the evil-doer is let pass with his evil, is not love, and the dissociation of right and wrong, by God's authority—the highest possible evil. . . .The glory of God is maintained [in the atonement made by Christ on the Cross], and the heart of man [the believer, is] placed in association with the perfectness of that nature, and in peace with the perfect knowledge of His love, and that is the highest blessing, the highest good. Diminish the holiness, diminish the love—I have not God, I have not my soul formed into communion with Him. Take away the character of judgment or righteousness exercised, as regards evil, and you obliterate the authority of God—the creation, place, and responsibility of man." (JND)

"There is another and profounder element of His [Christ's] glory, His effecting in His own person the purgation of sins [Heb. 1:3]. To create needed but His word [Heb. 1:2]; to sustain, His will [Heb. 1:3a]; but not so redemption [Heb. 1:3b]. To command in this case would have been wholly insufficient. The purging of sins could not be without the shedding of blood, without sacrificial death, for which the O.T. prepared men from the beginning. The earthly sacrifices could neither suffice for God's glory, nor cleanse man's conscience, as we are taught fully later on [in Hebrews]. But they were weighty testimonies from the days of Adam downward, though only elaborated into a system of types most full and instructive by divine inspiration under Moses. . . **Christ alone gives the full meaning and the true dignity to sacrifice, as is here [in Heb. 1:1-3] briefly shown and bound up with the glory of His person.** Sin is rebellion against God; it is lawlessness. God therefore is the One invariably concerned, whether it be also a human wrong or not. 'Against thee, thee only, have I sinned and done this evil in thy sight': yet he who so cried had been guilty of blood as well as of the worst corruption. As God's majesty and character are thus intimately in question, it is He who undertook to settle all in [the Person of] His Son [on the Cross]. . . **No wonder this deepest work of God is treated here as part of the divine glory of Christ. He must be man on behalf of men, He must be God to be available with God; He is both in one person;** and thus as the justification was thus perfect, the result is unfailing for all who believe." (WK)

"It [the serpent of brass on a pole] was the figure of Himself, Who knew no sin, for us made sin, identified in Divine dealing with the consequences of our evil in judgment on the cross. **Impossible** that sin could otherwise be expiated adequately. It must be by God's judging it in **One capable of bearing** what it deserved at His hands, and it must be in man, in the Son of man, to be available for man. Yet, had it been **any other than Jesus** *[God Incarnate],* **it had been *offensive to God,* and *not efficacious for man,*** for He only was the Holy One, and in no offering was there more jealous care that it should be without blemish. 'It is most holy,' says the law of the sin-offering . . . Therefore also that Holy thing which was born was called the Son of God; not only the Son of God before He was sent of the Father, but, when in grace the Word thus became flesh, perfect man, yet not the less truly God. **For there was none other way,** if the desperate case of man was to be remedied before God. It could only be righteously through atonement, and the Son of man was the only fitting victim . . . Thus did the man Christ Jesus, Son of God withal, yea, God over all blessed for ever, deign to suffer once for sins, Just for unjust, that He might bring us to God. **Only so could it be,** for God could not make light of sin, however surely He can and does pardon sinners; but even He could not pardon consistently with Himself or His Word, or the creature's real blessing, but through the blood of the cross." (WK)

"Now blood represents the life. As we read in Scripture, 'The life of the flesh is in the blood: and I have given it to you **upon the altar to make an atonement for your souls**: for it is the blood that maketh an atonement for the soul.' (Lev. 17:11). Inasmuch, therefore, as man is a sinner, and is under the penalty of death, he can find no escape except through the shedding of blood, the rendering up to God of a life instead of his own. Failing to find such a method of deliverance, he himself must bear the doom of his sin, for 'the soul that sinneth it must die.' Now the blood of Christ is God's own way of saving the sinner; **for the blood of Christ signifies the offering up of His life to God [the *voluntary* yielding up of His life to God, rather than it being *taken* from Him], in death upon the cross, as an atonement for sin."** (E. Dennett [ED])

His "blood" in scripture is often used to represent the ***entire completed work of atonement on the Cross*** (just as His "death" often is, and as "the cross" is as well); i.e.: His infinite atoning sufferings (during the 3 hours of darkness, bearing the wrath of God for our sins), His physical death, and His blood-shedding. His poured out blood had all the value of His death in it; and His death had all the value of His atoning sufferings in it—**and *all* had the infinite value and glory of His Person imparted to it!**

"The death of our Lord Jesus had all the value of the atoning sufferings in it. And John tells us of the blood of the atonement which came from a dead Christ and which had all the value of that death in it, blood which rendered a satisfaction to God *[glorifying Him in every attribute of His character]* for the outrage of sin against His nature. The veil having been rent, which speaks of Christ's death and of the fact that the standing of the tabernacle was at an end, the sinner may enter by the blood of Jesus (Heb.10:19; John 19:34, 35; 1 John 5:6)."

"The work of atonement is comprised of the three hours of sufferings at the hand of God (during the three hours of darkness), the death, and the bloodshedding from our Lord's pierced side. Thus, the precious blood shed from our Lord's pierced side has the value of the accomplished death in it, and that death has the value of the atoning sufferings during the three hours of darkness when He was forsaken by God." (RAH)

**"For in deed and in truth God is glorified in the cross as nowhere else—His love, His truth, His majesty, His righteousness.** 'Herein was manifested the love of God in our case, that God hath sent His only-begotten Son, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son as propitiation for our sins" (1 John 4 [v.10]). **And His truth, majesty, and righteousness have been maintained, no less than His love; for if God threatened guilty man with death and judgment, Jesus bore all, as man never could, that His word might be vindicated fully.** Never did man prove his enmity to God, never did Satan prove his power over man, as in that cross where the Son of man gave Himself up in supreme devotedness and self-sacrificing love to the glory of God. **Nowhere was so demonstrated the holiness of God, the impossibility of His tolerating sin; nowhere such love to God, and such love to the sinner. The Son of man was glorified, and God was glorified in Him** [John 13:31].
"When, where, was Jesus so glorified as in stooping to the uttermost when God "made sin Him Who knew no sin, that we might become the righteousness of God in Him?" (2 Cor. 5:21.) where Jesus, feeling the truth of death and judgment as none else ever could, bowed His head, not merely to man's contemptuous hatred and to Satan's wily malice, but to God's indignation against sin—despised of man, abhorred of the nation, abandoned of the disciples, forsaken of God, when most of all needing comfort, doing and suffering His will perfectly . . . to God's glory and in His grace? **No, there is nothing like it, even where, and where alone, all was perfection, in the life of Christ. This** [His earthly life] **was glorifying the Father as to good in a devotedness and dependence with which none can compare; that** [His atoning death on the cross], **a glorifying God as to evil by the endurance of all that the Holy One of God could suffer from all that God could and did inflict in unsparing judgment**—both the one and the other in absolute obedience and love and self-renunciation to His glory. . . . 'Now is the Son of man glorified, and God is glorified in Him.' . . . This is alone in the cross, which constitutes its specific glory, ever fading away from feeble man's eyes unless filled with light from Christ in glory, never forgotten of God the Father, Who, in answer to the cry, 'Glorify Thy name,' said, 'I have both glorified and will glorify it again.' And so He does and ever will, whatever appearances may for a little while say to the contrary." (WK)

**Now, though our blessed Saviour died as Man (that is, in His holy manhood, *not* in His deity, which is impossible), His accomplished death was an act of *His Person* and thus not *independent of* His deity! . . . His Godhood is of absolute *all-importance* to the value and efficacy of His atoning death!**

"The value of the atoning sufferings [of our Lord on the Cross are] **commensurate with the glory and value of His Person."**
**"The Person of Christ gives efficacy to the work of atonement** *[the satisfaction which the righteous and holy nature of God demanded because of our sins].* In 1 John 4:10 we read, 'Herein is love, not that we loved God, but that he loved us, and sent his ***Son a propitiation*** for our sins.' God is light and demands propitiation; and God is also love and furnishes the demanded propitiation *[thus is God's glory immutably secured]*. And what was the divine furnishing? It is the Son! In 1 John 2:2 we read, "and ***he is the propitiation*** for our sins; but not for ours alone, but also for the whole world.' Thus we see in John's epistle ***propitiation is connected with the Lord's person as imparting value to the propitiation,*** rather than presenting propitiation as His work." (RAH)

"He was truly God: else He had never . . . availed efficaciously in His atoning blood."
"Had He not been Man, of what avail for us? **Had He not been God, all must have failed to give to His suffering for sins the infinite worth of Himself. This is atonement**. . . . Did the glory of His person render Him incapable of suffering? The idea denies His humanity. **Rather was His deity that which made Him endure and feel it most, and as none other"**
"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)

"Even the blood of Christ . . . would have no [atoning] value ***apart from what He was.*** **It is the truth of His person that imparts to it its efficacy.** Had He only been man, His death could not have availed for all *[or for any];* had He only been God, He could not have died; but being what He was, 'very God and very Man,' He not only was qualified as the spotless Man to offer Himself as a sacrifice for sin, but His divinity added such efficacy to His precious blood that it suffices for the need of all who believe in His name. Understand it well, then, that it is not the blood of Christ apart from Himself that avails before God; it is Christ Himself rather in the efficacy of His blood." (ED)

"The three hours of darkness were to Him the measure of what **to any other would have been an infinite hopeless distance.**" (FWG)

"Some mightier creature [than man] might well have borne temporal punishment due, **but the wrath and judgment implied in eternal punishment a divine Person alone could bear."** (JND)

"Certainly in seeking the salvation of souls there was . . . **such suffering as could be borne only by One who was God** . . . judged, for the sins of those He was saving, according to the unsparing indignation and holy vengeance of God against that which is above all hateful to Him [sin]."
**"It was the divine glory of his person that gave infinite efficacy to His blood, who, for us, knew what it was to be forsaken of God in bearing the intolerable burden of sin. . . .** ***The inward soul-sufferings of His atoning death were as much beyond His outward humiliation and agony as the soul is deeper and higher than the body;*** **but the divine value of His sacrifice flows not from His soul (for He had a spirit, soul and body as man) but from His Deity, who was the eternal Word and only-begotten Son before He was pleased to be born of the Virgin."** (WK)

"On the cross, Christ was under wrath, and therefore—although He was then doing something on account of which the Father would in a very especial sense love Him—yet then He could not be enjoying the relationship between Him and His Father. In one sense, the Father never loved the Son so much as when He was upon the cross. This was what was in the Father's mind, not what was in Christ's, who could not be enjoying His relationship and drinking the cup of wrath at the same time. He gave Himself up to drink this cup. On the cross He was entirely occupied in bearing the wrath: **it required a divine person to apprehend infinitely what the wrath of God was.** I apprehend that at that time Christ was fully occupied with what He was bearing—infinite pain—which He infinitely realized. God was to be glorified on account of sin, and **only such a One as He could do it**. Still **it is a very deep mystery**, and it becomes us to be very careful in speaking about it." (Brethren Author uncertain: *The Girdle of Truth* 7:374-378)

"And in condemning the sinner to eternal burning for his sins, it also is an act of divine righteousness, and is final, and must be for ever. **No finite being will ever be able to drink up all the cup of God's infinite hatred to sin. No suffering of the creature could ever satisfy the demands of divine righteousness. The Son of God did that, and He alone could.** The judgment of the wicked being according to righteousness, it must be for ever. They must drink the cup of God's unmixed wrath and indignation. They will be in outer darkness, far from God's holy presence, and be tormented for ever and ever." (HHS)

"**It was the one infinitely capable** High Priest, and Sacrifice, and Sin-bearer, **whose own perfection** became the quality of the atonement He made, **because HE made it.** Everlasting punishment was righteously due to us; ***He in His infiniteness could, and did, meet the everlastingness of God's claim, and satisfy it once for all.***" (E.C. Pressland)

"The reason it [the denial of *everlasting* punishment] reflects back on the Person of the Son of God, is that if a limited judgment would suffice, **then an infinitely glorious Person was not needed to endure**; none but He ever to drink the cup so as to be able to say, 'It is finished,' **infinitely enduring the judgment due to us, He could infinitely exhaust it."** (J.A. Trench)

"If you were set with a bucket at the task of emptying the ocean, how long do you think it would take you? We hear you say: 'Oh, I could *never* do that, for I have no place to hold the water; it would go back as fast as I took it out.' True; now let *God* take up the task; how long will it take *Him* 'who hath measured the waters *in the hollow of His hand'* [Isa. 40:12] to do it? **The difference in the *person* makes all the difference in the *work*. No mere man could ever suffer the full measure of what sin deserves at the hand of God, for no mere creature can fathom the heinousness of sin nor the holiness of God. Christ, being both God and Man in His Person, could fathom both, suffer accordingly the full penalty of sin in a moment of time, and thus empty the cup of divine wrath to the last drop. A man in hell-fire for eternity cannot do this** any more than an ounce forever offered can ever make it a pound. This is one reason why the true Christian can no more yield up the deity of Christ than His humanity. **Apart from either there is no salvation, because there can be no true atonement.**" (FWG)

"**That blood was too precious, being infinite in value,** to be thus limited."
**"The purification of sins effected *by a divine person* is not limited and cannot fail**; but it necessarily can take effect on none that hear the gospel unless they believe: God would be consenting to the dishonour of the Son if He made light of men's unbelief. Besides, the word received in faith has a morally cleansing power, as all believers are born of water and the Spirit. But here [in Heb. 1:4] it is the work, not in man but efficacious before God, which occupies the apostle; and this is the purification of sins by Christ before He sat down at God's right hand. What an attestation is that seat of His to the perfection and completeness of the work He undertook! **When Jehovah laid our sins on Christ, He was made sin for us, and treated as it deserved at the hand of God. For what did man, or even saints, know then of that infinite task?** God indeed marked it by a darkness for which nothing in nature can account, and Christ confessed it in that cry of His inapplicable to all others but Himself: 'My God, My God, why didst thou forsake Me?' This was the necessary accompaniment of sin-bearing: absolute abandonment by God. Though He were His God, yet Christ was made sin; and it was no make-believe but real if anything ever was; no slurring over the least sin, no leaving out the greatest. It was Christ bearing the judgment of sin, the sole righteous way for the purification of sins. And the work was done and finished in such perfectness, that the only adequate seat for Him who had borne all was at the right hand of the Majesty on high. David's throne will be taken another day when blessing dawns for the earth on Israel. And when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all the nations. **But here is a seat incomparably more august, and in fact proper and possible to none but *a divine person***, yet is it also presented as the place suited to Him who had just made purification of sins. . . What more glorious for the humbled Messiah?" (WK)

"Let us ever keep before us the great fact that every word, way and work of the Lord Jesus had a divine spring. This is so because of the union in Him of the human and divine—two natures, one Person. **His death was a human death, but it was not a death accomplished in independence of deity.** The accomplishment of that death had a divine spring, which imparted to that death all the value of His Person. So was it with the atoning sufferings and the abandonment. **It was as man He bore this, but not as man apart from deity. The value of His infinite Person imparted infinite value to the sufferings and abandonment.** *The stream of blood and water from His side has all the value of His death in it; and the death has in it all the value of His atoning sufferings and abandonment during the three hours of darkness. It is all one great whole having the infinite value of His Person.*" (RAH)

**"With men the glory of the office gives honour to the person; but with the Son of God it was the dignity and eternal glory of His person which gave the value of everlastingness to His work."** (HHS)

***"Either Jesus was a Divine person or He was the worst of deceivers.*** This last you do not think: how then can you fairly escape from owning the glory of His person [as clearly set forth both in the OT and the

NT, including His self-declarations as recorded in the four Gospels]? . . . **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 more we compare passages as to this, the more we shall see this identification** *[of Jesus as Jehovah],* **and that it is not forcing one or two texts, but *the doctrine of Scripture woven into its whole texture. . .*** There is no God but Jehovah—I know not any, as says the prophet; but we [will] have seen, by multiplied examples that **Christ is Jehovah."** (JND)

Any system, therefore, which denies the absolute deity of Christ, or that He is fully God and perfect Man in one glorious Person, is fundamentally false and wicked, and utterly destructive. Such a Christ *("not mine, thank God!"):*

> ". . . was not God come down, nor is He man gone up. God is not the Saviour-God *[instead there is but a creature-saviour].* A creature created and a creature redeems us *[atonement being thus the work of a creature];* and salvation is *[merely]* putting us in a condition to save ourselves . . . . and the constraining motive in life is not Christ, but personal aggrandizement. Satan's lie *['ye shall be as God']* becomes God's truth."
>
> "According to this scheme, the love that came out after us was not in God: God is not the Saviour. It is a creature who has brought salvation, and he as a means of reaching a place beyond his original one. While his work puts us only on our own feet, to pursue the same pathway of self-exaltation." (FWG, *Facts and Theories as to a Future State*, Appendix 6: C.T. Russell)

**What think ye of Christ?**

What think you of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.
As Jesus appears in your view,
As he is beloved or not;
So God is disposed to you,
And mercy or wrath are your lot.
Some take him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost:
So guilty, so helpless, am I,
I durst not confide in his blood,

Nor on his protection rely,
Unless I were sure he is God.
Some call him a Savior, in word,
But mix their own works with his plan;
And hope he his help will afford,
When they have done all that they can:
If doings prove rather too light
(A little, they own, they may fail)
They purpose to make up full weight,
By casting his name in the scale.
Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys:
Like Judas, the Savior they kiss,
And, while they salute him, betray;
Ah! what will profession like this
Avail in his terrible day?
If asked what of JESUS I think?
Though still my best thoughts are but poor;
I say, he's my meat and my drink,
My life, and my strength, and my store,
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall;
My hope from beginning to end,
My Portion, my LORD, and my All.

(John Newton)

# *Matthew*

## ***MATTHEW***

- **Matt. 1:21-23—**"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.'*"**

  That is:

  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** *[His people Israel]* 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'*** *[as is reiterated of Him, the true 'God with us,' in following chapter in* ***Isa. 8:8, 10,*** *and as elaborated of Him, the true 'Mighty God,' two chapters later in* ***Isa. 9:6-7;*** *both names, 'Jesus' and 'Emmanuel' thus bearing testimony to the intrinsic Divine glory of Him who is the God-Man: Jehovah God!].*

"His name is called *Jesus*—Jehoshua, that is, *Jehovah the Saviour,* for *He* shall save *His* people—***who,*** and ***whose people*, in connection with the explanation of such a name** *[Who? Jehovah! Whose people? Jehovah's!]?* ***Christ is the Jehovah of the Old Testament.'*** (J.N. Darby [JND])

**With respect to the name *"Jesus" or "Jehovah the Saviour,"* compare the following on Jehovah being *directly and exclusively* the promised Saviour who shall save His people Israel from their sins:**

"Let Israel hope in **Jehovah**, because with Jehovah there is loving-kindness, and with him is plenteous redemption; And ***he* will redeem** Israel from all his iniquities." (Ps. 130:7-8)

"Israel shall be ***saved by Jehovah*** with an everlasting salvation: ye shall not be ashamed nor confounded, unto the ages of ages." (Isa. 45:17)

"For **Jehovah** is our judge, Jehovah, our lawgiver, Jehovah, our king: ***he* will save us**." (Isa. 33:22)

"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*."** (Hos. 13:4)

**"*I, Jehovah* . . . there is no God besides me; *a just God and a Saviour, there is none besides me*."** (Isa. 45:21b)

"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 there is no saviour*."** (Isa. 43:10-11)

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

**With respect to the name *"Immanuel" or "God with us,"* compare, for example, the following on Jehovah God explicitly *becoming flesh* to thus be the Saviour:**

"For to-day a **Saviour** has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah'].'*** (Luke 2:11)

"*In the beginning was the Word*, and the Word was with God, *and* ***the Word was God*** *[His eternal Godhood!]***.** He was in the beginning with God. ***All things*** received being *through him*, and ***without him not one thing*** *received being* which has received being. . . . ***And the Word became flesh*** *[His perfect Manhood!]*." (John 1:1-3, 14a)

"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 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)

"Therefore will the Lord himself give you a sign: **Behold, the virgin shall conceive and shall bring forth a son,** and call his name ***Immanuel*** *[or 'God with us', as is reiterated of Him, the true 'God with us,' in following chapter in **Isa. 8:8, 10,** and as elaborated of Him, the true 'Mighty God,' two chapters later in **Isa. 9:6-7].**"* (Isa. 7:14)

**"For unto us a child is born** *[with respect to His Manhood],* **unto us a *Son is given*** *[with respect to His Godhood]*; 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).]*

**"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, Bethlehem Ephratah, little to be among the thousands of Judah, ***out of thee*** *[as to His Manhood]* ***shall he come forth*** unto me who is to be **Ruler in Israel** *[the Messiah-King]**: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])**.* ***Therefore*** will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)

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- **Matt. 2:1-6—**"**Now Jesus having been born in Bethlehem** of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, **Where is the king of the Jews that has been born?** for we have seen his star in the east, and have come to ***worship him*****.** But Herod the king having heard of it, was troubled, and all Jerusalem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judaea; **for thus it is written through the prophet** *[in Mic. 5:2]: And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel."*

  Micah 5 unmistakably refers to the coming Messiah-King, and thus bears explicit testimony to *the absolute, eternal Deity* of Jesus, the God-Man:

  > **"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, ***Bethlehem*** Ephratah, little to be among the thousands of Judah, ***out of thee*** *[as to His Manhood]* ***shall he come forth*** unto me who is to be **Ruler in Israel** *[the Messiah-King]****: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])****. Therefore*** will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)
  >
  > **"Has not the scripture said that the Christ comes** of the seed of David, and **from the village of Bethlehem *[as foretold in Mic. 5],*** where David was?" (John 7:42)

  " 'Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.' The last words set forth . . .the rejection of Christ and the dishonour done to Him by His own people. Then the Holy Ghost interrupts the course of the chapter by a parenthesis; for such is the whole of verse 2. 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel, whose goings forth have been of old, from everlasting.' It is Christ after the flesh who is God over all, blessed for ever. There you have the two points of the glory of Christ: His glory as a man, as Messiah; and withal, the One whose goings forth have been from of old, from everlasting. Then having shown who this was (the man to be smitten but a divine Person, which had made the sin of smiting Him unpardonable, if it had not been for infinite mercy), He takes up again what we had in the first verse. 'They shall smite the Judge of Israel with a rod upon the cheek . . . Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.' " (William Kelly [WK])

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- **Matt. 3:3—**"For this is he who has been spoken of *through Isaiah* the prophet, saying, Voice of him that crieth in the wilderness: *prepare ye the way of* ***the Lord*****, make straight *his* paths.**"
- **Matt. 11:10—**"This is he of whom it is written, Behold, I send my messenger before ***thy*** **face***,* who shall prepare ***thy way*** **before *thee*.**"

  That is:

  > For this [*John the Baptist*] is he who has been spoken of *through Isaiah* the prophet *[in Isa. 40:3],* saying, Voice of him that crieth in the wilderness: **prepare ye the way of *the Lord* *[i.e.,* the way of *Jehovah*, *referring to Christ Himself, Jehovah-Messiah, and thus to His essential Divine glory],* make straight *his* paths.**
  >
  > This *[said Christ]* is he *[referring to the messenger John the Baptist]* of whom it is written *[in Mal. 3:1],* Behold, I send my messenger before ***thy*** **face** *[referring to* ***Christ****],* who shall prepare ***thy way*** **before *thee* *[i.e.,* the way before *Jehovah*, referring to *Christ Himself, Jehovah-Christ].***

Compare:

"The voice of one crying in the wilderness: **Prepare ye the way of *Jehovah***, make straight in the desert a highway for ***our God!"*** (Isa. 40:3)

"**Behold, I *[Jehovah]* send my messenger** *[referring to John the Baptist],* **and he shall prepare *the way* before me *[Jehovah];* and *the Lord* whom ye seek will suddenly come to his temple,** and the messenger ***[the Lord who is the Sent One, 'the Messenger']*** of the covenant, whom ye delight in: **behold, he cometh, saith Jehovah of hosts."** (Mal. 3:1)

**"Beginning of the glad tidings of Jesus Christ, Son of God; as it is written** *in Isaiah* the prophet [that which is written in *Malachi* is not cited by name, based on 'the principle of merging a secondary in a primary quotation'], Behold, I send my messenger *[John the Baptist]* **before *thy face*** *[i.e., before* ***Jesus Christ, the Son of God]*****,** who shall prepare ***thy way [Christ's way which = Jehovah's way, the face and way of Jehovah-Messiah]*** *[Mal. 3:1]***.** Voice of one crying in the wilderness, **Prepare the way of *the Lord [i.e.,* the way of *Jehovah*, again referring to *Christ Himself, Jehovah-Messiah, and thus to His intrinsic Divine glory],* make *his* paths straight** *[Isa. 40:3].*" (Mark 1:1-3)

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

"This is a remarkable testimony [to the personal and Divine glory of Christ] . . . because it is said he [John the Baptist] shall go before the LORD, i.e., before Jehovah; **a plain statement of the** [infinite] **dignity of Jesus. He was really Jehovah;** and this messenger of His [John the Baptist] should go before His face." (WK)

"Is it not touching to see that [in Mark 1:1-3], if we are about to follow the steps of God's faithful and only perfect Servant, the change which the Holy Ghost, in sovereign wisdom, makes in His citation of Mal. 3:1 attests the Divine glory of Jesus? In the prophecy it is Jehovah sending His messenger who would prepare the way before Him. In the Evangelist it is still Jehovah sending His messenger, but it is now before 'Thy face'—i.e. the face of Jesus Christ. **The truth is, Jesus, humble Himself as He might, was Jehovah.** Matthew elicits the same truth from His name. 'Thou shalt call His name Jesus; for it is He who shall save His people from their sins.' [Matt.1:21]" (WK)

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- **Matt. 3:16-17—**"And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw ***the Spirit of God*** descending as a dove, and coming upon him: and behold, **a voice out of the heavens *[from the Father]* saying, *This is my beloved Son*, in whom I have found my delight.**"

"The whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!" (JND)

"But those in the ship came and ***worshipped him,*** saying, **Truly thou art *God's Son*."** (Matt. 14:33)

"And Simon Peter answering said, **Thou art the Christ, *the Son of the living God*."** (Matt. 16:16)

"And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; and lo, Moses and Elias appeared to them talking with him. And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, ***This is my beloved Son*, in whom I have found my delight: *hear him."*** (Matt. 17:2-5)

"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, ***I am with you*** **all the days, until the completion of the age***"* (Matt. 28:9-10, 16-20)

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:*

> "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.' ]*."** (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 [RAH])

**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)

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- **Matt. 6:24—**"**No one can serve *two masters;*** 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.**"

That is:

> **No one can serve *two masters*** *[or 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].*

Now 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,** 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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- **Matt. 8:24-27—**"And behold, the water became very agitated on the sea, so that the ship was covered by the waves; but he slept. And the disciples came and awoke him, saying, Lord save: we perish. And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, ***he* rebuked the winds and the sea, and there was a great calm.** But the men were ***astonished***, saying, **What sort of man is this, that *even the winds and the sea obey him?"***

  Compare:

  "**Jehovah, God of hosts, *who is like unto thee*, the strong Jah**? *[No one!]* And thy faithfulness is round about thee. **Thou rulest the pride of the sea: when its waves arise, *thou stillest* them."** (Ps. 89:8-9)

  "Then they cry unto ***Jehovah*** in their trouble, and he bringeth them out of their distresses; ***He* maketh the storm a *calm*, and the waves thereof are *still*."** (Ps. 107:28-29)

  While God the Son took holy manhood into union with Himself, 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 behold, a leper came up to him and **worshipped him, saying, Lord**, ***if thou wilt, thou art able* to cleanse me.** And he stretched out his hand and touched him, saying, ***I will;* be cleansed.** And immediately his leprosy was cleansed." (Matt. 8:2-3)

  "And having laid hold of the hand of the child, he says to her, *Talitha koumi,* which is, interpreted, Damsel, ***I say to thee,*** Arise. And immediately the damsel arose and walked, for she was twelve years old. ***And they were astonished with great astonishment."*** (Mark 5:41-42)

  "And it came to pass, when Jesus had finished these words, **the crowds were *astonished at his doctrine, for he taught them as* having *authority, and not as their scribes*."** (Matt. 7:28-29)

  "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 answered him saying, Teacher, we saw someone casting out demons ***in thy name,*** who does not follow us, and we forbad him, because he does not follow us. But Jesus said, Forbid him not; for there is no one who shall do a miracle ***in my name,*** and be able soon after to speak ill of me; for he who is not against us is for us." (Mark 9:38-40)

  "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)

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

  "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 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." (Acts 3:6, 12, 16; 4:8-10)

"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)

"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)

"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."** (JND)

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- **Matt. 9:2-8—**"And behold, they brought to him a paralytic, laid upon a bed; and ***Jesus, seeing their faith,*** said to the paralytic, Be of good courage, child; ***thy sins are forgiven.*** And behold, **certain of the scribes said to themselves, *This man blasphemes*.** And Jesus, **seeing their thoughts**, said, Why do ye think evil things in your hearts? For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk? ***But that ye may know that the Son of man has power on earth to forgive sins*****,** (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing it, were in fear, and glorified God who gave such power to men."

That is:

And behold, they brought to him a paralytic, laid upon a bed; and **Jesus, seeing their faith** *[in their heart, according to His Divine, Omniscient knowledge],* said to the paralytic, Be of good courage, child; ***thy sins are forgiven*** *[judicially, eternally before God, a declaration made not on the basis of any stated or implied delegated authority, but strictly on the basis of His own intrinsic Divine authority].* And behold, **certain of the scribes said to themselves, *This man blasphemes*** *[in claiming a prerogative that only God possesses].* And **Jesus, *seeing their thoughts*** *[according to His Divine, Omniscient knowledge],* said, Why do ye think evil things in your hearts? For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk? ***But that ye may know that the Son of man has power*** *[inherent Divine authority]* ***on earth to forgive sins*****,** (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing it, were in fear, and glorified God who gave such power *[such miraculous physical healing power]* to men.

Compare:

"And seeing their faith, ***he said, Man, thy sins are forgiven thee.*** And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies? Who is able to forgive sins but God alone?***" (Luke 5:20-21)

**"If thou, Jah *[Jehovah],* shouldest mark iniquities, Lord, who shall stand? *But there is forgiveness with thee,* that thou mayest be feared."** (Ps. 130:3-4)

> ***"I [Jehovah], I am He*** **that blotteth out thy transgressions** for mine own sake, and I will not remember thy sins." (Isa. 43:25)

Because ultimately and invariably:

> **"*Against thee*** *[O God],* ***thee only, have I sinned*****,** and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest." (Ps. 51:4)
>
> "There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and **how should I do this great wickedness, *and sin against God*?"** (Gen. 39:9)

**"Sin is rebellion against God; it is lawlessness. God *therefore* is the One invariably concerned, whether it be also a human wrong or not. '**Against thee, thee only, have I sinned and done this evil in thy sight': yet he [King David] who so cried had been guilty of blood as well as of the worst corruption. **As God's majesty and character are thus intimately in question, *it is He who undertook to settle all in [the Person of] His Son [on the Cross]."*** (WK)

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- **Matt. 10:37—**"**He who loves father or mother above me** [Jesus] **is not worthy of me; and he who loves son or daughter above me is not worthy of me.**"

Compare:

> "Wherefore do ye trample upon my sacrifice and upon mine oblation which I have commanded in my habitation? **And thou honourest thy sons above me [Jehovah],** to make yourselves fat with the primest of all the oblations of Israel my people." (1 Sam. 2:29)
>
> "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)
>
> **"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)

**See also Matt. 11:27-30 (with 18:6 and 18:20) below, along with the scripture references there.**

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- **Matt. 11:27-30—**"All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, **and he to whom the Son may be pleased to reveal him** *[the Father].* **Come *to me*,** all ye who labour and are burdened, ***and I will*** **give you rest.** Take ***my yoke*** upon you, and learn ***from me;*** for I am meek and lowly in heart; and ye shall find rest to your souls; ***for my yoke*** is easy, and ***my burden*** is light."
- **Matt. 18:6—**"But whosoever shall offend one of these little ones ***who believe in me,*** it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea."
- **Matt. 18:20—**"For ***where*** two or three are gathered together ***unto my name, there am I in the midst of them***."

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—direct men's hearts 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 <u>trust in Jehovah</u> than to put confidence in man."*** *(Ps. 118:8)*

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

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

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, and <u>do not trust</u> 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 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])

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- **Matt. 11:27—**"**All things** have been delivered to me by my Father, and **no one knows the Son but the Father,** nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal him."

That is:

> All things have been delivered to me by my Father, and **no one knows the Son** ***[the Son in manhood, that is, no one can penetrate or fathom His Theanthropic Person, the God-Man]*** **but the Father,** nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal him.

**"The Son took humanity into His Person,** and Matt. 11:27 refers to His Person as God and man united in one Person, as does Luke 10:22. Writing in accordance with the truth that the Son took manhood into His Person, JND said: 'But the divine glory of His being is maintained and secured, when He became incarnate, by **the incomprehensibility of His Person.'** . . . The truth is that we have in Matt. 11:27 and Luke 10:22 a statement that ***the Person of <u>the Son in manhood</u> is inscrutable! . . .*** The truth is that the union in Him of the human and the divine is indeed inscrutable. And so is it with the eternal relationships of Father, Son, and Spirit. They are not scrutable, not finite, though we in our measure know these Persons and enjoy all that has flowed from their actions in connection with the revelation of the Father, Son, and Spirit, in Christianity." (RAH)

**"And we there learn [in Matt. 11:27] that so glorious and profound is this mystery of His Person, that it is inexplicable to man.** But what is most remarkable, and shows how, **on account of His humiliation, His sacred character is guarded, it is not so affirmed of the Father;** for while it is said that no man or creature 'knoweth the Son but the Father,' *it is* permitted to us by the indwelling of the Spirit to know the Father. 'Neither knoweth any man the Father save the Son, *and he* to whomsoever the Son wills *(bouletai)* to reveal Him.' **There is not in the Father that complex glory which exists in the Person of the Son become man, but pure and simple divine character and nature, which could be revealed and made known by the Son.** 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him' (cp. John 1:18, 14:8, 9, 16:25, 17:6, 25, 26). Hence the glory of the Son who became man, and in consequence exposed Himself to be scrutinized and treated with indignity by the wretched ingratitude of the heart of man, for whose sake He humbled Himself, is **safeguarded by the inscrutability which surrounds it.** And so jealous is the Holy Ghost, by whom the Gospels are indited, on this subject, that the same truth is repeated still more emphatically in Luke 10:22: *'All things* are delivered to Me of

My Father; and no man knoweth who *the Son is,* but the Father; and who the Father is, but the Son, *and he to whom* the Son wills to reveal Him.' The difference of the language here observable is remarkable; it is not only 'no man knoweth the Son, but the Father' [as in Matthew], but no man knoweth (*tis estin ho huios*) *who the Son is* but the Father,' **that is, not only His Person cannot be fathomed, but *the manner of His existence is wholly incomprehensible* to the human understanding."** (A.C. Ord)

"Our Lord Jesus, then, perfect in everything and with Divine knowledge of all . . . Hear how He presents Himself even here: 'All things have been delivered to me by my Father.' It is not now merely the land of Israel or the Jewish people, but 'all things'; the Son of man with all things handed up to Him—a higher glory even than dominion over all peoples and tongues (Dan. 7.). It is the universe put under Him; and this **because He is the [eternal, Divine] Son of God.** 'All things have been delivered to me by my Father.' It is not merely the Ancient of Days giving the universal kingdom under the heaven to the Son of man coming in the clouds of heaven; but the rejected Man on earth revealing Himself as the Son of God, the Son of man, who is in heaven, as is said elsewhere (John 3:13), to whom His Father has delivered all things. We see not yet all things put under Him. But He speaks of a far deeper blessing and glory than even this universal inheritance. 'No one knoweth who the Son is, but the Father.' **He is a Divine person—the glory of His person is unfathomable; it is for the Father alone to know and delight in, though for us to know it unknown** [i.e., for us to know it without being able to fathom, penetrate, scrutinize the complex glory of His Person]**.** No man knoweth; indeed, it is not merely no man, but 'no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whomsoever the Son is pleased to reveal [him].' It is clear that none but the Son knows of Himself the Father. But it is not merely true that the Son knows the Father, for He reveals Him to others—'he to whomsoever the Son Is pleased to reveal [him].' This is Christianity; and to lead on the souls of the disciples from their Jewish expectations to the heavenly and Divine truths of Christianity is the object of the Lord Jesus henceforth, as of the Spirit afterwards. **It is remarkable that it is said 'no one knoweth who the Son is, but the Father,' but it is not added he to whom He will reveal Him. Thus God envelops the Lord Jesus as it were with a Divine guard against the prying curiosity of the creature; and if the Son humbled Himself in grace to man, God forbids that man should approach that, as it were, holy ground. Not even with unsandaled feet can he tread there. God reserves the knowledge of the Son for Himself; He alone really penetrates the mystery of the Only-begotten. The Son does reveal the Father; but man's mind always breaks itself to pieces when he attempts to unravel the insoluble enigma of Christ's personal glory. All that the saint can do is to believe and worship.** No man knows the Son but the Father. On the other hand, it is our deepest comfort that the Son not only knows the Father but reveals Him. **The revelation of the Father in and by the Son** is the joy and rest of faith. It is true even of the babes. The little children (παιδία), and not merely the young men and the fathers, know the Father (1 John 2:14)." (WK)

**See also Matt. 3:16-17 above (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.***

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- **Matt. 12:6, 8—**"But I say unto you, that ***there is here what is greater than the temple. . . .*** **For the Son of man is *Lord of the Sabbath.***"

"The Lord of the sabbath [He who has lordship over the sabbath] can only be He who *gave and ordained* the sabbath . . . As our Lord Jesus Christ claims to be Lord of the sabbath, and the Lord of the sabbath in the [following passages] . . . is *Jehovah Elohim*—very God Himself—then in claiming to be Lord of the sabbath our Lord Jesus Christ affirms of Himself to be none other than the *God of Sinai* who talked with Moses and gave him the Law." (I.M. Haldeman)

Compare:

> "See, ***for Jehovah hath given you the sabbath*;** therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day." (Ex. 16:29)
>
> "But the seventh day is **the sabbath *of Jehovah thy God*:** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. ***For in six days Jehovah made the heavens and the earth*,** the sea, and all

that is in them, and rested on the seventh day; ***therefore*** **Jehovah blessed the sabbath day, and hallowed it.**" (Ex. 20:10-11)

"And thou, speak thou unto the children of Israel, saying, Surely ***my sabbaths*** shall ye keep; **for this is a sign between me and you** throughout your generations, **that ye may know that it is *I, Jehovah*,** who do hallow you." (Ex. 31:13)

**"And I also gave them *my sabbaths*, to be a sign between me and them, that they might know that *I am Jehovah*** that hallow them." (Ezek. 20:12)

"And for this *[divine work of healing on the Sabbath]* the Jews persecuted Jesus *[the very Lord of the Sabbath]* and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh** *[divinely]* **hitherto and I work** *[divinely].* For this therefore the Jews sought the more to kill him, because he had not only **violated the Sabbath [in His *divine work,* in the same way as the Father . . . both of whom were always '*working,' not resting . . . both the Father and the Son were divinely at work providentially and/or miraculously in holiness and love—on every day including the Sabbath—because of sin and misery in the world* since *the Fall],* but also said that *God was his own Father [in such a manner as to be]* making himself *equal with God*."** (John 5:16-18)

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

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- **Matt. 16:16-18, 21—**"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 I will build *my* assembly**, 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**."

That is:

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.

Yet, because of the fundamental truth of the Triunity of the Godhead, the assembly is *also God the Father's and God the Holy Spirit's.*

Compare:

"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)

"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*."** (Acts 20:28) *[As our blessed Lord 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.]*

**See also Matt. 3:16-17 above (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.***

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- **Matt. 16:16-18, 21—**"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 I will build my assembly**, 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**."

  "It is not only that the Father had revealed that [16:17], but **the Lord adds His *revelation* also to Peter** [16:18]. For it is not, 'I say also,' but 'I also say.' Indeed, that is the true, real force of the verse. **My Father hath revealed it, 'and I also say unto thee…' "** (WK)

  "The word ***'also'*** in Matthew 16:18 is a most definite assertion of Deity. The Father had made a momentous revelation to Simon — who but One, Himself God, could *add* to that word? 'And ***I*** *(an emphatic word)* ***also,*** I say unto thee.' " (F.A. Hughes)

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- **Matt. 22:41-46—**"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 [Psalm 110:1]? **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."

  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).

  > "But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art ***the Christ the Son of God.*** Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see ***the Son of man sitting at the right hand of power, and coming on the clouds of heaven.*** Then the high priest rent his clothes, saying, ***He has blasphemed:*** what need have we any more of witnesses? behold, now ye have heard ***the blasphemy.*** What think ye? And they answering said, ***He is liable to the penalty of death."*** (Matt. 26:63-66)

  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)

"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)

"Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

**"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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- **Matt. 26:31—**"Then saith Jesus to them, All ye shall be offended in me during this night. **For it is written** *[in Zech. 13:7],* ***I will*** **smite the shepherd,** and the sheep of the flock shall be scattered abroad."

Compare:

> "Awake, O sword *[representing a violent, judicial stroke of death],* against my shepherd *[against Jehovah's Shepherd, the Messiah-King],* even against the man *[thus in Person the Shepherd is very Man]* who is my fellow *[thus in Person the Shepherd is also very God, being Jehovah's 'Fellow' Divine Person, of the same nature, of the same Godhead nature, and thus His 'equal']*, **saith Jehovah of hosts:** smite the shepherd *[Israel's Messiah-King, the God-Man],* and the sheep shall be scattered, and I will turn my hand upon the little ones." (Zech. 13:7)

Matt. 26:31 thus undeniably refers to Jesus as *the Shepherd* of Zech. 13:7, which is an unmistakable prophecy of the coming Messiah-King, and **thus bears explicit testimony to *the absolute Deity* of Jehovah-Jesus, the God-Man! *(as does Zech. 12:10,* concerning which see comments at John 19:34-37).**

"There is no more difficulty in *'the sword'* here [in Zech. 13:7] than in Zechariah 11:17, where it is spoken of for the judgment of the worthless shepherd: it is used figuratively as to both for a violent end of life; but O how deep the contrast!" (WK)

"He was wounded by His friends [Zech. 13:6], but He was smitten of Jehovah [Zech. 13:7] . . . This makes it plain that the death of Christ in His character as the Shepherd is signified, and thus supplies the key to the interpretation of the passage. The address is to the sword, the sword being a figure of the judicial stroke that fell upon Christ in His death *(compare Jer. 47:6);* and the command to smite reveals that while the Jews by wicked hands took and crucified their Messiah, He was yet delivered by the determinate counsel and foreknowledge of God [Acts 2:23]. Wounded in the house of his friends was man's work and man's wickedness, smitten by the sword of judgment, though man was the instrument, brings in rather God's action; and thus in these two verses we have indicated His sufferings from the hands of man, and His sufferings from the hand of God. Under the hand of man He died for righteousness' sake a martyr, as suffering under the hand of God, because He offered Himself for the glory of God in expiation, He died as the sacrifice for sin. . . ***'the man that is my fellow'*** **reveals to us His divinity; for of no other than He, who was one with the Father (John 10), who subsisted in the form of God, and thought it not robbery to be equal with God (Phil. 2), and who, as the Word was with God and was God (John 1), could such language be employed.** Wondrous words are they to be spoken of the meek and lowly Jesus, of Him whose 'visage was so marred more than any man, and His form more than the sons of men' (Isa. 52:14); but being used, **they unfold the truth that Jesus of Nazareth was in very deed God manifest in flesh. . . .** The Messiah then, as the Shepherd of Israel, and as the One who is described as the fellow of Jehovah is seen here as smitten—smitten by the sword of judgment because, as the Good Shepherd, He laid down His life for the sheep, thus intercepting the stroke that was their due, that He might, on their behalf, meet all God's holy claims, and glorify Him concerning their sins." (E. Dennett [ED])

**"The human nature of Christ is signified by 'the man'; . . . here it regards him in the days of his flesh, and as suffering: his divine nature is expressed by being 'the fellow' of the Lord of hosts;** not only being near to him in place and affection, but **his equal, being truly a divine Person; of the same nature, glory, and majesty, with him, though distinct from him** [in Person]; and so fit to be the Shepherd of the flock." (John Gill)

" 'The expression *'who stands next to me' {'who is my fellow'}* used elsewhere only in Leviticus (*e.g.* Leviticus 6:2;Leviticus 18:12) to mean *'near neighbour' {in reference to one's 'fellow' man, 'fellow' human person};* similarly **the shepherd is one who dwells side by side with the Lord, His equal *{'fellow' Divine Person}.'*** [Note: Baldwin, pp. 197-98. Cf. John 1:1-2; 14:9.] **'There is no stronger statement in the OT regarding the unimpeachable deity of Israel's Messiah, the Son of God.'** [Note: Feinberg, 'Zechariah,' p. 910.] In Zechariah 11:17 it was the worthless shepherd whom the Lord would strike, but here it is the Good Shepherd. The one doing the striking is evidently God Himself since 'strike' is masculine in the Hebrew text and agrees with 'the LORD of hosts.' If so, Zechariah presented Messiah's death as God's activity (cf. Isaiah 53:10; Acts 2:23) as well as Israel's (Zechariah 12:10-14). . . . **'The divine witness to the death and deity of the prophesied Messiah makes this verse one of the most significant in the entire Old Testament.'** [Note: Unger, p. 232.]" (Thomas Constable)

***"Against the Man, My Fellow—***that is, **One united by community of nature.** A little before, **God had spoken of Himself as priced at 'the thirty pieces of silver'** [Zech. 11:13] **. . . as 'pierced through, yet as pouring the spirit of grace and supplication' on those who pierced Him** [Zech. 12:10], that they should mourn their deed, and as, thereon, ever cleansing them from sin. As Man, God was sold, was pierced.: 'God, in flesh. . . having taken to Him a Manhood connatural with Himself and made one, and through His flesh akin to us.' The bold language of the [Church] Fathers only expressed the actuality of the Incarnation. Since the Manhood was taken into God, and in Him dwelt all the fullness of the Godhead bodily, and God and Man were one Christ, then was it all true language. His Body was 'the Body of God'; His flesh 'the flesh of the Word'; and it was lawful to speak of 'the flesh of the Deity', of 'the Passion of the Word', 'the Passion of Christ, my God', 'the Passion of God', 'God dead and buried', 'God suffered', 'murderers of God', 'the Godhead dwelt in the flesh bodily, which is all one with saying that, being God, He had a proper body, and using this as an instrument, He became Man for our sakes, and, because of this, things proper to the flesh are said to be His, since He was in it, as hunger, thirst, suffering, fatigue and the like, of which the flesh is capable, while the works proper to the Word Himself as raising the dead and restoring the blind, He did through His own Body', **is but a continuance of the language of Zechariah, since He who was sold, was priced, *was Almighty God.* Jesus being God and Man, the sufferings of His Humanity were the sufferings of God, although, as God, He could not suffer.** Now, conversely, **God speaks of the Shepherd who was slain, as *'My Fellow,'* united in Nature with Himself, although not the Manhood of Jesus which suffered, but the Godhead, united with It in one Person, was Consubstantial with Himself.** The name might perhaps be most nearly represented by 'connatural.': 'When then the title ['Fellow'] is employed of the relation of an individual to God, it is clear that that individual can be no mere man, but ***must be one, united with God by unity of Being.*** The Akin of the Lord is no other than He who said in the Gospel **'I and My Father are One' John 10:30**, and who is designated as **'the Only-Begotten Son, who is in the Bosom of the Father' John 1:18. The word, it seems, was especially chosen, as being used in the Pentateuch, only in the laws against injuring *a fellow-man*.** The prophet thereby gives prominence to the seeming contradiction between the command of the Lord, 'Awake, O sword, against My Shepherd,' and those of His own law, whereby no one is to injure his fellow. . . .**The word 'Man' forms a sort of contrast with 'My Fellow.' He whom the sword is to reach must unite the Human Nature with the divine.** Jews too have seen that the words, 'My Fellow,' imply an equality with God; only since they own not Him, who was God and Man, they must interpret it of a false claim on the part of man, overlooking that it is given Him by God." (Albert Barns)

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- **Matt. 26:14-16; 27:3-7, 9-10—**"Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, **What are ye willing to give me, and I will deliver him** *[Jesus]* **up to you? And they appointed to him thirty pieces of silver.** And from that time he sought a good opportunity that he might deliver him up . . . Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned in having delivered up guiltless blood. . . **And having cast down the pieces of silver in the temple,** he left the place, and went away and hanged himself. **And the chief priests took the pieces of silver** . . . And having taken counsel, **they bought with them the field of the potter** for a burying-ground for strangers. . . **Then was fulfilled that which was spoken through Jeremias the prophet,** saying, And I took the thirty pieces of silver, the price of **him** that was set a price on, **whom** they who were of the sons of Israel had set a price on, and they gave them for the field of the potter, according as the Lord commanded me."

  That is:

  **Then was fulfilled that which was spoken through Jeremias the prophet** [that is, as representing that group of scriptures headed by Jeremiah, within which division falls *Zechariah],* saying *[as recorded in Zech. 11:12-13]*, **And I** [the prophet Zechariah, in a symbolical method] **took the thirty pieces of silver, the price of *him*** *[the price or valuation applied to the True but Rejected Shepherd of Israel, Jehovah, Jehovah the Messiah, as specifically fulfilled in "him"—in the Person of the rejected Messiah Jesus, Jehovah-Jesus (in contrast to the foolish shepherd, the coming Antichrist of Zech. 11:15-17)]* **that was set a price on, *whom* they who were of the sons of Israel had set a price on** *[which was the price paid for a bond-servant gored to death by an ox, Ex. 21:32]*, **and they gave them for the field of the potter, according as the Lord commanded me**.

Compare this to Zech. 11 (taking special note of verse 13!):

> *4* ***Thus saith Jehovah my God:*** *Feed the flock of slaughter,*
> *5 whose possessors slay them without being held guilty; and they that sell them say, Blessed be Jehovah! for I am become rich; and their own shepherds pity them not.*
> *6* ***For I will*** *no more pity the inhabitants of the land,* ***saith Jehovah,*** *and behold,* ***I will*** *deliver men, every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and* ***I will*** *not deliver out of their hand.*
> *7 So I [Zechariah the prophet, in symbolical fashion, as personating/representing Jehovah-Messiah, the True Shepherd] fed the flock of slaughter, truly the poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.*
> *8 And I destroyed three shepherds in one month; and my soul was vexed with them, and their soul also loathed me.*
> *9 And I said, I will not feed you: that which dieth, let it die; and that which perisheth let it perish; and let them which are left eat every one the flesh of another.*
> *10 And I [Zechariah the prophet, in symbolical fashion, as personating/representing Jehovah-Messiah, the True Shepherd] took my staff, Beauty, and cut it asunder, that I might break* ***my covenant which I*** *had made with all the peoples [or concerning all the nations, thereby postponing the gathering of the peoples unto Him (Gen. 49:10; Isa. 60:3), under His Millennial sway, authority and blessing, until He comes the second time to Israel in power and glory].*
> *11 And it was broken in that day; and so the poor of the flock that gave heed to me [Zechariah the prophet] knew that it was* ***the word of Jehovah.***
> *12 And I [Zechariah the prophet, in symbolical fashion, as personating/representing Jehovah-Messiah, the True Shepherd] said unto them, If ye think good, give me my hire; and if not, forbear. And they weighed for my hire thirty silver-pieces.*
> *13* ***And Jehovah*** ***said unto me,*** *Cast it unto the potter:* ***a goodly price that I [Jehovah, Jehovah-Messiah, the True Shepherd of Israel] was prized at by them.*** *And I took the thirty silver-pieces, and cast them to the potter in the house of Jehovah.*
> *14 And I cut asunder mine other staff, Bands, to break the brotherhood between Judah and Israel.*

**"The reader will observe in verse 13 the striking words interposed** between the command to 'cast it unto the potter' and the execution of the thing commanded. The Lord (speaking in Zechariah) interjects, as it were, the words, *'a goodly price that I was prised at of them'* words which reveal how deeply He felt His contemptuous rejection by 'His own.,' 'Reproach,' He says in Psalm 69, 'hath broken my heart,' and so here the knowledge of the goodly price at which He was 'prised' wounded His soul. **A goodly price indeed at which to value Him who redeemed them out of Egypt, and who had now come into their midst as Jehovah — the Saviour!** Such is man; and it was by the presentation of Christ that the state of man was revealed." (ED)

Matt. 27:9-10 thus unmistakably refers to Jesus as *the true but rejected Shepherd* of Zech. 11:4-13, and **thus bears clear testimony to *the absolute Deity* of Jehovah-Jesus, the God-Man (as do Zech. 12:10 and 13:7)!**

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- **Matt. 24:30—**"And then shall appear the sign of ***the Son of man in heaven;*** **and then shall all the tribes of the earth lament,** and they shall see ***the Son of man coming on the clouds of heaven with power and great glory.***"
- **Matt. 26:63-66—**"But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art **the Christ *the Son of God*.** Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see ***the Son of man sitting at the right hand of power, and coming on the clouds of heaven.*** Then the high priest rent his clothes, saying, ***He has blasphemed:*** what need have we any more of witnesses? behold, now ye have heard ***the blasphemy.*** What think ye? And they answering said, ***He is liable to the penalty of death.***"

That is:

> And then shall appear the sign of *[consisting of]* ***the Son of man in heaven;*** **and then shall all the** *[Israelite]* **tribes of the earth lament** *[some in despair and others—as set forth in the prophecy of Zech. 12:10—in repentance]*, and they shall see ***the Son of man coming on the clouds*** **of heaven with power and great glory** *[as both 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22]*.

Compare:

> ***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** to the ages of ages. Amen. ***Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him,** ***and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* ***tribes of the earth shall wail because of him*** *[some in despair and others (as in Zech. 12:10) in repentance]*. Yea. Amen. ***I am the Alpha and the Omega, saith the Lord God*****, he who is, and who was, and who is to come, the Almighty**. . . And in the midst of the seven lamps one like ***the Son of man*** *[with the Divine attributes of the 'Ancient of Days' as seen in Dan. 7:9], clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters*** *[His voice being the very omnipotent voice of the God of Israel as expressed in the prophecy of Ezek. 43:2];* and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not;** ***I am the First and the Last*****, and the living one: and I became dead, and behold, I am living to the ages of ages,** and have the keys of death and of hades." (Rev. 1:5-8, 13-18)
>
> "I beheld till thrones were set, and ***the Ancient of days*** did sit *['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']:* ***his raiment was white as snow, and the hair of his head like pure wool;*** *his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .*
> I saw in the night visions, ***and behold, there came with the clouds of heaven one like Son of man, and he came up even to the Ancient of days,*** and they brought him near before him. And there was given him *[Son of man]* dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . .
> I beheld, and that horn made war with the saints *[during the second half of the 70th Week, the last three-and-a-half years (7:25)],* and prevailed over them; ***until the Ancient of days came*** *[in the Person of the Son of Man coming to establish the Messianic Kingdom: in v. 9 the Son of man as a distinct Person is seen coming to the Ancient of Days to receive the Kingdom, while in v. 22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom],* and judgment was given to the saints of the most high places; and the appointed time arrived, and the saints possessed the kingdom." (Dan. 7:9-10a, 13-14, 21-22)
>
> ***"And behold, the glory of the God of Israel*** *[in the Person of the God-Man, Messiah-King]* ***came*** from the way of the east; ***and his voice was like the voice of many waters;*** and the earth was lit up with his glory." (Ezek. 43:2)

"Compare the description of the Ancient of Days in Daniel 7 and Revelation 1, and see if the Ancient of Days, who receives the Son of man in Daniel 7, be not *[in the oneness of the eternal Triune Godhead]* the Son of man in Revelation 1, and in Daniel 7 too; from verse 22 of the chapter the Ancient of Days *comes [in the Person of the Son of Man; for 'in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes'].* Hence we have, 'the blessed and only Potentate, King of kings, and Lord of lords' – then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life." (JND)

"Here [in Dan. 7:13-14] the Son of man 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The Ancient of days represents *God as such, 'the high and lofty One that inhabiteth eternity.'* **In the Revelation the two glories** *[characterizing the Son of man and Ancient of Days]* **are both united in the Person of Christ.** Rev. 1 shows us one like the Son of man: but when we find the description of Him, some of the features *are exactly the same as are attributed here to the Ancient of days,* whose garment is said to be as white as snow, and the hair of His head like the pure wool, etc. . . . ***[Thus do we see Him not only] as man, but as God withal [in one glorious Person]."*** (WK)

"[Rev. 1] (Vv. 12-16) Turning to see the One that speaks, John has a vision of the Son of Man, who is presented in *the character of the Ancient of Days* described by Daniel (Dan. 7:9-13). It is no longer the Son of Man in humiliation, scorned and rejected by men, but the Son of Man in glory, about to act as the Judge. . . . His voice as the sound of many waters overwhelms every opposing voice." (Hamilton Smith)

"In [Rev. 1] verse 13 it is 'a Son of man' . . . to express the *character* in which He shews Himself. He is servant here; yet not absolutely, for He was clothed with a garment down to the foot. It was not tucked up for service, and His girdle is not brought down so as to strengthen the loins. He wears it about the breast like a girdle of righteousness. **Then in verse 14 He is 'Jehovah'** *[according to His attributes as Ancient of Days, the eternal God]*. . . [Likewise in] Verse 18. '***I am the first and the last'* (Jehovah).**" (JND)

" 'His head and his hairs were white as white wool, as snow' [Rev. 1]. Thus, besides being Son of man, and being seen in the garb and place of priestly discrimination *there are the emblems too of divine glory, as appears by comparing this passage with Daniel 7.* **What is said of the Ancient of days by Daniel is applied to the Son of man by John, the Ancient of days being the eternal God. John sees here that the Son of man is Himself the Ancient of days; as indeed Daniel shows Him *coming* as such (7:22).** The same who wrote 'The Word was *with God,* and the Word *was God,'* and 'the Word was made flesh,' beholds now in prophetic vision *the combination of humanity with* the emblems they appropriated to *Deity in the person of the Son of man.* The head and hairs being 'white as white wool, as snow,' show *fulness of divine [infinite] wisdom."* (WK)

"By 'His head and hairs white like wool, as white as snow' [Rev. 1] we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise];* while 'His eyes, as a flame of fire,' are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by 'His feet like unto fine brass, as if they burned in a furnace;' and 'His voice, as the sound of many waters,' may teach us that His mighty *[omnipotent]* voice may be heard far and wide as the thunders of the fall of Niagara." (HHS)

**See also comments at John 19:34-37 where the Holy Spirit renders "so strong a testimony to the deity or *Jehovah* title of the Lord Jesus" in the direct application to Him of the prophecy of Zech. 12:10.**

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- **Matt. 26:63-66—**"But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou **tell us if thou art the Christ *the Son of God*. Jesus says to him, Thou hast said.** Moreover, I say to you, From henceforth ye shall see ***the Son of man sitting at the right hand of power, and coming on the clouds of heaven*. Then the high priest rent his clothes, saying, He has *blasphemed:*** what need have we any more of witnesses? **behold, now ye have heard the *blasphemy*.** What think ye? And they answering said, ***He is liable to the penalty of death***."

Compare:

> "The Jews answered him *[Pilate]*, We have a law, and according to our law he ought to die *[for blasphemy, Lev. 24:16], **because he made himself Son of God** [the Jews well understood this to be a claim to absolute Deity, a claim to equality with God, and thus a claim to be Jehovah Himself, which assertion would indeed be blasphemy by anyone else—and so it was reckoned in their wicked, blind, unbelieving eyes—blasphemy by anyone other than He who was verily both fully God and fully Man in His one blessed Person, He who was truly the eternal Son who took manhood into everlasting union in His Person]."* (John 19:7)

> **"And he that blasphemeth the name of Jehovah shall certainly be put to death;** all the assembly shall certainly stone him; as well the stranger as he that is home-born, **when he blasphemeth the Name, shall be put to death."** (Lev. 24:16)

Verily it was *they* who were worthy of death, it was *they* who ought to die because of blasphemy—because of boldly blaspheming *Him*—for "Son of God He was and is, from all eternity to all eternity." (WK)

**See also Matt. 3:16-17 above (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.***

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- **Matt. 18:20—**"For ***where*** two or three are gathered together unto my name, ***there am I in the midst of them***."
- **Matt. 28:20b—**"And behold, ***I am with you*** **all the days, until the completion of the age**."

That is:

> For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them***.
>
> And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age.**

Matt. 18:20 and 28:20 thus necessitate Christ's *Omnipresence* as very God for such distinct and precious spiritual blessings to even be possible**.**

Compare also for example:

> "Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)
>
> "Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we [the Father and the Son] will come to him and make our abode with him [equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)
>
> "But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you [Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)
>
> "I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)
>
> "To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **Matt. 28:18-20—**"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***;* teaching them to observe all things whatsoever I have enjoined you. And behold, ***I am with you*** **all the days**, until the completion of the age"

That is:

> 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**.

Matt. 28:18 necessitates Christ's *Infinity* as very God for such a blessed truth to even be possible**.** While Christ was "given," and is now the *recipient* of, ***ALL*** power or authority *as the glorified* ***Man*****,** He would not be able to be the *possessor* of *"all power"* without being *God and Man in one glorious Person.* For it would be a contradictory, self-refuting, absurd assertion to posit a *finite* being as the recipient of *all* power. As one has well said (in commenting on **John 17:2**): He "*as man* receives authority from the Father, but authority **inconceivable** . . . *in its universality of sphere* . . . , **were He not God.** For the authority given is over 'all flesh' . . . Thus the right [authority, power] of our Lord *extends without limit."* (WK)

And note that there is only one "Name" indicated in Matt. 28:19, not "Name***s***" (*for which there is no parallel usage in scripture in regard* to any mere creatures, separate/independent human or angelic beings, or in regard to a mixture of a Divine Person with finite creatures, or a mixture of the personal with the impersonal; the singular "Name" is thus most perfectly suited to convey the reality, the truth of the Triune Godhead), thereby highlighting the Unity—*the Tri-Unity*—of the Three Divine Persons of the One fully revealed God. **"I am Jehovah, that is my name; and *my glory will I not give to another.*"** (Isa. 42:8)

Now let us further note the special significance of the grammatical structure of Matt. 28:19 by way of comparison with 1 John 5:7-8:

> "For they that bear witness **are three** [as Scripture states, in regard to the things of man with man: "In the mouth of two or three witnesses shall every matter be established." In regard to the things of God with man, God here stoops to present man with vastly more than satisfactory testimony for leading into the truth]: ***The*** Spirit, and ***the*** water, and ***the*** blood; and the three [meaning, *these* three] agree in one [agree in one testimony; that is, the three unite in one testimony to the infinite glory of the Person of the Son, to the infinite value and efficacy of His atoning death before God for the most foul and most guilty of sinners, and to the eternal life we have in the Son on the ground of that death]."

Observe that there is **not** one article only ("the") joining the Divine Person of the Holy Spirit with the *non*-personal 'witnesses' of the water and the blood; rather there are three *separate* articles, appearing once before each of them, thereby *marking them off* from each other as *distinct* witnesses (which are in full agreement in what they bear witness to). This is most appropriate and necessary, as one conjoining article would only be appropriate had there been the closest of association among the three 'witnesses,' so as to place them on an *equal footing* with each other in *oneness of nature and glory*. Such is obviously not the case, given the true and eternal *divine Personhood* of the Holy Spirit (that is, it is not written: "***the*** Spirit **and** water **and** blood"). In Matt. 28:19, however, where we have the three ***Persons*** of the Godhead enumerated, the case is blessedly otherwise! While each Person (*the* Father, *the* Son and *the* Holy Spirit) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is *one overarching article* (in *"the* Name of") which governs all three Persons,** joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not* "Name***s***") of the fully revealed God, *the Triune Name*.

"A most solemn form of entire consecration to each of the *three* Persons in the Godhead, consequently to the Person of the *Son,* as well as to the *Father,* and the *Holy Ghost.* Are we identified in this most solemn rite with a finite, dependent creature? [And thus openly identified with and initiated unto idolatry? Far be the thought!] Or is the *Son,* as well as the *Holy Ghost,* truly God? [Amen!]" (SG)

"Such is Christian knowledge of the Father, the Son, and the Holy Spirit. As the Father is revealed, so the Son reveals, and this only in its living reality by the Holy Spirit. It is the full revelation of God, confessed in our baptism, and needed, as it ought to be enjoyed, every step of the way till our pilgrimage closes in His coming to take us on high that where He is, we also may be." (WK)

**See also Matt. 3:16-17 above (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.***

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- **Matt. 21:15-16—**"And when the chief priests and the scribes saw the wonders which he wrought, and ***the children crying in the temple and saying,*** **Hosanna to the Son of David,** they were indignant, and said to him, Hearest thou what these say? **And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected *praise***?"

That is:

> And when the chief priests and the scribes saw the wonders which he wrought, and ***the children crying in the temple and saying*** *[i.e., praising Jesus]*, **Hosanna to the Son of David,** they *[the chief priests and the scribes: the Lord's adversaries/enemies]* were indignant, and said to him, Hearest thou what these say? **And Jesus says to them, Yea;** have ye never read *[in Ps. 8],* **Out of the mouth of babes and sucklings thou hast perfected *praise*** *[the future praise of worship directed to Jehovah in connection with His glorious universal dominion established in Millennial days to come in the Person of the Son of Man, according to Ps. 8—a foreshadow of which celebratory praise of worship takes place here toward Jesus, which He fully sanctions and applies to Himself as Jehovah, Jehovah-Messiah, of Ps. 8]*.

Compare:

> ***"Jehovah our Lord*, how excellent is *thy name*** in all the earth! who hast set ***thy majesty*** above the heavens. ***Out of the mouth of babes and sucklings hast thou established*** **praise because of *thine adversaries,* to still *the enemy and the avenger."*** (Ps. 8:1-2)

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- **Matt. 2:1-2, 11—**"Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? for we have seen his star in the east, and **have come *to worship him***. . . . And having come into the house they saw the little child with Mary his mother, ***and falling down worshiped him.*** And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh"
- **Matt. 8:2—**"And behold, a leper came up to him [Jesus] and ***worshipped him, saying, Lord*****,** if ***thou*** wilt, ***thou*** art able to cleanse me."
- **Matt. 9:18—**"As he [Jesus] spoke these things to them, behold, a ruler coming in ***worshipped him*****,** saying, My daughter has by this died; but come and lay thy hand upon her and she shall live."
- **Matt. 14:27-33—**"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. 15:24-25, 28—**"But he [Jesus] answering said, I have not been sent save to the lost sheep of Israel's house. But she came and ***worshipped him, saying, Lord*****, help me. . . .** Then Jesus answering said to her, O woman, **thy faith is great.** Be it to thee as thou desirest. And her daughter was healed from that hour."
- **Matt. 28:9-10, 16-20—**"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***"*

*Contrast the unhindered acceptance of the worship of Himself* (including the last cited passage, Matt. 28, within the context of His declaration of *the Triune "Name"* and His statements flowing from and made possible by virtue of His *Infinity and Omnipresence as very God*) *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 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."** (Acts 12:21-23)
>
> "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)

"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)

"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)

"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)

"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)

"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)

- **"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)

# *Mark*

## ***MARK***

- **Mark 1:9-11—**"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan. And straightway going up from the water, he saw the heavens parting asunder, and ***the Spirit,*** as a dove, descending upon him. And there came a voice out of the heavens ***[from the Father]: Thou art my beloved Son,*** in thee I have found my delight."

"The whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!" (J.N. Darby [JND])

> "Beginning of the glad tidings of **Jesus Christ, *Son of God;*** as it is written in Isaiah the prophet, Behold, I send my messenger before ***thy face,*** who shall prepare ***thy way.*** Voice of one crying in the wilderness, **Prepare the way of *the Lord*, make *his* paths straight.**" (Mark 1:1-3)
>
> "And after six days Jesus takes with him Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them: and his garments became shining, exceeding white as snow, such as fuller on earth could not whiten them. . . And there came a cloud overshadowing them, and there came a voice out of the cloud, ***This is my beloved Son: hear him."*** (Mark 9:2-3, 7)
>
> "But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, ***the Son of the Blessed?"*** (Mark 14:61)

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, ***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.' ]*."** (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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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 [RAH])

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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])

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- **Mark 1:1-3—**"Beginning of the glad tidings of **Jesus Christ, Son of God;** as it is written in Isaiah the prophet, Behold, I send my messenger before ***thy face*****,** who shall prepare ***thy way*****.** Voice of one crying in the wilderness, **Prepare the way of *the Lord*, make *his* paths straight.**"

That is:

> **Beginning of the glad tidings of Jesus Christ, Son of God; as it is written** *in Isaiah* the prophet [that which is written in *Malachi* is not cited by name, based on 'the principle of merging a secondary in a primary quotation'], Behold, I send my messenger *[John the Baptist]* **before *thy face*** *[i.e., before* ***Jesus Christ, the Son of God]*****,** who shall prepare ***thy way [Christ's way which = Jehovah's way, the face and way of Jehovah-Messiah]*** *[Mal. 3:1]***.** Voice of one crying in the wilderness, **Prepare the way of *the Lord* *[i.e.,* the way of *Jehovah*, again referring to *Christ Himself, Jehovah-Messiah, and thus to His intrinsic Divine glory],* make *his* paths straight** *[Isa. 40:3].*

Compare:

> "**Behold, I *[Jehovah]* send my messenger** *[referring to John the Baptist],* **and he shall prepare *the way* before me *[Jehovah];* and *the Lord* whom ye seek will suddenly come to his temple,** and the messenger ***[the Lord who is the Sent One, 'the Messenger']*** of the covenant, whom ye delight in: **behold, he cometh, saith Jehovah of hosts."** (Mal. 3:1)
>
> "The voice of one crying in the wilderness: **Prepare ye the way of *Jehovah***, make straight in the desert a highway for ***our God!"*** (Isa. 40:3)
>
> "And thou, child *[John the Baptist],* shalt be called **the prophet of *the Highest*; for thou shalt go before *the face of the Lord* *[i.e., before Jehovah]* to make ready *his* ways;** to give knowledge of deliverance to his people by the remission of their sins on account of the bowels of mercy of our God; wherein **the dayspring from on high has visited us."** (Luke 1:76-78)
>
> **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8)

"This is a remarkable testimony [to the personal and Divine glory of Christ] . . . because it is said he [John the Baptist] shall go before the LORD, i.e., before Jehovah; **a plain statement of the** [infinite] **dignity of Jesus. He was really Jehovah;** and this messenger of His [John the Baptist] should go before His face." (WK)

"Is it not touching to see that [in Mark 1:1-3], if we are about to follow the steps of God's faithful and only perfect Servant, the change which the Holy Ghost, in sovereign wisdom, makes in His citation of Mal. 3:1 attests the Divine glory of Jesus? In the prophecy it is Jehovah sending His messenger who would prepare the way before Him. In the Evangelist it is still Jehovah sending His messenger, but it is now before 'Thy face'—i.e. the face of Jesus Christ. **The truth is, Jesus, humble Himself as He might, was Jehovah.** Matthew elicits the same truth from His name. 'Thou shalt call His name Jesus; for it is He who shall save His people from their sins.' [Matt.1:21]" (WK)

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- **Mark 2:5-12—**"**But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven thee.** But certain of the scribes were there sitting, and reasoning in their hearts, Why does this man thus speak? **he blasphemes**. ***Who is able to forgive sins except God alone?*** And straightway **Jesus, knowing in his spirit that they are reasoning thus within themselves,** said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven thee; or to say, Arise, and take up thy couch and walk? ***But that ye may know that the Son of man has power on earth to forgive sins,*** he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them all, so that all were amazed, and glorified God, saying, ***We never saw it thus.***"

That is:

> But **Jesus, seeing their faith** *[in their heart]***, says to the paralytic, Child, *thy sins are forgiven thee*** *[judicially, eternally before God, a declaration made not on the basis of any stated or implied delegated authority, but strictly on the basis of His own intrinsic Divine authority]***.** But certain of the scribes were there sitting, and reasoning in their hearts, Why does this man thus speak? **he blasphemes** *[in claiming a prerogative that only God possesses]***. *Who is able to forgive sins***

> ***except God alone?*** And straightway **Jesus, knowing in his spirit that they are reasoning thus within themselves,** said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven thee; or to say, Arise, and take up thy couch and walk? ***But that ye may know that the Son of man has power*** *[inherent Divine authority]* ***on earth to forgive sins,*** he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them all, so that all were amazed, and glorified God, saying, ***We never saw it thus.***

Compare:

> **"If thou, Jah *[Jehovah],* shouldest mark iniquities, Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."** (Ps. 130:3-4)

> ***"I [Jehovah], I am He*** **that blotteth out thy transgressions** for mine own sake, and I will not remember thy sins." (Isa. 43:25)

Because ultimately and invariably:

> **"*Against thee*** *[O God],* ***thee only, have I sinned,*** and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest." (Ps. 51:4)

> "There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and **how should I do this great wickedness, *and sin against God*?"** (Gen. 39:9)

**"Sin is rebellion against God; it is lawlessness. God *therefore* is the One invariably concerned, whether it be also a human wrong or not. '**Against thee, thee only, have I sinned and done this evil in thy sight': yet he [King David] who so cried had been guilty of blood as well as of the worst corruption. **As God's majesty and character are thus intimately in question, *it is He who undertook to settle all in [the Person of] His Son [on the Cross]."*** (WK)

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 having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, ***I say to thee,*** Arise. And immediately the damsel arose and walked, for she was twelve years old. ***And they were astonished with great astonishment."*** (Mark 5:41-42)

> "And behold, a leper came up to him and **worshipped him, saying, Lord**, ***if thou wilt, thou art able*** **to cleanse me.** And he stretched out his hand and touched him, saying, ***I will;*** **be cleansed.** And immediately his leprosy was cleansed." (Matt. 8:2-3)

> "And it came to pass, when Jesus had finished these words, **the crowds were *astonished at his doctrine, for he taught them as* having *authority, and not as their scribes*."** (Matt. 7:28-29)

> "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 answered him saying, Teacher, we saw someone casting out demons ***in thy name,*** who does not follow us, and we forbad him, because he does not follow us. But Jesus said, Forbid him not; for there is no one who shall do a miracle ***in my name,*** and be able soon after to speak ill of me; for he who is not against us is for us." (Mark 9:38-40)

"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)

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

"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 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." (Acts 3:6, 12, 16; 4:8-10)

"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)

"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)

"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."** (JND)

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- **Mark 4:37-41—**"And there comes a violent gust of wind, and the waves beat into the ship, so that it already filled. And he was in the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing? ***And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fell, and there was a great calm.*** And he said to them, Why are ye thus fearful? how is it ye have not faith? And they feared with great fear, and said one to another, **Who then is this, that *even the wind and the sea obey him?***"

Compare:

"**Jehovah, God of hosts, *who is like unto thee*, the strong Jah**? *[No one!]* And thy faithfulness is round about thee. **Thou rulest the pride of the sea: when its waves arise, *thou stillest* them."** (Ps. 89:8-9)

"Then they cry unto ***Jehovah*** in their trouble, and he bringeth them out of their distresses; ***He* maketh the storm a *calm*, and the waves thereof are *still*."** (Ps. 107:28-29)

✞ **"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)

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➢ **Mark 2:27-28—**"And he said to them, The sabbath was made on account of man, not man on account of the sabbath; so that **the Son of man is *Lord of the sabbath also*.**"

"The Lord of the sabbath [He who has lordship over the sabbath] can only be He who *gave and ordained* the sabbath . . . As our Lord Jesus Christ claims to be Lord of the sabbath, and the Lord of the sabbath in the [following passages] . . . is *Jehovah Elohim*—very God Himself—then in claiming to be Lord of the sabbath our Lord Jesus Christ affirms of Himself to be none other than the *God of Sinai* who talked with Moses and gave him the Law." (I.M. Haldeman)

Compare:

"See, ***for Jehovah hath given you the sabbath*;** therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day." (Ex. 16:29)

"But the seventh day is **the sabbath *of Jehovah thy God:*** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. ***For in six days Jehovah made the heavens and the earth*,** the sea, and all that is in them, and rested on the seventh day; ***therefore*** **Jehovah blessed the sabbath day, and hallowed it.**" (Ex. 20:10-11)

"And thou, speak thou unto the children of Israel, saying, Surely ***my sabbaths*** shall ye keep; **for this is a sign between me and you** throughout your generations, **that ye may know that it is *I, Jehovah*,** who do hallow you." (Ex. 31:13)

**"And I also gave them *my sabbaths*, to be a sign between me and them, that they might know that *I am Jehovah*** that hallow them." (Ezek. 20:12)

"And for this *[divine work of healing on the Sabbath]* the Jews persecuted Jesus *[the very Lord of the Sabbath]* and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh** *[divinely]* **hitherto and I work** *[divinely].* For this therefore the Jews sought the more to kill him, because he had not only **violated the Sabbath [in His *divine work,* in the same way as the Father . . . both of whom were always '*working,' not resting . . . both the Father and the Son were divinely at work providentially and/or miraculously in holiness and love—on every day including the Sabbath—because of sin and misery in the world* since *the Fall]*, but also said that *God was his own Father [in such a manner as to be]* making himself *equal with God*."** (John 5:16-18)

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

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➢ **Mark 9:41-42—**"For whosoever shall give you a cup of water to drink in my name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall be a snare to one of the little ones ***who believe in me,*** it were better for him if a millstone were hung about his neck, and he cast into the sea."

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

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- **Mark 12:35-37—**"And Jesus answering said, as he was teaching in the temple, ***How*** do the scribes say that **the Christ is *son of David*? for David himself said speaking in the Holy Spirit, The Lord said to *my Lord*, *Sit on my right hand*** until I put thine enemies as footstool of thy feet [Psalm 110:1]. **David himself therefore calls him *Lord*, and whence is he *his son?*** And the mass of the people heard him gladly."

  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).

  > "And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art ***the Christ, the Son of the Blessed?*** And Jesus said, I am, and ye shall see ***the Son of man sitting at the right hand of power, and coming with the clouds of heaven.*** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard ***the blasphemy;*** what think ye? And they all condemned him to be ***guilty of death."*** (Mark 14:60-64)
  >
  > **"The Lord** therefore, after he had spoken to them, **was taken up into heaven, and *sat at the right hand of God*."** (Mark 16:19)

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)

"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)

"Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

**"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 [HHS])

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- **Mark 10:17-22—**"And as he went forth into the way, a person ran up to him, and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? But Jesus said to him, Why callest thou me good? no one is good but one, that is God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But he, sad at the word, went away grieved, for he had large possessions."

That is:

And as he *[Jesus]* went forth into the way, a person ran up to him, and kneeling to him asked him, **Good** Teacher, *what shall I do* that I may inherit eternal life *[thus taking the hopeless ground of works to secure his eternal destiny/salvation for the coming kingdom]*? But Jesus *[knowing the man's true spiritual need and blindness]* said to him, Why callest thou me ***good***? no one is ***good*** but one, that is God. *[What the Lord says is, of course, absolutely true; for man (fallen man) is evil and God alone is inherently, intrinsically good. His question to this man in no way suggests or implies that He Himself was not "good." Just the opposite! No one is "good" except God; therefore, as Jesus **is** God—God and Man in one blessed Person (as witnessed in this Gospel and in the other three Gospels, and throughout all of scripture)—He **is** indeed inherently, intrinsically "good," which is precisely that which He was impressing upon this spiritually blind sinner who is truly the one not "good" in any sense or degree, despite his self-deluded estimation.]* Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him *[according to His omniscient and infallibly penetrating wisdom]*, One thing lackest thou *[that "one thing" is the fact that he **lacks spiritual sight,** able to perceive or recognize neither his own utter lost estate and depravity as a sinner before an infinitely holy God, nor the true glory of the Person standing before Him—as God incarnate in impeccable Manhood. The Lord thus proceeds to convict him of his spiritual state of darkness]*: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. *[This the man would be able to do, in obedience to the Lord's express will for him, only if he first possessed the eyes of faith to perceive his plight as a lost sinner and need to trust in Christ, Jehovah-Jesus, as his Saviour.]* But he, sad at the word, went away grieved, for he had large possessions. *[Thus demonstrating the falsity of his self-estimation, standing convicted of the idolatry/love of money (trusting in riches, 10:24), of having other gods before Him—i.e., self and riches—of falling short of the glory of God and the great and first commandment to love the Lord his God with all his heart, and with all his soul, and with all his understanding.]*

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- **Mark 13:32—**"But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father."

As far as the disciples are concerned, the Son, as the perfect Servant of God in Manhood, "knows not" that day or that hour because *it was not given to Him of the Father* <u>*to make it known*</u>. Compare even what the apostle Paul says of himself in 1 Cor. 2:2, which implies no actual ignorance at all on the part of even one who is a mere finite creature:

> "And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. ***For I did not judge it well to <u>know anything</u> among you*** save Jesus Christ, and him crucified." (1 Cor. 2:1-2)

Mark 13:32 thus in no way touches the fact of the Son's absolute Divine Omniscience. In fact, in just the immediately previous chapter it was on full display:

> "And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much. And a poor widow came and cast in two mites, which is a farthing. And having called his disciples to him **he said to them [in accordance with His kinowlegde of all things], Verily I say unto you, This poor widow *has cast in more than* all who have cast into the treasury: for all have cast in of that which they had in abundance, but she of her destitution *has cast in all that she had, the whole of her living***." (Mark 12:41-44)

"In such perfection has the Son assumed the form of the ***Servant*****,** that in Mark's gospel [the gospel of the perfection of the Servant of God] we read: But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father (Mark 13:32). When we think of such things we had better remember to keep 2000 cubits from the Ark! We had better remember that the Ark was carried by priests! We must consider such themes in a priestly way, in a worshiping way, and put away all speculation. Another has said, **'Even amongst men there is a personal knowledge, distinct from official knowledge.** Personally a judge may have learnt from the newspapers the facts of a crime, but when he takes his seat upon the bench to try the case, that knowledge is laid aside. He officially knows nothing, and his mind is a *tabula rasa* for the reception of what may be brought before him in court. And so with the Lord Jesus. The omniscience pertaining to Him as God is, in the instance quoted, held in abeyance, consistently with the proprieties of the position which He has condescended to take as the divine and perfect Servant.' [E.J. Thomas, *The Time of the End, But the End Not Yet*, p. 136.] . . . What we read in Mark 13:32 is perfect in its place, in the gospel of the perfection of the Servant. [It is a] . . . false textual reading that injects it into [the gospel of ] Matthew." (RAH)

"But Mark alone, in recording the Lord's declaration that 'of that day and hour knoweth no man, no, not the angels which are in heaven,' inserts 'neither the Son.' This the Lord's character as the Son of God **in service** sufficiently explains. 'The servant knoweth not what his lord doeth.' And to the Corinthians the apostle says, **'I determined not to know anything among you, save** Jesus Christ, and Him crucified.**' It is not a question of His divine knowledge, but of what He knew as about His Father's business, as the apostle at Corinth knew nothing but the Crucified One.** It has been urged against this that it is not in this sense that no man or angel knoweth; but this as an objection has no force. For the point of our Lord's words is the inaccessibleness to man of this knowledge. There was none to whom one could go for this knowledge: neither man nor angel could communicate it, nor the Son either, as the apostle of His Father's will. It is a pregnant example of how we need to apprehend the divisions of scripture according to their proper significance, in order to get the details rightly." (F.W. Grant)

" 'Nor the Son' (Mark 13:32, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father') is mentioned only in Mark's Gospel, the Gospel of the Servant of the LORD. The Lord speaks there from the position He took as servant upon the earth, prior to His glorification, and in accordance with that presentation of Him (in Mark), as Perfect Servant, He says that He does not know – for, as John 15:15 states, the servant does not know what his master does. 'It was in accordance with the perfection of His Person as having taken the place of servant [on earth] to utter these words.' " (RAH)

"But the Lord also tells us in language peculiar to this Gospel, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father.' He had thoroughly taken the

place of Son **upon earth**. I do not think that it refers to Him, viewed in His highest character, as one with the Father, but as Son and Prophet **upon earth** . . . Looking at it in this way, there is little difficulty in understanding that He should speak as not knowing that hour, because He is speaking **in His capacity of minister in the place that He took here below**, the prophet that was **serving God upon earth**. So He did not know that hour. We read of Him in Luke as growing in knowledge as well as in stature. 'Jesus increased in wisdom and stature, and in favour with God and man' (Luke 2:52). He was always perfect — perfect as a child, perfect as a young man, perfect as a servant; but, nevertheless, all these were quite distinct from what pertained to Him as the Son, one with the Father in Godhead. So here, without derogating from His own intrinsic glory, He could say that 'nor the Son, but the Father' knew of that hour." (WK)

The foregoing is in perfect accord with all scripture (which cannot be broken and cannot contradict itself) which plainly asserts and demonstrates our Lord's absolute Divine Omniscience. **See, for example, John 16:27-31 and Rev. 2:18, 23b, along with the scripture references and comments there, on Christ's *Omniscience* as the true God and His *knowing and searching men's "reins and hearts" (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus the Great I AM.***

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➢ **Mark 14:27—**"And Jesus says to them, All ye shall be offended, for it is written *[in Zech. 13:7],* ***I will*** **smite the shepherd,** and the sheep shall be scattered abroad."

Compare:

> "Awake, O sword *[representing a violent, judicial stroke of death],* against my shepherd *[against Jehovah's Shepherd, the Messiah-King],* even against the man *[thus in Person the Shepherd is very Man]* who is my fellow *[thus in Person the Shepherd is also very God, being Jehovah's 'Fellow' Divine Person, of the same nature, of the same Godhead nature, and thus His 'equal']*, **saith Jehovah of hosts:** smite the shepherd *[Israel's Messiah-King, the God-Man],* and the sheep shall be scattered, and I will turn my hand upon the little ones." (Zech. 13:7)

Mark 14:27 thus undeniably refers to Jesus as *the Shepherd* of Zech. 13:7, which is an unmistakable prophecy of the coming Messiah-King, and **thus bears explicit testimony to *the absolute Deity* of Jehovah-Jesus, the God-Man! *(as does Zech. 12:10,* concerning which see comments at John 19:34-37).**

"There is no more difficulty in *'the sword'* here [in Zech. 13:7] than in Zechariah 11:17, where it is spoken of for the judgment of the worthless shepherd: it is used figuratively as to both for a violent end of life; but O how deep the contrast!" (WK)

"He was wounded by His friends [Zech. 13:6], but He was smitten of Jehovah [Zech. 13:7] . . . This makes it plain that the death of Christ in His character as the Shepherd is signified, and thus supplies the key to the interpretation of the passage. The address is to the sword, the sword being a figure of the judicial stroke that fell upon Christ in His death *(compare Jer. 47:6);* and the command to smite reveals that while the Jews by wicked hands took and crucified their Messiah, He was yet delivered by the determinate counsel and foreknowledge of God [Acts 2:23]. Wounded in the house of his friends was man's work and man's wickedness, smitten by the sword of judgment, though man was the instrument, brings in rather God's action; and thus in these two verses we have indicated His sufferings from the hands of man, and His sufferings from the hand of God. Under the hand of man He died for righteousness' sake a martyr, as suffering under the hand of God, because He offered Himself for the glory of God in expiation, He died as the sacrifice for sin. . . ***'the man that is my fellow'*** **reveals to us His divinity; for of no other than He, who was one with the Father (John 10), who subsisted in the form of God, and thought it not robbery to be equal with God (Phil. 2), and who, as the Word was with God and was God (John 1), could such language be employed.** Wondrous words are they to be spoken of the meek and lowly Jesus, of Him whose 'visage was so marred more than any man, and His form more than the sons of men' (Isa. 52:14); but being used, **they unfold the truth that Jesus of Nazareth was in very deed God manifest in flesh. . . .** The Messiah then, as the Shepherd of Israel, and as the One who is described as the fellow of Jehovah is seen here as smitten—smitten by the sword of judgment because, as the Good Shepherd, He laid down His life for the sheep, thus intercepting the stroke that was their due, that He might, on their behalf, meet all God's holy claims, and glorify Him concerning their sins." (E. Dennett)

**"The human nature of Christ is signified by 'the man'; . . . here it regards him in the days of his flesh, and as suffering: his divine nature is expressed by being 'the fellow' of the Lord of hosts;** not only being near to him in place and affection, but **his equal, being truly a divine Person; of the same nature, glory, and majesty, with him, though distinct from him** [in Person]; and so fit to be the Shepherd of the flock." (John Gill)

" 'The expression *'who stands next to me' {'who is my fellow'}* used elsewhere only in Leviticus (*e.g.* Leviticus 6:2;Leviticus 18:12) to mean *'near neighbour' {in reference to one's 'fellow' man, 'fellow' human person};* similarly **the shepherd is one who dwells side by side with the Lord, His equal *{'fellow' Divine Person}.'*** [Note: Baldwin, pp. 197-98. Cf. John 1:1-2; 14:9.] **'There is no stronger statement in the OT regarding the unimpeachable deity of Israel's Messiah, the Son of God.'** [Note: Feinberg, 'Zechariah,' p. 910.] In Zechariah 11:17 it was the worthless shepherd whom the Lord would strike, but here it is the Good Shepherd. The one doing the striking is evidently God Himself since 'strike' is masculine in the Hebrew text and agrees with 'the LORD of hosts.' If so, Zechariah presented Messiah's death as God's activity (cf. Isaiah 53:10; Acts 2:23) as well as Israel's (Zechariah 12:10-14). . . . **'The divine witness to the death and deity of the prophesied Messiah makes this verse one of the most significant in the entire Old Testament.'** [Note: Unger, p. 232.]" (Thomas Constable)

***"Against the Man, My Fellow—***that is, **One united by community of nature.** A little before, **God had spoken of Himself as priced at 'the thirty pieces of silver'** [Zech. 11:13] **. . . as 'pierced through, yet as pouring the spirit of grace and supplication' on those who pierced Him** [Zech. 12:10], that they should mourn their deed, and as, thereon, ever cleansing them from sin. As Man, God was sold, was pierced.: 'God, in flesh. . . having taken to Him a Manhood connatural with Himself and made one, and through His flesh akin to us.' The bold language of the [Church] Fathers only expressed the actuality of the Incarnation. Since the Manhood was taken into God, and in Him dwelt all the fullness of the Godhead bodily, and God and Man were one Christ, then was it all true language. His Body was 'the Body of God'; His flesh 'the flesh of the Word'; and it was lawful to speak of 'the flesh of the Deity', of 'the Passion of the Word', 'the Passion of Christ, my God', 'the Passion of God', 'God dead and buried', 'God suffered', 'murderers of God', 'the Godhead dwelt in the flesh bodily, which is all one with saying that, being God, He had a proper body, and using this as an instrument, He became Man for our sakes, and, because of this, things proper to the flesh are said to be His, since He was in it, as hunger, thirst, suffering, fatigue and the like, of which the flesh is capable, while the works proper to the Word Himself as raising the dead and restoring the blind, He did through His own Body', **is but a continuance of the language of Zechariah, since He who was sold, was priced, *was Almighty God.* Jesus being God and Man, the sufferings of His Humanity were the sufferings of God, although, as God, He could not suffer.** Now, conversely, **God speaks of the Shepherd who was slain, as *'My Fellow,'* united in Nature with Himself, although not the Manhood of Jesus which suffered, but the Godhead, united with It in one Person, was Consubstantial with Himself.** The name might perhaps be most nearly represented by 'connatural.': 'When then the title ['Fellow'] is employed of the relation of an individual to God, it is clear that that individual can be no mere man, but ***must be one, united with God by unity of Being.*** The Akin of the Lord is no other than He who said in the Gospel **'I and My Father are One' John 10:30**, and who is designated as **'the Only-Begotten Son, who is in the Bosom of the Father' John 1:18. The word, it seems, was especially chosen, as being used in the Pentateuch, only in the laws against injuring *a fellow-man*.** The prophet thereby gives prominence to the seeming contradiction between the command of the Lord, 'Awake, O sword, against My Shepherd,' and those of His own law, whereby no one is to injure his fellow. . . .**The word 'Man' forms a sort of contrast with 'My Fellow.' He whom the sword is to reach must unite the Human Nature with the divine.** Jews too have seen that the words, 'My Fellow,' imply an equality with God; only since they own not Him, who was God and Man, they must interpret it of a false claim on the part of man, overlooking that it is given Him by God." (Albert Barnes)

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- **Mark 13:26—**"And then shall they see ***the Son of man coming in clouds with great power and glory."***
- **Mark 14:60-64—**"And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art **the Christ, *the Son of the Blessed?*** And Jesus said, I am, and ye shall see ***the Son of man sitting at the right hand of power, and coming with the clouds of heaven.*** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard ***the blasphemy;*** what think ye? And they all condemned him to be ***guilty of death."***

That is:

And then shall they see ***the Son of man coming in clouds with great power and glory*** *[as both 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22]*.

Compare:

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** to the ages of ages. Amen. ***Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him, *and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* ***tribes of the earth shall wail because of him*** *[some in despair and others (as in Zech. 12:10) in repentance]*. Yea. Amen. ***I am the Alpha and the Omega, saith the Lord God*, he who is, and who was, and who is to come, the Almighty**. . . And in the midst of the seven lamps one like ***the Son of man*** *[with the Divine attributes of the 'Ancient of Days' as seen in Dan. 7:9], clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters*** *[His voice being the very omnipotent voice of the God of Israel as expressed in the prophecy of Ezek. 43:2];* and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last*, and the living one: and I became dead, and behold, I am living to the ages of ages,** and have the keys of death and of hades." (Rev. 1:5-8, 13-18)

"I beheld till thrones were set, and ***the Ancient of days*** did sit *['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']:* ***his raiment was white as snow, and the hair of his head like pure wool;*** *his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .*
I saw in the night visions, ***and behold, there came with the clouds of heaven one like Son of man, and he came up even to the Ancient of days,*** and they brought him near before him. And there was given him *[Son of man]* dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . .
I beheld, and that horn made war with the saints *[during the second half of the 70th Week, the last three-and-a-half years (7:25)],* and prevailed over them; ***until the Ancient of days came*** *[in the Person of the Son of Man coming to establish the Messianic Kingdom: in v. 9 the Son of man as a distinct Person is seen coming to the Ancient of Days to receive the Kingdom, while in v. 22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom],* and judgment was given to the saints of the most high places; and the appointed time arrived, and the saints possessed the kingdom." (Dan. 7:9-10a, 13-14, 21-22)

***"And behold, the glory of the God of Israel*** *[in the Person of the God-Man, Messiah-King]* ***came*** from the way of the east; ***and his voice was like the voice of many waters;*** and the earth was lit up with his glory." (Ezek. 43:2)

"Compare the description of the Ancient of Days in Daniel 7 and Revelation 1, and see if the Ancient of Days, who receives the Son of man in Daniel 7, be not *[in the oneness of the eternal Triune Godhead]* the Son of man in Revelation 1, and in Daniel 7 too; from verse 22 of the chapter the Ancient of Days *comes [in the Person of the Son of Man; for 'in Daniel, not only is the Son of man*

*brought before the Ancient of days, but the Ancient of days comes'].* Hence we have, 'the blessed and only Potentate, King of kings, and Lord of lords' – then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life." (JND)

"Here [in Dan. 7:13-14] the Son of man 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The Ancient of days represents *God as such, 'the high and lofty One that inhabiteth eternity.'* **In the Revelation the two glories** *[characterizing the Son of man and Ancient of Days]* **are both united in the Person of Christ.** Rev. 1 shows us one like the Son of man: but when we find the description of Him, some of the features *are exactly the same as are attributed here to the Ancient of days,* whose garment is said to be as white as snow, and the hair of His head like the pure wool, etc. . . . ***[Thus do we see Him not only] as man, but as God withal [in one glorious Person]."*** (WK)

"[Rev. 1] (Vv. 12-16) Turning to see the One that speaks, John has a vision of the Son of Man, who is presented in *the character of the Ancient of Days* described by Daniel (Dan. 7:9-13). It is no longer the Son of Man in humiliation, scorned and rejected by men, but the Son of Man in glory, about to act as the Judge. . . . His voice as the sound of many waters overwhelms every opposing voice." (Hamilton Smith)

"In [Rev. 1] verse 13 it is 'a Son of man' . . . to express the *character* in which He shews Himself. He is servant here; yet not absolutely, for He was clothed with a garment down to the foot. It was not tucked up for service, and His girdle is not brought down so as to strengthen the loins. He wears it about the breast like a girdle of righteousness. **Then in verse 14 He is 'Jehovah'** *[according to His attributes as Ancient of Days, the eternal God]*. . . [Likewise in] Verse 18. '***I am the first and the last'*** **(Jehovah).**" (JND)

" 'His head and his hairs were white as white wool, as snow' [Rev. 1]. Thus, besides being Son of man, and being seen in the garb and place of priestly discrimination *there are the emblems too of divine glory, as appears by comparing this passage with Daniel 7.* **What is said of the Ancient of days by Daniel is applied to the Son of man by John, the Ancient of days being the eternal God. John sees here that the Son of man is Himself the Ancient of days; as indeed Daniel shows Him *coming* as such (7:22).** The same who wrote 'The Word was *with God,* and the Word *was God,'* and 'the Word was made flesh,' beholds now in prophetic vision *the combination of humanity with* the emblems they appropriated to *Deity in the person of the Son of man.* The head and hairs being 'white as white wool, as snow,' show *fulness of divine [infinite] wisdom."* (WK)

"By 'His head and hairs white like wool, as white as snow' [Rev. 1] we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise];* while 'His eyes, as a flame of fire,' are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by 'His feet like unto fine brass, as if they burned in a furnace;' and 'His voice, as the sound of many waters,' may teach us that His mighty *[omnipotent]* voice may be heard far and wide as the thunders of the fall of Niagara." (HHS)

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- **Mark 14:60-64—**"And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art **the Christ, *the Son of the Blessed*?** And Jesus said, I am, and ye shall see ***the Son of man sitting at the right hand of power, and coming with the clouds of heaven.*** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard ***the blasphemy;*** what think ye? And they all condemned him to be ***guilty of death.***"

Compare:

"The Jews answered him *[Pilate]*, We have a law, and according to our law he ought to die *[for blasphemy, Lev. 24:16], **because he made himself Son of God** [the Jews well understood this to be a claim to absolute Deity, a claim to equality with God, and thus a claim to be Jehovah Himself, which assertion would indeed be blasphemy by anyone else—and so it was reckoned in their wicked, blind, unbelieving eyes—blasphemy by anyone other than He who was verily both*

*fully God and fully Man in His one blessed Person, He who was truly the eternal Son who took manhood into everlasting union in His Person].”* (John 19:7)

**“And he that blasphemeth the name of Jehovah shall certainly be put to death;** all the assembly shall certainly stone him; as well the stranger as he that is home-born, **when he blasphemeth the Name, shall be put to death.”** (Lev. 24:16)

Verily it was *they* who were worthy of death, it was *they* who ought to die because of blasphemy—because of boldly blaspheming *Him*—for “Son of God He was and is, from all eternity to all eternity.” (WK)

**See also Mark 1:9-11 above (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.***

# *Luke*

***LUKE***

- **Luke 3:21-22—**"And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and ***the Holy Spirit*** descended in a bodily form as a dove upon him; and a voice came out of heaven ***[from the Father]***, ***Thou art my beloved Son,*** in thee I have found my delight."

"The whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!" (J.N. Darby [JND])

> "And behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus. He shall be great, and shall be called ***Son of the Highest*****;** and the Lord God shall give him the throne of David his father; and he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end. But Mary said to the angel, How shall this be, since I know not a man? And the angel answering said to her, **The Holy Spirit** shall come upon thee, and power of **the Highest** overshadow thee, wherefore the holy thing also which shall be born shall be called ***Son of God.*"** (Luke 1:31-35)

> "And as he prayed the fashion of his countenance became different and his raiment white and effulgent. . . But as he was saying these things, there came a cloud and overshadowed them, and they feared as they entered into the cloud: and there was a voice out of the cloud saying, ***This is my beloved Son: hear him."*** (Luke 9:29, 34-35)

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, ***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.' ]*."** (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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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 [RAH])

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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])

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- **Luke 1:35, 39-43—**"And the angel answering said to her, **The Holy Spirit shall come upon thee, and power of the Highest overshadow thee, wherefore ***the holy thing*** also which shall be born shall be called ***Son of God***. . . . And Mary, rising up in those days, went into the hill country with haste, to a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried out with a loud voice and said, Blessed art thou amongst women, and blessed the fruit of thy womb. And whence is this to me, that the mother of ***my Lord*** should come to me?"

  *"That holy thing"* refers to His manhood, taken into His Person, as being *intrinsically* holy ("with positive intrinsic superiority to evil")—such was and is the condition of His human nature. "There was in Him, as man, an energy of holiness that absolutely shut out sin, that shut out all evil." (C. Crain)

  **"Christ had human nature, but not fallen. In His case alone was humanity holy, free from every blemish and taint, and pure according to God.** It was not only not fallen, but fit without blood to be the temple of God. This is far more than could be said about Adam in his pristine innocency. When Adam came from the hand of God, good as he was, it could not be said that he was holy. There was absolute absence of all evil. God made the man upright before he sought inventions. There was untainted innocence; but holiness and righteousness are more than creation goodness and innocency. **Holiness implies the intrinsic power that rejects evil in separation to God: and righteousness means consistency with the relationship in which one is set. Both these qualities we see, not in Adam but, in Jesus even as to His humanity.** 'That holy thing that shall be born of thee shall be called the Son of God.' He was 'the Holy one of God,' 'Jesus Christ the righteous.' Indeed He was the only one of whom it was or could be said of **His human nature that it was holy, as it clearly is of humanity in His person that the expression 'that holy thing' is used.** The divine nature was not born of the virgin; and it was little needed to call that holy. There was the highest interest and moment in knowing the character of His humanity. Scripture as to this is most explicit. His humanity was holy from the very first, spite of being born of a fallen race." (WK)

  With respect to Luke 1:35, observe that in Matt. 1:23, a passage also speaking of the "virgin birth" of our Lord, it is stated that they *"shall call"* (future tense) His name Emmanuel, which means "*God with us."* The fact that He would be called *"God with us"* means that He is just as much God after taking holy manhood into His Person as He was before. That is, He is still the same Person! Likewise with respect to the fact of His being called (future tense) the *"Son of God"* upon taking holy manhood into His Person.

  "This [Luke 1:35] does not say that Christ became the Son of God by His birth. A comparison with the parallel promise in Matt. 1:23 demonstrates this. Each refers to the supernatural virgin birth of Christ. Matthew 1:23 says, 'They shall call His name Emmanuel, which being interpreted is, *God with us*.' Christ did not become God by His virgin birth. He could be called *God* at His birth because He already was God. Similarly, in Luke 1:35, He could be called *the Son of God* because He already was the Son of God." (Alan Cairns, *Dictionary of Theological Terms*)

  "The Holy Spirit will come upon you, and power of the Highest overshadow you, ***therefore the holy thing also which shall be begotten, shall be called Son of God"***—because the Incarnation did not change who He always was as Son of God from all eternity. The Son of God took holy manhood into His Person. Since the eternal Son is yet one Person after the Incarnation, He is *still*, and is justly called, *Son of God.*

  "Both before and after becoming man, His divine personality *[as Son of God]* is always maintained in Scripture. Nor did He take another personality *[another person]* by becoming man. It is one and the same Person that Scripture presents throughout." (RAH)

  When He became flesh, He who was eternally the Son of God, was still the Son of God—in virtue of the miraculous virgin conception (Luke 1:35), which was necessary so that there would not be two persons in union with one another, but one Person (the eternal Son) who took manhood into His Person.

  According to Luke 1:35, the action of the Holy Spirit was such, in the miraculous conception of the holy humanity, conceived of the virgin's nature and substance, that the angel Gabriel says that *the holy thing* born of her should, on this account also, bear the name which He had from all

eternity—*Son of God*. That is, as born of woman, He is *still* Son of God. *"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."* (WK)

We have here "His perfection as man; for, as born of the Virgin Mary, His flesh was holy. He was the Son of God not only when He created the world, but *also* in the world, as the man born of this same Mary by the power of the Holy Ghost." (JND)

The *name* Son of God is "applied to the three estates of Christ: Son of God, Creator, in Colossians, in Hebrews, and in other passages which allude to it; Son of God, as born in the world; and declared Son of God with power as risen again from the dead" (JND). "He is Son of God before the worlds, Son of God incarnate, Son of God risen from the dead. He is God; He is Jehovah" (WK).

**See also Luke 3:21-22 above (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.***

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➢ **Luke 2:11—**"For to-day a Saviour has been born to you in David's city, who is ***Christ*** *[the]* ***Lord.***"

That is:

For to-day a Saviour has been born to you in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah'].***

"When Elizabeth welcomed Mary to her home she greeted her by the surprising title of **'the mother of MY LORD'** [Luke] (1:43). What was it that made her address her young kinswoman like that? We are not told that she had heard of the angel's visit to Mary, then how did she know what lay before her? The answer is that she 'was filled with the Holy Ghost' (v. 41), and she spoke by divine inspiration. Her husband Zacharias, also, was filled with the Holy Ghost and he addressed his child John saying, 'And thou, child, shall be called the prophet of the Highest: **for thou shalt go before the face of THE LORD to prepare His ways'** (v. 76). To the shepherds who watched their flocks by night the angel announced, 'Unto you is born . . . a Saviour, which is **CHRIST THE LORD'** (2:11)." (J.T. Mawson)

"The title *'A Saviour, which is Christ the Lord'* would indicate the greatness of the One who was coming in. Only One who is co-equal with God could have given effect to the great thoughts of God in reconciliation. Christ, as we know, is God's Anointed, but **He is co-equal with God Himself, *Christ Jehovah*. . . . The expression 'Christ the Lord' is one that must bow our hearts in adoration and in worship."** (G. Davison)

Compare also for example:

"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** *[His people Israel]* 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)

"*In the beginning was the Word*, and the Word was with God, *and* ***the Word was God*** *[His eternal Godhood!]***.** He was in the beginning with God. ***All things*** received being *through him*, and ***without him not one thing*** *received being* which has received being. . . . ***And the Word became flesh*** *[His perfect Manhood!]*." (John 1:1-3, 14a)

"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 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)

"Therefore will the Lord himself give you a sign: **Behold, the virgin shall conceive and shall bring forth a son,** and call his name ***Immanuel*** *[or 'God with us', as is reiterated of Him, the true 'God with us,' in following chapter in* ***Isa. 8:8, 10,*** *and as elaborated of Him, the true 'Mighty God,' two chapters later in* ***Isa. 9:6-7]."*** (Isa. 7:14)

**"For unto us a child is born** *[with respect to His Manhood],* **unto us a *Son is given*** *[with respect to His Godhood]*; 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).]*

**"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, Bethlehem Ephratah, little to be among the thousands of Judah, ***out of thee*** *[as to His Manhood]* ***shall he come forth*** unto me who is to be **Ruler in Israel** *[the Messiah-King]****: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])*****. *Therefore*** will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)

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- **Luke 1:16-17—**"And many of the sons of Israel shall he **turn to *the Lord their God*. *And he shall go before him*** in the spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, **to make ready for *the Lord* a prepared people.**"
- **Luke 1:76-78—**"And thou, child, shalt be called **the prophet of *the Highest*; for thou shalt go before *the face of the Lord* to make ready *his* ways;** to give knowledge of deliverance to his people by the remission of their sins on account of the bowels of mercy of our God; wherein **the dayspring from on high has visited us.**"
- **Luke 7:27—**"This is he concerning whom it is written, Behold, I send my messenger before ***thy* face**, who shall prepare ***thy* way before *thee*.**"

- **Luke 3:3-4—**"And he came into all the district round the Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of *Isaiah the prophet:* Voice of one crying in the wilderness: **Prepare ye the way of *the Lord***, **make straight *his paths*.**"

That is:

And many of the sons of Israel shall he *[John the Baptist]* **turn to *the Lord [Jehovah] their God. And he shall go before him [before Jehovah God]*** in the spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, **to make ready for *the Lord [Jehovah]* a prepared people.**

And thou, child *[John the Baptist],* shalt be called **the prophet of *the Highest*; for thou shalt go before *the face of the Lord [i.e., before Jehovah]* to make ready *his ways*;** to give knowledge of deliverance to his people by the remission of their sins on account of the bowels of mercy of our God; wherein **the dayspring from on high has visited us.**

This *[said Christ]* is he *[referring to the messenger John the Baptist]* concerning whom it is written *[in Mal. 3:1]*, Behold, I send my messenger before ***thy face*** *[referring to* ***Christ****]*, who shall prepare ***thy way before thee [i.e., the way of Jehovah, referring to Christ Himself, Jehovah-Messiah, and thus to His inherent Divine glory].***

And he [*John the Baptist*] came into all the district round the Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of *Isaiah the prophet [in Isa. 40:3]:* Voice of one crying in the wilderness: **Prepare ye *the way of the Lord [i.e., the way of Jehovah, referring to Christ Himself, Jehovah-Messiah],*** make straight ***his paths.***

Compare:

"The voice of one crying in the wilderness: **Prepare ye *the way of Jehovah***, make straight in the desert a highway for ***our God!"*** (Isa. 40:3)

"**Behold, I *[Jehovah]* send my messenger** *[referring to John the Baptist],* **and he shall prepare *the way before me [Jehovah];* and *the Lord* whom ye seek will suddenly come to his temple,** and the messenger ***[the Lord who is the Sent One, 'the Messenger']*** of the covenant, whom ye delight in: **behold, he cometh, saith Jehovah of hosts."** (Mal. 3:1)

**"Beginning of the glad tidings of Jesus Christ, Son of God; as it is written** *in Isaiah* the prophet [that which is written in *Malachi* is not cited by name, based on 'the principle of merging a secondary in a primary quotation'], Behold, I send my messenger *[John the Baptist]* **before *thy face*** *[i.e., before* ***Jesus Christ, the Son of God]*****,** who shall prepare ***thy way [Christ's way which = Jehovah's way, the face and way of Jehovah-Messiah]*** *[Mal. 3:1].* Voice of one crying in the wilderness, **Prepare the way of *the Lord [i.e., the way of Jehovah, again referring to Christ Himself, Jehovah-Messiah, and thus to His intrinsic Divine glory],* make *his* paths straight** *[Isa. 40:3].*" (Mark 1:1-3)

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

"This is a remarkable testimony [to the personal and Divine glory of Christ] . . . because it is said he [John the Baptist] shall go before the LORD, i.e., before Jehovah; **a plain statement of the** [infinite] **dignity of Jesus. He was really Jehovah;** and this messenger of His [John the Baptist] should go before His face." (WK)

"Is it not touching to see that [in Mark 1:1-3], if we are about to follow the steps of God's faithful and only perfect Servant, the change which the Holy Ghost, in sovereign wisdom, makes in His citation of Mal. 3:1 attests the Divine glory of Jesus? In the prophecy it is Jehovah sending His messenger who would prepare the way before Him. In the Evangelist it is still Jehovah sending His messenger, but it is now before 'Thy face'—i.e. the face of Jesus Christ. **The truth is, Jesus, humble Himself as He might, was Jehovah.** Matthew elicits the same truth from His name. 'Thou shalt call His name Jesus; for it is He who shall save His people from their sins.' [Matt.1:21]" (WK)

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- **Luke 4:32—**"**And they were *astonished* at *his doctrine*, for *his word* was with *authority*.**"
- **Luke 4:36—**"**And *astonishment* came upon all**, and they spoke to one another, saying, What word is this? **for with *authority and power he commands* the unclean spirits**, and they come out."
- **Luke 5:20-26—**"And seeing their faith, ***he said, Man, thy sins are forgiven thee.*** And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies? Who is able to forgive sins but God alone?*** But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that ***the Son of man has power on earth to forgive sins***, he said to the paralysed man, ***I say to thee,*** Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ***And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.***"
- **Luke 8:23-25—**"And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled with water, and were in danger; and coming to him they woke him up, saying, Master, master, we perish. ***But he, rising up, rebuked the wind and the raging of the water*; and they ceased, and there was a calm.** And he said to them, Where is your faith? And, being afraid, **they were *astonished*,** saying to one another, Who then is this, that ***he commands* even the winds and the water, and they *obey him*?**"

While God the Son took holy manhood into union with Himself, 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 behold, a leper came up to him and **worshipped him, saying, Lord**, ***if thou wilt, thou art able* to cleanse me.** And he stretched out his hand and touched him, saying, ***I will;* be cleansed.** And immediately his leprosy was cleansed." (Matt. 8:2-3)
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> "And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, ***I say to thee,*** Arise. And immediately the damsel arose and walked, for she was twelve years old. ***And they were astonished with great astonishment."*** (Mark 5:41-42)
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> "And it came to pass, when Jesus had finished these words, **the crowds were *astonished at his doctrine, for he taught them as* having *authority, and not as their scribes*."** (Matt. 7:28-29)
>
> "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 answered him saying, Teacher, we saw someone casting out demons ***in thy name*,** who does not follow us, and we forbad him, because he does not follow us. But Jesus said, Forbid him not; for there is no one who shall do a miracle ***in my name*,** and be able soon after to speak ill of me; for he who is not against us is for us." (Mark 9:38-40)
>
> "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)
>
> "And the seventy returned with joy, saying, Lord, **even the demons are subject to us *through thy name*."** (Luke 10:17)

"But Peter said, Silver and gold I have not; but what I have, this give I to thee: ***<u>In the name of Jesus Christ the Nazaraean</u>*** **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 had *by our own power or piety* made him to walk?** . . . **And, *<u>by faith in his name, his name</u>* has made this man strong whom ye behold and know; and *<u>the faith which is by him</u>* 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 ***<u>in the name of Jesus Christ the Nazaraean</u>,* whom ye have crucified, whom God has raised from among the dead, *<u>by him</u>*** this man stands here before you sound in body." (Acts 3:6, 12, 16; 4:8-10)

"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 *<u>in the name of Jesus Christ</u>* to come out of her.** And it came out the same hour." (Acts 16:16-18)

"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, *<u>Jesus, the Christ, heals thee</u>*: rise up,** and make thy couch for thyself. And straightway he rose up." (Acts 9:33-34)

"This beginning of signs did Jesus in Cana of Galilee, and ***<u>manifested his glory</u>*; 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."** (JND)

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- **Luke 7:48-50—***"And he said to her, Thy sins are forgiven.* And they that were with them at table began to say within themselves, ***Who is this who forgives also sins?* And he said to the woman, Thy faith has saved thee; go in peace.**"
- **Luke 5:20-26—**"**And seeing their faith, *he said, Man, thy sins are forgiven thee.*** And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies? Who is able to forgive sins but God alone?*** But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that ***the Son of man has power on earth to forgive sins***, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ***And astonishment seized all, and they glorified God, and were filled with fear, saying, <u>We have seen strange things to-day</u>.***"

That is:

**And seeing their faith** *[in their heart, according to His Divine, Omniscient knowledge]*, ***he said, Man, thy sins are forgiven thee*** *[judicially, eternally before God, a declaration made not on the basis of any stated or implied delegated authority, but strictly on the basis of His own intrinsic Divine authority]**.*** And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies*** *[in claiming a prerogative that only God possesses]**? Who is able to forgive sins but God alone?*** But **Jesus, knowing their reasonings,** answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that ***the Son of man has power*** *[inherent Divine authority]* ***on earth to forgive sins***, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ***And astonishment seized all, and they glorified God, and were filled with fear, saying, <u>We have seen strange things to-day</u>.***

Compare:

**"If thou, Jah *[Jehovah],* shouldest mark iniquities, Lord, who shall stand? *But there is forgiveness with thee,* that thou mayest be feared."** (Ps. 130:3-4)

***"I [Jehovah], I am He* that blotteth out thy transgressions** for mine own sake, and I will not remember thy sins." (Isa. 43:25)

Because ultimately and invariably:

**"*Against thee* *[O God],* *thee only, have I sinned*,** and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest." (Ps. 51:4)

"There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and **how should I do this great wickedness, *and sin against God*?"** (Gen. 39:9)

**"Sin is rebellion against God; it is lawlessness. God *therefore* is the One invariably concerned, whether it be also a human wrong or not. '**Against thee, thee only, have I sinned and done this evil in thy sight': yet he [King David] who so cried had been guilty of blood as well as of the worst corruption. **As God's majesty and character are thus intimately in question, *it is He who undertook to settle all in [the Person of] His Son [on the Cross]."*** (WK)

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- **Luke 8:23-25—**"And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled with water, and were in danger; and coming to him they woke him up, saying, Master, master, we perish. ***But he, rising up, rebuked the wind and the raging of the water*; and they ceased, and there was a calm.** And he said to them, Where is your faith? And, being afraid, **they were *astonished*,** saying to one another, **Who then is this, that *he commands* even the winds and the water, and *they obey him*?**"

Compare:

"**Jehovah, God of hosts, *who is like unto thee*, the strong Jah**? *[No one!]* And thy faithfulness is round about thee. **Thou rulest the pride of the sea: when its waves arise, *thou stillest* them."** (Ps. 89:8-9)

"Then they cry unto ***Jehovah*** in their trouble, and he bringeth them out of their distresses; ***He* maketh the storm a *calm*, and the waves thereof are *still*."** (Ps. 107:28-29)

- **"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)

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- **Luke 6:5—**"And he said to them, **The Son of man is *Lord of the sabbath also*.**"

"The Lord of the sabbath [He who has lordship over the sabbath] can only be He who *gave and ordained* the sabbath . . . As our Lord Jesus Christ claims to be Lord of the sabbath, and the Lord of the sabbath in the [following passages] . . . is *Jehovah Elohim*—very God Himself—then in claiming

to be Lord of the sabbath our Lord Jesus Christ affirms of Himself to be none other than the *God of Sinai* who talked with Moses and gave him the Law." (I.M. Haldeman)

Compare:

"See, ***for Jehovah hath given you the sabbath*;** therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day." (Ex. 16:29)

"But the seventh day is **the sabbath *of Jehovah thy God*:** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. ***For in six days Jehovah made the heavens and the earth*,** the sea, and all that is in them, and rested on the seventh day; ***therefore*** **Jehovah blessed the sabbath day, and hallowed it.**" (Ex. 20:10-11)

"And thou, speak thou unto the children of Israel, saying, Surely ***my sabbaths*** shall ye keep; **for this is a sign between me and you** throughout your generations, **that ye may know that it is *I, Jehovah*,** who do hallow you." (Ex. 31:13)

**"And I also gave them *my sabbaths*, to be a sign between me and them, that they might know that *I am Jehovah*** that hallow them." (Ezek. 20:12)

"And for this *[divine work of healing on the Sabbath]* the Jews persecuted Jesus *[the very Lord of the Sabbath]* and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh** *[divinely]* **hitherto and I work** *[divinely].* For this therefore the Jews sought the more to kill him, because he had not only **violated the Sabbath [in His *divine work,* in the same way as the Father . . . both of whom were always '*working,' not resting . . . both the Father and the Son were divinely at work providentially and/or miraculously in holiness and love—on every day including the Sabbath—because of sin and misery in the world* since *the Fall],* but also said that *God was his own Father [in such a manner as to be]* making himself *equal with God*."** (John 5:16-18)

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

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- **Luke 10:22—**"**All things** have been delivered to me by my Father, and **no one knows who the Son *is* but the Father,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him."

That is:

All things have been delivered to me by my Father, and **no one knows who the Son *is [no one knows the Son in manhood, that is, no one can penetrate or fathom His Theanthropic Person, the God-Man, and the manner of His existence]*** **but the Father,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him.

**"The Son took humanity into His Person,** and Matt. 11:27 refers to His Person as God and man united in one Person, as does Luke 10:22. Writing in accordance with the truth that the Son took manhood into His Person, JND said: 'But the divine glory of His being is maintained and secured, when He became incarnate, by **the incomprehensibility of His Person.'** . . . The truth is that we have in Matt. 11:27 and Luke 10:22 a statement that ***the Person of the Son in manhood is inscrutable! . . .*** The truth is that the union in Him of the human and the divine is indeed inscrutable. And so is it with the eternal relationships of Father, Son, and Spirit. They are not scrutable, not finite, though we in our measure know these Persons and enjoy all that has flowed from their actions in connection with the revelation of the Father, Son, and Spirit, in Christianity." (RAH)

**"And we there learn** [in Matt. 11:27] **that so glorious and profound is this mystery of His Person, that it is inexplicable to man.** But what is most remarkable, and shows how, **on account of His humiliation, His sacred character is guarded, it is not so affirmed of the Father;** for while it is said that no man or creature 'knoweth the Son but the Father,' *it is* permitted to us by the indwelling of the Spirit to know the Father. 'Neither knoweth any man the Father save the Son, *and he* to whomsoever the Son wills *(bouletai)* to reveal Him.' **There is not in the Father that complex glory which exists in the Person of the Son become man, but pure and simple divine character**

**and nature, which could be revealed and made known by the Son.** 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him' (cp. John 1:18, 14:8, 9, 16:25, 17:6, 25, 26). Hence the glory of the Son who became man, and in consequence exposed Himself to be scrutinized and treated with indignity by the wretched ingratitude of the heart of man, for whose sake He humbled Himself, is **safeguarded by the inscrutability which surrounds it.** And so jealous is the Holy Ghost, by whom the Gospels are indited, on this subject, that **the same truth is repeated still more emphatically in Luke 10:22:** 'All things are delivered to Me of My Father; and no man knoweth who *the Son is,* but the Father; and who the Father is, but the Son, and he to whom the Son wills to reveal Him.' The difference of the language here observable is remarkable; it is not only 'no man knoweth the Son, but the Father' [as in Matthew], but no man knoweth (*tis estin ho huios*) *who the Son is* but the Father,' **that is, not only His Person cannot be fathomed, but *the manner of His existence is wholly incomprehensible* to the human understanding."** (A.C. Ord)

"Our Lord Jesus, then, perfect in everything and with Divine knowledge of all . . . Hear how He presents Himself even here: 'All things have been delivered to me by my Father.' It is not now merely the land of Israel or the Jewish people, but 'all things'; the Son of man with all things handed up to Him—a higher glory even than dominion over all peoples and tongues (Dan. 7.). It is the universe put under Him; and this **because He is the [eternal, Divine] Son of God.** 'All things have been delivered to me by my Father.' It is not merely the Ancient of Days giving the universal kingdom under the heaven to the Son of man coming in the clouds of heaven; but the rejected Man on earth revealing Himself as the Son of God, the Son of man, who is in heaven, as is said elsewhere (John 3:13), to whom His Father has delivered all things. We see not yet all things put under Him. But He speaks of a far deeper blessing and glory than even this universal inheritance. 'No one knoweth who the Son is, but the Father.' **He is a Divine person—the glory of His person is unfathomable; it is for the Father alone to know and delight in, though for us to know it unknown** [i.e., for us to know it without being able to fathom, penetrate, scrutinize the complex glory of His Person]**.** No man knoweth; indeed, it is not merely no man, but 'no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whomsoever the Son is pleased to reveal [him].' It is clear that none but the Son knows of Himself the Father. But it is not merely true that the Son knows the Father, for He reveals Him to others—'he to whomsoever the Son Is pleased to reveal [him].' This is Christianity; and to lead on the souls of the disciples from their Jewish expectations to the heavenly and Divine truths of Christianity is the object of the Lord Jesus henceforth, as of the Spirit afterwards. **It is remarkable that it is said 'no one knoweth who the Son is, but the Father,' but it is not added he to whom He will reveal Him. Thus God envelops the Lord Jesus as it were with a Divine guard against the prying curiosity of the creature; and if the Son humbled Himself in grace to man, God forbids that man should approach that, as it were, holy ground. Not even with unsandaled feet can he tread there. God reserves the knowledge of the Son for Himself; He alone really penetrates the mystery of the Only-begotten. The Son does reveal the Father; but man's mind always breaks itself to pieces when he attempts to unravel the insoluble enigma of Christ's personal glory. All that the saint can do is to believe and worship.** No man knows the Son but the Father. On the other hand, it is our deepest comfort that the Son not only knows the Father but reveals Him. **The revelation of the Father in and by the Son** is the joy and rest of faith. It is true even of the babes. The little children (παιδία), and not merely the young men and the fathers, know the Father (1 John 2:14)." (WK)

**See also Luke 3:21-22 above (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.***

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- **Luke 14:26—"If any man come to me** [Jesus], **and shall not hate** his own father and mother, and wife, and children, and brothers, and sisters, yea, **and his own life too, he cannot be my disciple.**"

Compare:

> **"He who loves father or mother above me** [Jesus] **is not worthy of me; and he who loves son or daughter above me is not worthy of me."** (Matt. 10:37)

"Wherefore do ye trample upon my sacrifice and upon mine oblation which I have commanded in my habitation? **And thou honourest thy sons above me [Jehovah],** to make yourselves fat with the primest of all the oblations of Israel my people." (1 Sam. 2:29)

"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)

**"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)

**See also Luke 24:45-47 below, along with the scripture references there.**

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- **Luke 2:25-26, 29-30—**"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, Despot (Gr. Despotes)],* **now thou lettest thy bondman go,** according to thy word, in peace; for mine eyes have seen thy salvation."
- **Luke 16:13—**"**No servant can serve *two masters*,** for either he will hate the one and will love the other, or he will cleave to the one and despise the other. ***Ye cannot serve God* and mammon.**"

That is:

**No one can serve *two masters*** *[or 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 cleave 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].*

Now 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,** 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 Luke 16:13, 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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- **Luke 18:18-23—**"And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth. And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me. But when he heard this he became very sorrowful, for he was very rich."

That is:

And a certain ruler asked him saying, **Good** teacher, *having done what*, shall I inherit eternal life *[thus taking the hopeless ground of works to secure his eternal destiny/salvation for the coming kingdom]*? But Jesus *[knowing the man's true spiritual need and blindness]* said to him, Why callest thou me ***good***? There is none ***good*** but one, God. *[What the Lord says is, of course, absolutely true; for man (fallen man) is evil and God alone is inherently, intrinsically good. His question to this man in no way suggests or implies that He Himself was not "good." Just the*

*opposite! No one is "good" except God; therefore, as Jesus **is** God—God and Man in one blessed Person (as witnessed in this Gospel and in the other three Gospels, and throughout all of scripture)—He **is** indeed inherently, intrinsically "good," which is precisely that which He was impressing upon this spiritually blind sinner who is truly the one not "good" in any sense or degree, despite his self-deluded estimation.]* Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth. And when Jesus had heard this, he said to him *[according to His omniscient and infallibly penetrating wisdom],* One thing is lacking to thee yet *[that "one thing" is the fact that he **lacks spiritual sight,** able to perceive or recognize neither his own utter lost estate and depravity as a sinner before an infinitely holy God, nor the true glory of the Person standing before Him—as God incarnate in impeccable Manhood. The Lord thus proceeds to convict him of his spiritual state of darkness]*: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me. *[This the man would be able to do, in obedience to the Lord's express will for him, only if he first possessed the eyes of faith to perceive his plight as a lost sinner and need to trust in Christ, Jehovah-Jesus, as his Saviour.]* But when he heard this he became very sorrowful, for he was very rich. *[Thus demonstrating the falsity of his self-estimation, standing convicted of the idolatry/love of money (trusting in riches, Mark 10:24), of having other gods before Him—i.e., self and riches—of falling short of the glory of God and the great and first commandment to love the Lord his God with all his heart, and with all his soul, and with all his understanding.]*

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- **Luke 21:27—**"And then shall they see ***the Son of man coming in a cloud* with power and great glory.***"*
- **Luke 22:66-71—**"And when it was day, the elderhood of the people, both the chief priests and scribes, were gathered together, and led him into their council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should ask you, ye would not answer me at all, nor let me go: but henceforth shall ***the Son of man* be sitting on the right hand of the power of God.** And they all said, Thou then art ***the Son of God?*** And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?"

That is:

And then shall they see ***the Son of man coming in a cloud* with power and great glory** *[as both 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22]*.

Compare:

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him* be the glory and the might** to the ages of ages. Amen. ***Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him, *and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* **tribes of the earth shall wail because of him** *[some in despair and others (as in Zech. 12:10) in repentance]*. Yea. Amen. ***I am the Alpha and the Omega, saith the Lord God*, he who is, and who was, and who is to come, the Almighty**. . . And in the midst of the seven lamps one like ***the Son of man*** *[with the Divine attributes of the 'Ancient of Days' as seen in Dan. 7:9], clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters*** *[His voice being the very omnipotent voice of the God of Israel as expressed in the prophecy of Ezek. 43:2];* and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last*, and the living one: and I became dead, and behold, I am living to the ages of ages,** and have the keys of death and of hades." (Rev. 1:5-8, 13-18)

"I beheld till thrones were set, and ***the Ancient of days*** did sit *['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']:* ***his raiment was white***

> ***as snow, and the hair of his head like pure wool;*** *his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .*
> I saw in the night visions, ***and behold, there came with the clouds of heaven one like Son of man, and he came up even to the Ancient of days,*** and they brought him near before him. And there was given him *[Son of man]* dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . .
> I beheld, and that horn made war with the saints *[during the second half of the 70th Week, the last three-and-a-half years (7:25)],* and prevailed over them; ***until the Ancient of days came*** *[in the Person of the Son of Man coming to establish the Messianic Kingdom: in v. 9 the Son of man as a distinct Person is seen coming to the Ancient of Days to receive the Kingdom, while in v. 22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom],* and judgment was given to the saints of the most high places; and the appointed time arrived, and the saints possessed the kingdom." (Dan. 7:9-10a, 13-14, 21-22)
>
> ***"And behold, the glory of the God of Israel*** *[in the Person of the God-Man, Messiah-King]* ***came*** from the way of the east; ***and his voice was like the voice of many waters;*** and the earth was lit up with his glory." (Ezek. 43:2)

"Compare the description of the Ancient of Days in Daniel 7 and Revelation 1, and see if the Ancient of Days, who receives the Son of man in Daniel 7, be not *[in the oneness of the eternal Triune Godhead]* the Son of man in Revelation 1, and in Daniel 7 too; from verse 22 of the chapter the Ancient of Days *comes [in the Person of the Son of Man; for 'in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes'].* Hence we have, 'the blessed and only Potentate, King of kings, and Lord of lords' – then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life." (JND)

"Here [in Dan. 7:13-14] the Son of man 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The Ancient of days represents *God as such, 'the high and lofty One that inhabiteth eternity.'* **In the Revelation the two glories** *[characterizing the Son of man and Ancient of Days]* **are both united in the Person of Christ.** Rev. 1 shows us one like the Son of man: but when we find the description of Him, some of the features *are exactly the same as are attributed here to the Ancient of days,* whose garment is said to be as white as snow, and the hair of His head like the pure wool, etc. . . . ***[Thus do we see Him not only] as man, but as God withal [in one glorious Person]."*** (WK)

"[Rev. 1] (Vv. 12-16) Turning to see the One that speaks, John has a vision of the Son of Man, who is presented in *the character of the Ancient of Days* described by Daniel (Dan. 7:9-13). It is no longer the Son of Man in humiliation, scorned and rejected by men, but the Son of Man in glory, about to act as the Judge. . . . His voice as the sound of many waters overwhelms every opposing voice." (Hamilton Smith)

"In [Rev. 1] verse 13 it is 'a Son of man' . . . to express the *character* in which He shews Himself. He is servant here; yet not absolutely, for He was clothed with a garment down to the foot. It was not tucked up for service, and His girdle is not brought down so as to strengthen the loins. He wears it about the breast like a girdle of righteousness. **Then in verse 14 He is 'Jehovah'** *[according to His attributes as Ancient of Days, the eternal God]*. . . [Likewise in] Verse 18. '***I am the first and the last'*** **(Jehovah).**" (JND)

" 'His head and his hairs were white as white wool, as snow' [Rev. 1]. Thus, besides being Son of man, and being seen in the garb and place of priestly discrimination *there are the emblems too of divine glory, as appears by comparing this passage with Daniel 7.* **What is said of the Ancient of days by Daniel is applied to the Son of man by John, the Ancient of days being the eternal God. John sees here that the Son of man is Himself the Ancient of days; as indeed Daniel shows Him *coming* as such (7:22).** The same who wrote 'The Word was *with God,* and the Word *was God,'* and 'the Word was made flesh,' beholds now in prophetic vision *the combination of humanity with* the emblems they appropriated to *Deity in the person of the Son of man.* The head and hairs being 'white as white wool, as snow,' show *fulness of divine [infinite] wisdom."* (WK)

"By 'His head and hairs white like wool, as white as snow' [Rev. 1] we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise];* while 'His eyes, as a flame of fire,' are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by 'His feet like unto fine brass, as if they burned in a furnace;' and 'His voice, as the sound of many waters,' may teach us that His mighty *[omnipotent]* voice may be heard far and wide as the thunders of the fall of Niagara." (H.H. Snell [HHS])

**See also Luke 3:21-22 above (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.***

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- **Luke 20:41-44—**"And he *[Jesus]* said to them, How do they say that the Christ is David's son, and **David himself says in the book of Psalms** [Psalm 110:1]**, The Lord said to *my Lord, Sit at my right hand*** until I put thine enemies as footstool of thy feet? **David therefore calls him *Lord,* and how is he *his son?*"**

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).

> "And when it was day, the elderhood of the people, both the chief priests and scribes, were gathered together, and led him into their council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should ask you, ye would not answer me at all, nor let me go: but henceforth shall ***the Son of man be sitting on the right hand of the power of God.*** And they all said, Thou then art ***the Son of God?*** And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?" (Luke 22:66-71)

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)

> "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)

"Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

**"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'." (HHS)

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- **Luke 24:45-47—**"Then he [the risen Lord Jesus] opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; and that repentance and remission of sins should be ***preached in his name*** to all the nations beginning at Jerusalem."

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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?**

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- **Luke 24:50-53—**"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."

  *Contrast the unhindered acceptance of the worship of Himself 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 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."** (Acts 12:21-23)

  "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)

  "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)

  "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)

"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* worshipped 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**." (Matt. 28:9-10, 16-19)

"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)

"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)

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

“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)

“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)

# *John*

***JOHN***

- **John 1:1-3—*"In the beginning was the Word*, and the Word was with God, *and the Word was God*. *He was in the beginning with God. All things* received being *through him*, and *without him not one thing received being* which has received being."**

That is:

***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*** *[**not** 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit]*, ***and the Word was God*** *[**not** 'became,' but ever 'was'* ***God,*** *that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God*** *[He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. ***All things*** *[not merely some things, most things, or all things except one, but 'ALL things,' all creation]* **came into being *through him***, **and** *[to be even more emphatic and absolute]* ***without him not one thing*** *[no exceptions!]* ***came into being*** **which has come into being** *[that is, not one created thing exists apart from the eternal Word bringing it into existence!]**.***

**"All is founded upon the uncreated existence of Him who created everything: at the beginning of all things He was there, without any beginning. 'In the beginning was the Word,' is the formal expression that the Word had no beginning. But there is more in this remarkable passage: the Word was *personally distinct*, "the Word was *with* God"; *but He was not distinct in nature*, "the Word *was God*." Thus we have the eternal existence, the distinct personality, the identity of nature, of the Word; and all this existed in eternity. The distinct personality of the Word was not . . . a thing which had a beginning. 'In the beginning the Word was with God,' v. 2. His personality is eternal as His nature. This is the great and glorious basis of the doctrine of the gospel and of our eternal joy, what the Saviour is in Himself, His nature, and His Person."** (J.N. Darby [JND])

**"It is not exactly the Word with the Father; for such a phrase would not be according to the exactness of the truth; but the Word with God. The term God comprehends not only the Father, but the Holy Ghost also. He who was the Son of the Father then, as I need not say always, is regarded here as the Revealer of God. [As *'the Word,'* He is the blessed Revealer in person of all that God is.] . . . He is, therefore, and in the strictest sense, eternal. 'In the beginning was the Word,' when there was no reckoning of time; for the beginning of what we call time comes before us in the third verse. 'All things,' it is said, 'were made by Him.' This is clearly the origination of all creaturehood, wherever and whatever it be. Heavenly beings there were before the earthly; but whether — no matter of whom you speak, or of, what — angels or men, whether heaven or earth, all things were made by Him."** (William Kelly [WK])

**"We see One Who was before time began. It is not even the beginning of creation, but before then, when the Word was with God before all things were made by Him. Look back as we may before creation, the Word *was*—not ἐγένετο . . . as One that had commenced to be, but ἦν, *was*, the Word . . . yea, the Creator. Further, He 'was with God,' not exactly here with the Father as such; for Scripture never speaks with such correlation. 'The Word was with God.' Father, Son, and Holy Ghost were there; but the Word was with God, 'and the Word was God.' He was no creature, but essentially Divine, though not He alone Divine. [Two] Other Persons there were in the Godhead."** (WK)

**Now compare the following to John 1:1-3:**

"**In the beginning God** created the heavens and the earth." (Gen. 1:1)

**"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*."** (Isa. 44:24)

"**The God who has made the world and all things which are in it,** he, being **Lord of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah,** let us shout for joy to **the rock of our salvation;** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods*. In his hand* are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."*** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, who made the heavens and the earth.**" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, Who made the heavens and the earth, the sea and all that is therein;** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land."** (Jonah 1:9)

"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)

**"Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm;** there is nothing too hard for thee . . . **thou, the great, *the mighty God,—Jehovah of hosts is his name."*** (Jer. 32:17-18)

"**Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions,** he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

**"For thus saith Jehovah who created the heavens, God himself who formed the earth and made it,** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else."** (Isa. 45:18)

**"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I* that have made the earth, and created man upon it; *it is I, my hands*, that have stretched out the heavens, and all their host have I commanded."** (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** **hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy** [Jehovah's] **heavens, *the work of thy fingers,*** the moon and the stars which thou hast established." (Ps. 8:3)

**"The heavens declare *the glory of God;* and the expanse sheweth *the work of his hands."*** (Ps. 19:1)

"The portion of Jacob is not like them; ***for it is he that hath formed all things:*** and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name."*** (Jer. 51:19)

"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)

"By faith we apprehend that ***the worlds*** *[Gr. aiones, lit. "ages," meaning 'the whole created universe of time and space']* ***were framed by the word of God,*** so that that which is seen did not take its origin from things which appear." (Heb. 11:3)

**"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)

***"Thou art the Same,*** **thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"Thou art worthy, **O our Lord and God,** to receive glory and honour and power; **for thou hast created all things, *and for thy will they were*, and they have been created."** (Rev. 4:11)

"**Because by him** ['by,' Gr. *en, by the Son]* **were *created all things*** *["En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things have been created through him*** ['through,' Gr. *dia, through the Son]* **and *for him*** ['for,' Gr. *eis, for the Son, for His glory as the ultimate end]*. ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*, and *all things* subsist together by him."** (Col. 1:16-17)

"Yet to us there is **one God, the Father,** of whom ***all things [not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things [the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)
[Note: 1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit!]

"For it became him ***[God], for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him** ***[the eternal Word, God the Son],*** and the world knew him not." (John 1:11)

"And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself; and he is clothed with a garment dipped in blood; **and his name is called THE WORD OF GOD."** (Rev. 19:11-13)

> **"Fear God and give him glory . . . *worship him who has made the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)

> "***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)

**As Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things *directly, solely, entirely Himself*.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, *the Son must Himself be Jehovah God*—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

- **"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)

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- **John 1:1-3—**"***In the beginning was the Word*, and the Word was with God, *and the Word was God*. *He was in the beginning with God. All things* received being *through him*, and *without him not one thing received being* which has received being.**"**

That is:

> ***In the beginning was the Word*, and the Word was with God, *and the Word was God*** *[literally, "God was the Word"; not "a god," as if the Word was a created and independent and lesser "god" (for see comments and all passages immediately above), unbiblically propounding some form of polytheism, with the Word being a created "god" rather than the eternal true Jehovah God]*. **He was in the beginning with God. All things came into being through him, and without him not one thing came into being which has come into being.**

**Compare** the following verses in just this chapter alone (John 1), where "God" is *anarthrous,* i.e., has no article (*"the"*) preceding it in the Greek (examples of which could be multiplied throughout the Gospel of John and the entire New Testament):

> "There was a man **sent from God** *[there is no article before "God" . . . but this should certainly not, as a result, be translated as "sent from a god"!]*, his name John [the Baptist]. He came for

witness, that he might witness concerning the light, that all might believe through him." (John 1:6-7)

"He came to his own, and his own received him not; but as many as received him, to them gave he the right to be **children of *God*** *[there is no article before "God" . . . but this should certainly not, then, be translated as "children of a god"!]*, to those that believe on his name; who have been **born,** not of blood, nor of flesh's will, nor of man's will, but **of God** *[again, there is no article before "God" here either . . . but this should not be translated as "born . . . of a god"!]*." (John 1:11-13)

"**No one has seen God** at any time *[there is no article before "God" . . . but this should certainly not, as a result, be translated as "a god no one has seen at any time"!];* the only-begotten Son, who is in the bosom of the Father, he hath declared him." (John 1:18)

"This is in every way a striking passage: **when *every* thing began, He was—that is, had no beginning, was God, as indeed it must be, yet was a distinct personality;** He was with God, and always such, was so in the beginning, that He created everything. Subsequently we find the Word made flesh. The effort to weaken the force of the word of God here by the absence of the article is perfectly futile; unless in reciprocal propositions the predicate never has the article." (JND)

**"The** [contrary] **comment on *Theos* (God) here** [in John 1:1] **is idle, and proves only the ignorance of the** [unbelieving] **commentators. Every affirmation of *nature* or *quality* concerning an object is *without* the article** *[anarthrous],* **and the *object* or *subject matter* affirmed of *with* it** [with the article, *arthrous*]. **Had it been *ho Theos*** [i.e., had it been *'the God was the Word'*]**, it would have** *[been a reciprocal proposition and thus would have]* **made *ho Logos* (the Word) exclusively God, and denied the Deity of the Father and the Spirit."** (JND)

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in John 1:1, **both *with* and without the article, just as is true of the Father** (and note that these are only *a few examples* setting forth His absolute Deity from the NT; 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.)):

"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*** *[the article appears before "God" here; literally it reads that Thomas said to Him: "the Lord of me and the God of me"].* 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.'*** *[the article appears before "God" here; literally it reads: "with us the God"].*" (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 over all God*** *[there is no article before "God" here; literally it reads: "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*** *[there is no article before "God" here]*, 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*** *[there is no article before "God" here either]*; 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*** *[the article appears once before "great God and Saviour," thereby joining both appellatives together in reference to Jesus Christ; literally it reads: "the great God **and** Saviour of us 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)

"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*** *[the article appears once before "God and Saviour," thereby joining both appellatives together, again, in reference to Jesus Christ; literally it reads: "the God of us **and** Saviour Jesus Christ"]*." (2 Pet. 1:1)

**"But as to *the Son*** *[the Father says in Ps. 45:6]*, ***Thy throne, O God*** *[the article appears before "God" here; literally it reads: "the throne of you the 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*** *[there is no article before "God" here]***."** (Heb. 3:4)

"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*** *[the article appears before "God" here; literally it reads: "the assembly of the God"]***, which *he* has purchased** *[or 'acquired for Himself']* ***with his own blood*.**" (Acts 20:28) *[As our blessed Lord 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.]*

"But if I delay, in order that thou mayest know how one ought to conduct oneself in ***God's*** **house** *[there is no article before "God" here]*, which is **the assembly of *the living God*** *[again there is no article before "God" here; literally it reads: "which is assembly of God living"]*, 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*** *[the article appears once before "true God and Eternal Life," joining both appellatives together, again, in reference to Jesus Christ; literally it reads: "He is the true God **and** Life Eternal"]***.** Children, **keep yourselves from idols.**" (1 John 1:2; 5:20-21)

**[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*** *[there is no article before "God" here].*" (John 10:30-33)

In fact, "God" *with the article* is even used of Satan, a created being, that fallen angelic creature who is indeed *a false god* to this Christ-rejecting (true God-rejecting) world: in 2 Cor. 4:4 he is called "*the* god of this age." Thus the presence of the article with "God" is not what determines whether the only true God is spoken of, or that which distinguishes the only true God from a false god. And Satan's designation as "*the* god of this age" no more undermines the true and absolute deity of the Son than it does that of the Father or of the Holy Spirit.

"During 'this age' the Lord Jesus was rejected. His crucifixion marked the end of the testing of the first man (man in the lost, Adamic standing of responsibility). Since His rejection, Satan is called the god of this age (2 Cor. 4:4). The true God has been rejected. And 'this age' is now for the Christian 'this present evil age' (Gal. 1:4). Demas forsook Paul, 'having loved the present age' (2 Tim. 4:10). How well it is for us to 'love his appearing' (2 Tim. 4:8) which will display the rights and glory of Christ in 'the age to come,' i.e., the millennium." (R.A. Huebner [RAH])

"The world was made for Christ, and it will yet be His; but for the time being, Satan is in possession. The Lord Himself twice spoke of him as the 'prince of this world.' Many blunder as to this. Even some true Christians imagine that because Christianity has come in, Satan's hold upon the world is not what it was in pagan times. Instead of this being true, the Spirit calls him "the GOD of this age" (2 Cor. 4:4), i.e., of the present Gospel era. God having come to earth in human flesh and been rejected, Satan has usurped His place in the minds of men." (W.W. Fereday)

Note: According to Countess, *Theos* ("God") occurs 282 times in the New Testament *without* the article (anarthrous), and the Jehovah's Witnesses' *New World Translation* (NWT) has it only 16 times as either *a god, god, gods, or godly*. Which means that in the other 266 occurrences of *Theos* without the article, the NWT translates it as *God.* "Sixteen out of 282 means that the translators were faithful to *their* translation principle only six percent of the time. *To be ninety-four percent unfaithful hardly commends a translation to careful readers."* (Robert H. Countess, *The Jehovah's Witnesses' New Testament: A Critical Analysis of the New World Translation of the Christian Greek Scriptures).* And if we more precisely exclude from these counts the 7 occurrences of the anarthrous *plural* "gods" (Gr. *theoi*), then it is actually 9 out of 275, or only *three percent* of the time, that the NWT translators were "faithful" to their translation principle manufactured to nullify John 1:1. *The NWT itself thus implicitly confesses this translation "principle" as a complete and utter sham.*

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- **John 1:1-3, 14a—**"*In the beginning was the Word*, and the Word was with God, *and* ***the Word was God.*** He was in the beginning with God. ***All things*** received being *through him*, and ***without him not one thing*** *received being* which has received being. . . . ***And the Word became flesh.***"

That is:

*In the beginning was the Word*, and the Word was with God, *and* ***the Word was God*** *[His eternal Godhood!]*. He was in the beginning with God. ***All things*** received being *through him*, and ***without him not one thing*** *received being* which has received being. . . . ***And the Word became flesh*** *[His perfect Manhood!]*."

In Person He is both God and Man! Godhood and manhood are indissolubly and unfathomably united in the one Person of Jesus Christ our Lord. He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. Compare also the following, for example, on Jehovah God, the Son, explicitly becoming flesh to be the Saviour:

"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** *[His people Israel]* 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)

"For to-day a Saviour has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah'].''*** (Luke 2:11)

"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 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)

"Therefore will the Lord himself give you a sign: **Behold, the virgin shall conceive and shall bring forth a son,** and call his name ***Immanuel*** *[or 'God with us', as is reiterated of Him, the true 'God with us,' in following chapter in* ***Isa. 8:8, 10,*** *and as elaborated of Him, the true 'Mighty God,' two chapters later in* ***Isa. 9:6-7].''*** (Isa. 7:14)

**"For unto us a child is born** *[with respect to His Manhood],* **unto us a *Son is given*** *[with respect to His Godhood]*; 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).]*

**"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, Bethlehem Ephratah, little to be among the thousands of Judah, ***out of thee*** *[as to His Manhood]* ***shall he come forth*** unto me who is to be **Ruler in Israel** *[the Messiah-King]****: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])*****. *Therefore*** will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)

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- **John 1:18—**"No one has seen God at any time*; **the only-begotten Son**, **who is*** in the bosom of the Father, he hath declared him."

That is:

> **No one has seen God at any time** *[God as such, in the invisible essence of the Divine nature, which is spirit]**;*** **the only-begotten** ***[monogenes*, meaning *only, unique, one-of-a-kind and most-deeply-loved]*** **Son, *who is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']*** **in the bosom of the Father** ***['the place of love expressed and enjoyed'],*** **he hath declared him** ***[the Incarnate Son, in His Person, is the blessed Revealer and Revelation of all that God is].***

**Also compare John 1:18 to the truths brought out in John 8:25, John 14:5-6, Col. 1:14-17, and Heb. 1:2-3 (see each of these respective passages and comments there).**

***"The bosom is the place of love expressed and enjoyed; the Only-begotten Son dwells there** [from everlasting to everlasting]* ***to receive and to reciprocate that love, which shares every secret purpose and delight with the One so embosomed."*** (W.J. Hocking [WJH])

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.' " (RAH)

**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)

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.' ]."** (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 <u>the Son</u>*** *[the Son become flesh, the Son in Manhood]*, whom he *[the personal God as such]* has established heir of all things, **<u>by whom</u>** ***[by the Creator-Son]*** **<u>also he made the worlds</u>** ***[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];*** **<u>who being</u>** *[inherently being in His Divine Person in manhood; the God-Man being]* **<u>the effulgence of his glory</u>** *[the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display]* **<u>and the expression of his substance</u>** *[the exact expression and representation of the essential nature or being of God]*, and **<u>upholding all things by the word of his power</u>** *[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 ***<u>the Son</u>*** *[the Father says in Ps. 45:6]*, ***<u>Thy throne, O God</u>, is forever and ever,*** and a sceptre of uprightness is the sceptre of thy kingdom. . . . And ***[as to <u>the Son</u>,*** *the Father says in Ps. 102:25-27],* ***Thou in the beginning*****, <u>Lord</u>** ***[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 ***<u>thy hands</u>*** 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)

***"<u>Though he were Son</u>*** ***[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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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)

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- **John 1:7-8, 23—**"**He came for witness, that he might witness concerning the light,** that all might believe through him. He was not the light, but **that he might witness concerning the light. . .** He said, I am the voice of one crying in the wilderness, **Make straight the path of *the Lord,* as said Esaias the prophet.**"

That is:

**He** *[John the Baptist]* **came for witness, that he might <u>witness concerning the light</u>** ***[Christ],*** that all might believe through him. He was not the light, but **<u>that he might witness concerning the light</u>** ***[Christ]***. . .He *[John the Baptist]* said, I am the voice of one crying in the wilderness, **<u>Make straight the path of the Lord</u>** ***[i.e., the path of Jehovah, referring to Christ, Jehovah-Messiah, and thus to His intrinsic Divine glory],*** **as said Esaias the prophet** *[in Isa. 40:3].*

Compare:

"The voice of one crying in the wilderness: **Prepare ye the way of *Jehovah***, make straight in the desert a highway for ***our God!"*** (Isa. 40:3)

"**Behold, I *[Jehovah]* send my messenger** *[referring to John the Baptist],* **and he shall prepare *the way* before me *[Jehovah];* and *the Lord* whom ye seek will suddenly come to his temple,** and the messenger ***[the Lord who is the Sent One, 'the Messenger']*** of the covenant, whom ye delight in: **behold, he cometh, saith Jehovah of hosts."** (Mal. 3:1)

**"Beginning of the glad tidings of Jesus Christ, Son of God; as it is written** *in Isaiah* the prophet [that which is written in *Malachi* is not cited by name, based on 'the principle of merging a secondary in a primary quotation'], Behold, I send my messenger *[John the Baptist]* **before *thy face*** *[i.e., before* ***Jesus Christ, the Son of God]*****,** who shall prepare ***thy way [Christ's way which = Jehovah's way, the face and way of Jehovah-Messiah]*** *[Mal. 3:1]***.** Voice of one crying in the wilderness, **Prepare the way of *the Lord [i.e.,* the way of *Jehovah*, again referring to *Christ Himself, Jehovah-Messiah, and thus to His intrinsic Divine glory],* make *his* paths straight** *[Isa. 40:3].*" (Mark 1:1-3)

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

"This is a remarkable testimony [to the personal and Divine glory of Christ] . . . because it is said he [John the Baptist] shall go before the LORD, i.e., before Jehovah; **a plain statement of the** [infinite] **dignity of Jesus. He was really Jehovah;** and this messenger of His [John the Baptist] should go before His face." (WK)

"Is it not touching to see that [in Mark 1:1-3], if we are about to follow the steps of God's faithful and only perfect Servant, the change which the Holy Ghost, in sovereign wisdom, makes in His citation of Mal. 3:1 attests the Divine glory of Jesus? In the prophecy it is Jehovah sending His messenger who would prepare the way before Him. In the Evangelist it is still Jehovah sending His messenger, but it is now before 'Thy face'—i.e. the face of Jesus Christ. **The truth is, Jesus, humble Himself as He might, was Jehovah.** Matthew elicits the same truth from His name. 'Thou shalt call His name Jesus; for it is He who shall save His people from their sins.' [Matt.1:21]" (WK)

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

That is:

This beginning of signs *[changing the water into wine]* did Jesus in Cana of Galilee, and ***manifested his glory*** ***[the Divine glory of the Son was manifested thereby—for the purpose of no miracle wrought of God has ever been to glorify a creature rather than Himself alone!];*** and his disciples ***believed on him.***

**"The miracles wrought by our Lord in the days of His flesh abundantly testify of his Godhead.** Others, in ancient times, had wrought miracles, and even raised the dead to life; but such ascribed their power in thus acting to God being with them, and that they thus acted for His glory, to show that there was a God in Israel; **whereas Jesus by His miracles showed forth His own glory.** When He turned the water into wine, we are told, 'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.' (John 2:11.) **The apostles also wrought miracles, but that was through the power Jesus gave them; and their power was *in His name.*** This was equally true both before His death and resurrection, and after the descent of the Holy Ghost. In the gospels, we find the apostles saying to our Lord, 'Even the devils are subject unto us *through Thy name'* (Luke 10:17); and in the Acts, the power of the blessing conveyed is ascribed to *the name of Jesus Christ.*" (H.H. Snell)

**See also John 14:12-13 below (along with scripture references there) on the *authority with which He wrought these signs, based on His own inherent divine authority as Jehovah-Jesus*.**

**See also John 14:1-4 below (along with scripture references there) *as to Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—direct men's hearts exclusively to Himself or equally with the Father?***

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- **John 2:18-21—**"The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things? Jesus answered and said to them, **Destroy this temple, and in three days *I will raise it up.*** The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days? But **he spoke of the temple of his body.**"

That is:

Jesus answered and said to them, **Destroy this temple** *[in your murderous rejection of Me],* **and in three days *I will raise it up*** *[I will resurrect Myself from among the dead].*

Compare:

**"*Jehovah*** killeth, and ***maketh alive;*** he bringeth down to Sheol, **and *bringeth up*."** (1 Sam. 2:6)

"That we should not have our trust in ourselves, but in ***God who raises the dead."*** (1 Cor. 1:9b)

***"The God*** whom he [Abraham] believed, ***who quickens the dead,*** *and calls the things which be not as being."* (Rom. 4:17b)

"On this account the Father loves me, because I lay down my life **that *I* may take it again *[through Self-resurrection].* No one** *[no one and nothing]* **takes it from me, *but I lay it down of myself*** *[that is, He laid down His own life in death as a voluntary act of His own sovereign and holy will, yet, as always, in obedience to the Father—for He was not subject to death, He had no necessity to die inherent in holy manhood; as the God-Man He Divinely dismissed His own human spirit from His body into the Father's hands (see John 19:30 below).]* I have authority to lay it down and ***I* have authority to take it again *[through Self-resurrection].*** I have received this commandment of my Father." (John 10:17-18)

"For ***even as the Father*** *raises the dead and quickens them,* ***thus the Son also*** **quickens *whom he will*** *[i.e., whom the Son, in the communion and uniformity of will in the Triune Godhead, equally and sovereignly wills to resurrect].*" (John 5:21)

"Jesus said to her, ***I am*** *[I AM, not merely 'God will work through me' or 'I can bring about,' but I, in My Person, AM intrinsically]* ***the resurrection and the life*** *[the very power of Resurrection and source of Life, Eternal Life in Himself]:* ***he that believes on me,*** though he have died, shall live; and every one who lives and ***believes on me*** shall never die. Believest thou this?" (John 11:25-26)

"The sign that He would give was ***His own*** **Resurrection-power, raising not others merely but *His own* Body, the true Temple in which alone God was (for the Word was God).** That of which they boasted had but a name without God, soon to be formally pronounced 'their' house (Matt. 23), and given up to destruction (Matt. 24). It is resurrection that defines Him Son of God in power [Rom. 1:4]; and when He was raised, the disciples remembered His saying, as they yet more found the strongest confirmation of their faith in both Scripture and His word. His Resurrection is the fundamental truth both of the Gospel and of our distinctive place as Christians." (WK)

"Again in John 10 Jesus declares that He has ἐξουσίαν, right and title as well as power, to lay down His life as well as to take it again: who could have such authority but a Divine person?" (WK)

Yet, because of the fundamental truth of the Triunity of the Godhead, it is equally true that the glory and omnipotence of the Other two Divine Persons, the Father and the Holy Spirit, were also involved in resurrecting Christ from among the dead (see, e.g., Rom. 1:4; 6:4; 8:11; 10:9; 1 Pet. 3:18).

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- **John 3:11-13—**"Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? And no one has gone up into heaven, save he who came down out of heaven, **the Son of man who *is* in heaven.**"

That is:

Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? And no one *has gone up* into heaven *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* save he who came down out of heaven *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']*** **in heaven *[even while then on earth as Man].***

**John 3:13** thus necessitates the *Divine Omnipresence* of the Son of Man, of Him who took humanity into indissoluble, everlasting union with Godhead in His blessed Person—the God-Man, Jehovah-Jesus. On His Omnipresence as very God, **see also, e.g., John 14:23 below, along with the scripture references there.**

"Men have been, and will be, *caught up* to heaven; angels have been sent down from heaven. To Jesus only it belonged to *go up*, as He only came down. For He was a Divine Person, and He came in love; and love is ever free as well as holy. "Lo! I am come to do Thy will, O God." In the volume of the Book it was written of Him alone. And He Who was thus pleased to be found in fashion as a man, taking the body God prepared Him, rejoiced ever to speak of Himself as the Sent One, the man Christ Jesus, Who came down from heaven to do, not His own will, but the will of Him that sent Him. He became servant, but did not, could not, cease to be God. But He is man withal, as truly as Adam; yea, He is what Adam was not—Son of man, come of woman. And so it is that in the form of the expression used He is stamped as having ascended to heaven, He only that descended from heaven: ἀναβέβηκεν . . . ὁ ἐκ τοῦ οὐρανοῦ καταβάς. [His future ascension is here 'a proleptic {anticipatory} character attached to the Person of the Lord; and hence to express this no tense was so proper as the perfect, the present continuance of a past act.'] For, as the Apostle asks, 'That He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended up above all the heavens, that He might fill all things' [Eph. 4:9-10]. Only, as the Apostle Paul tells us, it is in connection with His work and the counsels of God, so John presents it in our Lord's words as connected with the truth of His Person—'the Son of man that is in heaven.' And an astonishing truth it is. To have said the Son *of God* that *was* in heaven would have been true; but what an infinite truth is that which is said, 'the Son of man that is in heaven!' **Impossible to be said if He had not been God, the Son of the Father,** yet, what was of the deepest moment, said of Him as man, the rejected Messiah, 'the Son of man that is in heaven.' The Incarnation was no mere emanation of divinity, **neither was it a Person once Divine Who ceased to be so by becoming man (in itself an impossible absurdity),** but One Who, to glorify the Father, and in accomplishment of the purposes of grace to the glory of God, **took humanity into union with Godhead in His Person. Therefore it is that He could say, and of Him alone could it be said, 'the Son of man that is in heaven,'** even as He is the Only-begotten Son that is (not merely that was) in the bosom of the Father. He it is Who met, and more than met, the challenge of Agur (Prov. 30), speaking prophetically to Ithiel and Ucal, 'Who hath ascended up into the heavens and descended? Who hath gathered the wind in His fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou knowest?' It is God, not man, Who can take up the challenge; **but it is God become man—yea, the Son of man.** How suited as well as competent is He to unfold all things, heavenly, earthly, human, and Divine! He is, indeed, the Truth." (WK)

"While here on earth in the servant's form, He says that He is in heaven; not of course as man, for as man He was in one place. Yet He was in heaven—for He was omnipresent God. Nathaniel (John 1:47-50) was stunned to discover omniscience in Jesus of Nazareth, for surely omnipresence, and omniscience necessarily must be found in the same blessed One—as well as omnipotence also."
"We might think that it would say 'the Son of God' who is in heaven. While that also is true, what we have in this Scripture includes that truth, but goes further. **It shows us the fact of the unity of the two natures, the human and divine, in Him.** Bodily He was here on earth, but what He is as Son of

God is not limited that way, and thus He can speak of Himself as in heaven. It also shows His deity. **But it is as God and man in one Person that He so speaks—showing the unity of the two natures in His person. In Him, humanity was united to omnipresent deity.** 'As the eternal Son He was always in glory . . .' [JND]. While here, He was, as always, in the bosom of the Father (John 1:18)." (RAH)

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- **John 3:31—**"**He who comes from above *is above all.*** He who has his origin in the earth is of the earth, and speaks as of the earth. **He who comes out of heaven *is above all.***"

That is:

> **He *[the Son]* who comes from above *is above all* *[superior and supreme 'over all' as God the Son, no exceptions].*** He who has his origin in the earth *[John the Baptist]* is of the earth, and speaks as of the earth. **He who comes out of heaven *is above all*.**

"Nor could our blessed Lord Himself be so described, as born of Mary, and heir of David, **had He not been God—the great theme of our Gospel.** But this it has been the grand aim to show He is: a truth of the deepest moment, we can say boldly, not only to us the children, but to God the Father. For thus and now are to be solved all the questions that had ever risen between God and man, insoluble till He appeared, and appeared **a true man, Who is no less truly God, and thus both 'from above' and 'above all.'** And it was fitting that John the Baptist's own lips should give utterance to the **incontestable supremacy of the Lord Jesus** in presence of his own disciples, jealous of their leader's honour. . . . The Lord may vindicate John; but **John asserts the glory of Jesus, Who had lost none of His intrinsic and supreme dignity by deigning in Divine love to become man.** Like all other men, John could not claim to have any other origin naturally than the earth. **Jesus alone is out of heaven; for such is the virtue of His Person that He raises up humanity into union with His Divine nature, instead of being dragged down by humanity into its degradation by sin as some have vainly and evilly dreamt."** (WK)

Compare:

> "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)
>
> "The word which he sent to the sons of Israel, preaching peace by **Jesus Christ, *(he*** *[this one]* ***is Lord of all things,)*** ye know." (Acts 10:36)

**His incontrovertible supremacy** may also be observed even in a subtle yet weighty (Spirit-inspired) distinction within the birth narratives of Luke where the respective "greatness" of John and of the Lord Jesus is set forth:

> "For he [John] **shall be great *before the Lord*** [that is, not *essentially* great, but *positionally* so, as *"before"* Jehovah], and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb." (Luke 1:15)
>
> "He [Jesus] ***shall be great*** [that is, not merely *positionally* great (as *"before* Jehovah," which phrase is absent here), but *essentially* so, because of His divine glory as being God the Son incarnated, Jehovah-Jesus, the God-Man], and shall be called ***Son of the Highest;*** and the Lord God shall give him the throne of David his father." (Luke 1:32)

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- **John 5:16-23—**"And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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, making himself *equal with God*.** Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for ***whatever* things he does, *these things also* the Son does *in like manner*.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom he will: for neither does the Father judge any one, but has given all judgment to the Son; ***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."

  That is:

  And for this ***[divine work of healing on the Sabbath]*** the Jews persecuted Jesus *[the very Lord of the Sabbath]* and sought to kill him, because he had done these things on sabbath. But Jesus answered them, ***My Father* worketh *[divinely]* hitherto *and I* *[the Son]* work *[divinely; 'How can a holy God have rest in the midst of sin and misery? What kind of rest can God have here? That is Christ's answer. God {the Triune God} could have destroyed them as sinners; but if not, He must work.' (JND)]*.** For this therefore the Jews sought the more to kill him, because he had not only **violated the Sabbath [in His *divine work,* in the same way as the Father . . . both of whom were always '*working,' not resting . . . both the Father and the Son were divinely at work providentially and/or miraculously in holiness and love—on every day including the Sabbath—because of sin and misery in the world* since *the Fall; thus the claim that He 'violated' the Sabbath would only be true if their view of Him was true, that He was merely a man . . . but He is God AND Man in ONE blessed Person precisely as HE claimed to be],* but also said that God was *his own Father* *[in such a manner as to be]* making himself *equal with God*.** Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing *[that is, the Son could not act from himself independently, for such is the nature of the Triune Godhead]*: for ***whatever* things he does *[anything and everything the Father does, omnipotently, omnisciently and omnipresently, in holiness and love], these things also* the Son does *in like manner* *[omnipotently, omnisciently and omnipresently, in holiness and love; thus neither the Father nor Son is independent of, or acts independently of the Other!].***

  Compare:

  "But the seventh day is **the sabbath *of Jehovah thy God:*** thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. ***For in six days Jehovah made the heavens and the earth*,** the sea, and all that is in them, and rested on the seventh day; ***therefore*** **Jehovah blessed the sabbath day, and hallowed it.**" (Ex. 20:10-11)

  **"And I also gave them *my sabbaths*, to be a sign between me and them, that they might know that *I am Jehovah*** that hallow them." (Ezek. 20:12)

  "But I say unto you, that ***there is here what is greater than the temple. . .* For the Son of man is *Lord of the Sabbath*."** **(Matt. 12:6, 8)**

  **"I 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)

> "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)

**In connection with these truths of John 5, observe that *"He speaks of Himself as man on earth, yet God withal*:** the especial topic of our Gospel [of John]*"* (WK). That is, He speaks of Himself as Son *in manhood, having taken* a subordinate, dependent place, having taking the form of a servant, subject to the Father's will—though being, as ever, "God over all, blessed forever" (Rom. 9:5). **Indeed, the words He speaks as to Himself could only be spoken, could only be true, *of One who has both Godhood and manhood indissolubly united in His Person—a divine-human Person, Jehovah-Messiah, fully God and fully man, the God-Man.*** "For I am come down from heaven, not that I should do My will, but the will of Him that has sent Me" (John 6:38). "Lo, I am come (in the book-roll it is written of Me) to do Thy will, O God" (Heb. 10:7). *"Though being Son,* He learned obedience from the things which He suffered" (Heb.5:8).

**"He had deigned to take the place of man, without forfeiting far a moment His Divine nature and rights; and as such He disclaims the least shade of self-exaltation, or independence of His Father.** This flesh cannot understand now more than then. . . . Besides, however, being the Eternal, God all over, blessed for ever, **He speaks of Himself as in this world a man, yet the Son,** and as such only doing what He sees the Father do: anything else would not be to declare Him. And for this He was here. **Yet so truly is He Divine that whatever things the Father does, these also does the Son likewise.** He is the image of the invisible God, and alone competent to show the Father. **How perfect the conjoint working of the Father and the Son! So we learn here, as in John 10, their unity. It is not only that the Son does whatever the Father may, *but in like manner*. How blessed their communion! . . . Truly the Persons in the Godhead are real, if anything is; and as the Divine nature is morally perfect, the affections that reign are not less."**

**"It is all-important to see that all truth centres in the Person of Christ, Who, being God from everlasting to everlasting, deigned to become man, without the least forfeiture of Divine glory, yet loyally accepting the position proper to humanity. Hence the language of the Lord in what follows** [in John 5], **the misapprehension of which has led not a few theologians of eminence to the brink, if not into the pit, of fundamental heterodoxy. 'For even as the Father hath life in Himself, so He gave to the Son also to have life in Himself; and gave Him authority to execute judgment (also), because he is Son of man' (verses 26, 27). The Lord evidently speaks here as come below, a man, the Sent of God and Servant of the Divine purposes, not as the One Who is over all, God blessed for ever, though both be true of Him in His Person. As the eternal Son, He quickens whom He will; as come in humiliation, it is given Him of the Father to have life in Himself.** Born of a woman, He is still Son of God (Luke 1:35). But men despise the man Christ Jesus. Some trust in themselves that they are righteous, all disliking Him Who did not His own will, but the will of Him that sent Him. He Who lived on account of the Father is irksome to all that live to themselves, and odious to such as seek honour one of another. **They misuse His humanity to deny His deity."**

"The Son gives life, as the Father does; and not merely to whom the Father will, **but to whom *He will.* Nevertheless the Son had taken the place of being the sent One, the place of subordination in the earth, in which He would say, 'My Father is greater than I.' And He did accept that place thoroughly, and in all its consequences. But let them beware how they perverted it.** Granted He was the Son of man; but as such, He had all judgment given Him, and would judge. Thus in one way or the other all must honour the Son. The Father did not judge, but committed all judgment into the hands of the Son, because He is the Son of man. It was not the time now to demonstrate in public power these coming, yea, then present truths. The hour was one for faith, or unbelief. Did the dead (for so men are treated, not as alive under law) — did they hear the voice of the Son of God? Such shall live. **For though the Son (that eternal life who was with the Father) was a man, in that very position had the Father given Him to have life in Himself, and to execute judgment also, because He is Son of man.** Judgment is the alternative for man: for God it is the resource to make good **the glory of the Son, and in that nature, in and for which man — blind to his own highest dignity — dares to despise Him."**

**"But being God, He had become man for God's glory; and so He says, '**I cannot do anything of myself; as I hear I judge, and my judgment is righteous, because I seek not My will, but the will of Him that sent me' [John 5] (verse 30). He saw, He heard, as the perfectly dependent and obedient man, ***though none could have taken in such a range unless a Divine Person.*** He had a will, but it was used in entire subjection to the Father." (WK)

**Additional Note on John 5:** One might conceivably say of a creature (a Christian in particular) that he can, in a sense, "do nothing of himself save whatever he sees the Lord Jesus doing;" but in no way or in no sense could one say of a Christian: "whatever things the Father does [or whatever things the Son does or whatever things the Holy Spirit does], *these things also the Christian does in like manner."* For while we are dependent on God, He is not dependent on any creature! God is independent, and acts independently of man and all other creatures. **But the three Persons of Triune Godhead never act independently of each Other: God the Father never acts independently of God the Son or God the Holy Spirit; God the Son never acts independently of God the Father or God the Holy Spirit; God the Holy Spirit never acts independently of God the Son or God the Father.**

***"The divine Persons are in eternal unity of will.*** The Son, when on earth, said that He could do nothing of Himself but what He saw the Father do (John 5:19). ***He could not act from himself independently, for such is the nature of the Godhead.*** Moreover, whatever He sees the Father do, these things does the Son likewise (John 5:19). ***This is limitless, 'for whatever things he does, these things also the Son does in like manner.' 'Whatever'! Yes, this is limitless . . . .*** Nothing is outside this eternal unity of will." (RAH)

Moreover: "He asserts His *omnipotence* [actually all of His 'omni' attributes, including *omniscience* and *omnipresence*] when He says there is *no* work which the Father performs but He performs likewise. 'What things soever He {the Father} doeth, these also doeth the Son likewise.' John 5:19. Observe these expressions; do not the *works* of the Father prove Him omnipotent? But the *Son* performs the very *same works* in like manner; then, without controversy, they prove the *Son*, omnipotent [and 'omni' in every other way]. {'It has been said that this was delegated power. *Delegated Omnipotence!* Most absurd evasion to rob the Saviour of divine attributes. If *omnipotence* be not one of the incommunicable attributes of the Deity, what is? If omnipotent, He *must be* God. Are there two omnipotent beings?' }" (Samuel Green [SG])

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- **John 5:16-23—**"And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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**, **making himself *equal* with God**. Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will:*** for neither does the Father judge any one, but has given all judgment to the Son; ***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."

That is:

> For ***even as the Father*** *raises the dead and quickens them,* ***thus the Son also*** *quickens* ***whom he will*** ***[i.e., whom the Son, in the communion and uniformity of will in the Triune Godhead, equally and sovereignly wills to resurrect]:*** for neither does the Father judge any one, but has given all judgment to the Son.

Compare:

> **"*Jehovah*** killeth, **and *maketh alive*;** he bringeth down to Sheol, **and *bringeth up*."** (1 Sam. 2:6)
>
> "That we should not have our trust in ourselves, but in ***God who raises the dead."*** (1 Cor. 1:9b)
>
> ***"The God*** whom he [Abraham] believed, ***who quickens the dead,*** *and calls the things which be not as being."* (Rom. 4:17b)

> "On this account the Father loves me, because I lay down my life **that *I* may take it again *[through Self-resurrection]*. No one** *[no one and nothing]* **takes it from me, *but I lay it down of myself*** *[that is, He laid down His own life in death as a voluntary act of His own sovereign and holy will, yet, as always, in obedience to the Father—for He was not subject to death, He had no necessity to die inherent in holy manhood; as the God-Man He Divinely dismissed His own human spirit from His body into the Father's hands (see John 19:30 below)].* I have authority to lay it down and ***I* have authority to take it again *[through Self-resurrection]*.** I have received this commandment of my Father." (John 10:17-18)
>
> "Jesus said to her, ***I am*** *[I AM, not merely 'God will work through me' or 'I can bring about,' but I, in My Person, AM intrinsically]* ***the resurrection and the life*** *[the very power of Resurrection and source of Life, Eternal Life in Himself]:* ***he that believes on me,*** though he have died, shall live; and every one who lives and ***believes on me*** shall never die. Believest thou this?" (John 11:25-26)

"The Lord next singles out the immense miracle of resurrection. . . . There can be no doubt that giving life to the dead befits and characterises God; but if the Father does so, no less does the Son, **and this not as an instrument, but sovereignly: 'the Son also quickeneth *whom He will.'* He is a Divine Person as truly as the Father, in full right and power**. . . . As it is, we learn that the Son quickens in communion with the Father, and that only He judges. Thus is His honour secured from all men, who are either quickened if they believe, or judged if they do not."

**"Nothing can be more definite than the Son's claim of the powers most characteristic of God the Father, quickening and raising the dead."** (WK)

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- **John 5:16-23—**"And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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**, **making himself *equal* with God**. Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will:*** **for neither does the Father judge any one, but has given *all judgment* to the Son; *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.*"**

"The Father has committed ***all judgment*** to the Son *[the Son in manhood].* Quickening is bringing life out of death, and is absolutely the prerogative of God: the Son therefore is God. Judgment too is the prerogative of *'the Judge of all the earth.'* Yet as the Father He does not judge at all. The Son has in fact been manifested, and has manifested God, so that it will not do for men to object that God is unknowable, and therefore that He would be unfair to judge men. The Son has been here, to be seen of men: He has been known, and rejected. Their Judge therefore will be One whom they have consciously rejected, the One who is Himself the living God." (L.M. Grant [LMG])

**"Now the Bible forbids the belief that any being can weigh all the motives of all the actions, secret and open, of the human heart, but the *omniscient God*."** (SG)

"It is as Son of man that the Lord Jesus will sit on the throne. **Doubtless He will show His Divine knowledge in judging;** but, as He says expressly, authority is given Him of the Father to execute judgment, because He is Son of man [5:27]. As Son of God He quickens; as Son of man He will judge. How solemn! **Had He been only Son of God, who would have dared to despise Him? The light of His glory had consumed instantly every proud adversary from before Him. It was His grace, then, in becoming man to save men which exposed Him to contempt in His path of lowly obedience and suffering in love. The archangel *is* a servant; He [God the Son] *stooped to become* one (Phil. 2:6, 7).** But the god of this world blinded them, so that they counted as only man Him Who never more proved Himself God to such as by grace had eyes to see. If they insulted Him in His work of grace, how will it be when He executes judgment, and this as Son of man? Such is the award of God."

"Nothing can be more definite than the Son's claim of the powers most characteristic of God the Father, quickening and raising the dead; nothing more decided than the Father's resolve to maintain the honour of His incarnate Son. For every tittle and form of judging is committed to the Son of man, and *with the express purpose, which shall surely stand, that all are to honour the Son as they honour the Father."* "He alone judges. Judgment as a whole, and in all its forms, is committed to the Son by the Father, Who in this sense judges none, *with the express aim that all should honour the Son even as they honour the Father.* And so it really is; for they honour not the Father, but do Him despite who honour not His sent One, the Son. It is the Son on Whom, by the Father's pleasure, it devolves to judge; but we shall find that there is a moral reason for this which appears afterward. As it is, we learn that the Son quickens in communion with the Father, and that only He judges. Thus is His honour secured from all men, who are either quickened if they believe, or judged if they do not." (WK)

**See John 16:27-31 below (along with the scripture references there) on the *Omniscience* of the Son and His *knowing and searching men's "reins and hearts" (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus.***

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- **John 5:16-23—**"And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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**, **making himself *equal* with God**. Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will:*** for neither does the Father judge any one, but has given all judgment to the Son; ***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 9:35-39—**"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 20:27-29—**"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."

That is (with respect to John 5):

> **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, whether willingly or unwillingly].* He who honours *not the Son*, honours *not the Father* who has sent him *[he who does not thus truly and willingly honour/worship the Son now, such a one does not truly and willingly honour/worship the Father now either . . . regardless of what one may falsely claim . . . but will be compelled to do so in a coming day of judgment].***

An absolute truth accounted for solely by virtue of the fundamental truth of the *Triunity of the Godhead!*

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

"This divine power seen in His raising and quickening the dead, and divine authority in His judging, are an absolute demand that all men should honor the Son in the same measure that they honor the Father (v. 23). Some may claim to honor the Father while refusing the Son, but it is a false claim: their dishonoring the Son is dishonoring the Father, who sent the Son as His own exact representation." (LMG)

"Now to ascribe to the Son anything short of real deity, is to *degrade* Him infinitely below the Father; for between God and the most exalted *creature* there must be an infinite distance. This requirement *[to honor the Son in the same exact way as the Father]* is absolutely and necessarily broken by all men who do not believe in the real deity of Jesus Christ. They rob God our Saviour. Weigh the solemn thought!" (SG)

***Contrast this** necessity of the worship of the Son* (and note the context of these declarations in the immediately preceding verses just considered above and the Gospel of John as a whole) *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 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."** (Acts 12:21-23)
>
> "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)
>
> "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)
>
> "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)

"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*** **worshipped 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**." (Matt. 28:9-10, 16-19)

"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)

"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)

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

"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)

**See also John 1:18 above (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.***

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- **John 7:42—**"**Has not the scripture said that the Christ comes** of the seed of David, and **from the village of Bethlehem** *[as foretold in Mic. 5:2],* where David was?"

Micah 5 unmistakably refers to the coming Messiah-King, and thus bears explicit testimony to *the absolute, eternal Deity* of Christ, the God-Man:

> **"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, ***Bethlehem*** Ephratah, little to be among the thousands of Judah, ***out of thee*** *[as to His manhood]* ***shall he come forth*** unto me who is to be **Ruler in Israel** *[the Messiah-King]****: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])****. Therefore* will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)
>
> **"Now Jesus having been born in Bethlehem** of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, **Where is the king of the Jews that has been born?** for we have seen his star in the east, and have come to ***worship him.*** But Herod the king having heard of it, was troubled, and all Jerusalem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judaea; **for thus it is written through the prophet** *[in Mic. 5:2]: And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel."* (Matt. 2:1-6)

" 'Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.' The last words set forth . . .the rejection of Christ and the dishonour done to Him by His own people. Then the Holy Ghost interrupts the course of the chapter by a parenthesis; for such is the whole of verse 2. 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel, whose goings forth have been of old, from everlasting.' It is Christ after the flesh who is God over all, blessed for ever. There you have the two points of the glory of Christ: His glory as a man, as Messiah; and withal, the One whose goings forth have been from of old, from everlasting. Then having shown who this was (the man to be smitten but a divine Person, which had made the sin of smiting Him unpardonable, if it had not been for infinite mercy), He takes up again what we had in the first verse. 'They shall smite the Judge of Israel with a rod upon the cheek . . . Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.' " (WK)

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- **John 8:21-25—**"He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come. The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come? And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world. I said therefore to you, that ye shall die in your sins; **for unless ye shall believe that *I am*, ye shall die in your sins.** They said therefore to him, **Who art thou? And Jesus said to them, *Altogether that which I also say to you*.**"

  That is:

  > F**or unless ye shall believe that *I AM*** [see the following verses below in John 8:56-59 for the *unmistakable* meaning and import], **ye shall die in your sins.** They said therefore to him, **Who art thou? And Jesus said to them, *Altogether that which I also say to you*** *[i.e., I am in principle, essentially, precisely, absolutely what I express or assert—as being the I AM, the Word of God, He who is personally the Truth].*

  "Not to know Him is the fatal ignorance of the world; to deny Him, the unbelieving die of the Jews, as of all who assume to know God independently, and to the exclusion of His Divine glory. And it is death while they live, eternal death, soon to be the second death, not extinction, but punishment in the lake of fire. Meanwhile unbelief can with impunity show its spite."

  "The truth shines out fully from a rejected Christ—not only His personal glory, but their subjection to Satan, who employs them to dishonour Him. But His rejection is their everlasting ruin. They die in their sins, and have as their judge Him Whom they refused to believe on for life eternal. 'They said therefore to Him, Who art Thou? Jesus said to them, Absolutely that which I am also speaking to you' (verse 25). Jesus is not merely the way and the life, but ***the truth*** *[John 14:6].* **He is, in the principle of His being, what also He speaks.** A less expected answer could not be, nor one more withering to the thoughts of themselves and of Him. He alone of all men could say as much; yet was He the lowliest of men. His way and words were in perfect accord; and all expressed the mind of God. It is not merely that He does what He says, but He is **thoroughly and essentially** what also He sets out in speech. The truth is the reality of things spoken. We cannot know God but by Him; nor can we but by Him know man. Good and evil are displayed and detected only by Him, and He identifies Himself with His speech. . . . **He is the Word of God** *[John 1:1].* He, and He alone, when challenged, could say, 'I am **absolutely . . . altogether,** what I speak also to you.' His speech **thoroughly** expresses Himself. **Essentially . . . precisely,** What He is, He also speaks. . . . identifying the Lord with His utterance also, for He is the truth. . . . Christ, the Faithful Witness, Who is 'the same yesterday and today and for ever' *[Heb. 13:8].* **He alone could say that He was wholly what He also speaks. . . . Christ's speech reveals His eternal Being . . .** 'Absolutely [or, In principle] what also I speak to you,' reflects justly the language, the order of the words, the grammar, and above all the bearing of the context, and of this sentence in particular." (WK)

  "In John 8:25, Christ's reply to the question 'Who art Thou?,' 'Even that which I have spoken unto you *from the beginning,'* does not mean that He had told them before; He declares that **He is consistently the unchanging expression of His own teaching and testimony from the first, the immutable embodiment of His doctrine.**" (W.E. Vine [WEV])

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- **John 8:56-59—**"Your father Abraham exulted in that he should see my day, and he saw and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, **Before Abraham was, *I am*. They took up *therefore* stones that they might cast them at him;** but Jesus hid himself and went out of the temple."

  That is:

  > Your father Abraham exulted in that he should see my day, and he saw and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, **Before Abraham *was*** *[i.e., before Abraham 'came into being']*, ***I AM*** [*not* 'I came into being,' nor even 'I existed,' but '***I AM,' as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].*** **They took up *therefore* stones that they might cast them at him** *[to put Him to death,* ***not merely for claiming pre-existence, but for His affirmation of absolute Deity in identifying Himself as Jehovah the I AM];*** but Jesus hid himself and went out of the temple**.**

Compare:

> "And Moses said to God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, **What is his name?** what shall I say unto them? **And God said to Moses, *I AM THAT I AM*.** And he said, **Thus shalt thou say unto the children of Israel: *I AM*** hath sent me unto you. And God said moreover to Moses, Thus shalt thou say unto the children of Israel: ***Jehovah,*** the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob**, hath sent me unto you. *This is my name for ever,* and this is my memorial unto all generations."** (Exod. 3:13-15)
>
> "Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazaraean. Jesus says to them, ***I AM.*** And Judas also, who delivered him up, stood with them. **When *therefore* he said to them, *I AM*, they went away backward and fell to the ground."** (John 18:4-6)
>
> ***"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** [not 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], **and the Word was God** [not 'became,' but ever 'was' **God,** that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God** [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. **All things** [not merely some things, most things, or all things except one, but 'ALL things,' all creation]* **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)

"In John 8 we find, 'before Abraham was I AM,' in contrast with His age as man; which the Jews perfectly understood, and would have killed Him for blasphemy." (JND)

"Unbelief reasons from its own thoughts, and is never so confident as when completely wrong. So the Jews, misinterpreting the faithful sayings of the Lord Jesus, avail themselves of it triumphantly as the proof that Abraham and the prophets could not be of His school; for they, beyond controversy, were already dead. He must be possessed, therefore, to speak thus. Did He set up to be greater than they? Whom did He make Himself [vv. 52-53]? **Alas! it is here that man, Jew or Gentile, is blind. Jesus made Himself nothing, emptied Himself, taking a bondman's form, becoming a man though being God over all, blessed for ever, and as the humbled man exalted by God the Father.** If the eye be single, the whole body is full of light. So it was with Him Who came here and became man to do the will of God, in Whom He could and did confide to glorify Him. His path was one of unbroken fellowship as of obedience. He never sought His own glory, He always kept His Father's word; He could say, from first to last, I know Him [vv. 54-55]; in all leaving us an example that we should follow His steps. . . . But the Lord did not hesitate to meet their challenge of Abraham, and lets the Jews know that the father of the faithful exulted to see His day (as ever, I presume, His appearing in glory), and saw and rejoiced ['It was the day when the promises would be accomplished, and very naturally he who had the promises looked for the time when they are to be made good in Christ']. It was, of course, by faith, like the not seeing or tasting death in the context; but the Jews took all in a mere physical way, and on their arguing from His comparative youth to the denial of Abraham's seeing Him, the still deeper utterance comes forth, 'Verily, verily, I say to you, Before Abraham was, I am,' *the ever-subsisting One*. It was said: the good confession before the Jews, **the truth of truths, the infinite mystery of His Person,** which to know is to know **the true God and eternal life, as He is both. Such He was, such He is, from everlasting to everlasting. Incarnation in no way impeached it, but rather gave occasion for its revelation in man to men. He Who was God is become man, and as He cannot cease to be God, so He will not cease to be man. He is the Eternal, though also a man, and has taken manhood into union with Himself, the Son the Word, not with God only, but God too.** 'Before Abraham was (γενέσθαι), I am" (εἰμί).' **Abraham *came into being*. Jesus is God, and God *is.* 'I am' is the expression of eternal subsistence, of Godhead.** . . . . what He asserts could not be true, were He not ***the ever-present and unchanging One, the I AM*** **before Adam, angels, and all things; as, indeed, He it was Who created them. All things were made by Him, and without Him was not anything made that has been made."** (WK)

"I hear Jesus saying (John 8), 'Before Abraham was, I am.' Did He speak the truth? If not, the morality of the gospel in its Chief is detestable, not Divine. Lofty precepts condemn, if there be not holy practice. **If Jesus was holy and true, He was God, according to the import of His own words. None but a Divine person could say, 'Before Abraham was, I am,'** πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. If you know Greek tolerably, you will see, when it is pointed out, the amazing force of this statement. In speaking of Abraham, a mere creature, the Lord uses the verb γίνομαι, which means *to become, or come into being*. **In speaking of Himself, He employs the substantive verb, which alone is proper to express, where required, absolute uncaused being. He, does not merely say, 'Before Abraham was, *I was,'* no matter how high you carry the point and term of His existence, even if it were the first of created beings, as the Arians say.** If so, Jesus would have said, ἐγενόμην. But no! He, the lowliest of men, could not deny His deity. **He is God, the *'I am,'* and so He declared Himself,** which provoked the unbelieving Jews to take up stones. But the time to suffer was not yet come; and so He passed through and went on His way." (WK)

Compare also, for example:

> ***"See now that I, I am HE, And there is no god with me;*** I kill, and I make alive; I wound, and I heal, And there is none that delivereth out of my hand." (Deut. 32:39)
>
> ***"Thou art the Same,*** **thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee. ***Thou art the Same,*** **Jehovah Elohim,** who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." (Neh. 9:6-7)
>
> "Of old hast **thou *[Jehovah]* founded the earth, and the heavens are the work of *thy hands*:** They shall perish, but thou continuest; and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed. ***But thou art the Same,*** and thy years shall have no end. (Ps. 102:25-27)
>
> **"Jesus Christ *is the Same* yesterday, and today, and forever**." (Heb. 13:8)

On Deut. 32:39 and the expression ***"HE"*** (in the phrase ***"I am HE"***), JND notes its blessed meaning as signifying:

> **" *'The Same,'* 'the self-existent one.' This expression becomes virtually a name of God:** see 2 Sam. 7.28; 2 Kings 19.15; 1 Chron. 17.26; 2 Chron. 20.6; Neh. 9.6, 7; Ps. 44.4; **102.27;** Isa. 37.16; 41.4; 43.10, 13; 46.4; 48.12; 51.9, 10; 52.6; Jer. 5.12; 14.22; **Heb. 1.12; 13.8."**

Likewise, e.g., on Ps. 102:27 and the expression ***"The Same" (which is applied to Jehovah-Jesus by God the Holy Spirit in Heb. 1:12),*** he observes again:

> **" 'Lit. *'Thou He,'* a name of God, 'The [self-]existing One, who does not change:'** see Deut. 32.39 [and the cross-references provided there]."

Finally, on Heb. 1:12, JND writes that ***"The Same" (which refers to Jehovah-Jesus)*** means:

> **" 'The existing one who does not change.' *Every creature is changeable.* A divine title.** See Deut. 32.39."

**For: *"I Jehovah change not."* (Mal. 3:6a); *"Thou art the Same, thou alone, Jehovah."* (Neh. 9:6a)**

**In fact, see the scores of passages of OT scripture** 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.

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- **John 10:27-36—**"My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given them to me is greater than all, and no one can seize out of the hand of my Father. **I 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***?"

  That is:

  My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, **and no one** ***[no exceptions, no created being individually or collectively in the entire universe]*** **shall seize them out of my hand** ***[out of the infinite supremacy of the greatness and power of the Son's Divine hand].*** **My Father who has given them to me is greater than all** ***[the Father is greater than all opposing wills or forces, greater than all powers external to the Triune Godhead],*** **and no one can seize out of the hand of my Father** ***[out of the infinite supremacy of the greatness and power of the Father's Divine hand]. [Why is that? Why is there no one, why is there nothing that can seize the sheep out of either the Son's or the Father's hand? Because:] 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 ***[which 'good works' inherently bear testimony to His absolute deity, to the oneness of the Father and the Son in Godhood (v.37-38)]*****;** for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not ***[thus answering in a willfully blind manner, as if such 'good works' did not indeed intrinisically bear obvious witness to the truth of His Godhood],*** but ***for blasphemy,*** and *[or 'even']* ***because thou***, **being a man, *makest thyself God*.** Jesus answered them ***[arguing from the lesser to the infinitely greater],*** Is it not written in your law *[OT Scriptures]*, I said, 'Ye are gods'? If he called *them* 'gods' to whom the word of God *came* ***[that is, men as judges were collectively called 'gods' by virtue of their divinely appointed representative roles before the one true God, and not by virtue of their essential nature, being mere humans, mere men]*** (and the scripture cannot be broken), do ye say of ***him whom the Father has sanctified [set apart in the eternal counsels of the Triune Godhead] and sent into the world [infinitely greater than those mere men 'to whom the word of God' only 'came' is He who IS personally and essentialy the eternal Word of God, the eternal Son of God, sent into the world in Manhood, Very God in flesh—thus it is rather, not 'a man making himself God' (v.33), but Almighty God who deigned in infinite humility to make Himself Man! which vital, blessed truth makes soul-saving atonement possible through the Cross!! And compare John 16:28:'I {the Son} came out from {Gr. para, from with} the Father and have come into the world'], Thou blasphemest, because I said, I [indeed, the Man Jesus, said I] am Son of God [in no mere representative sense, but uniquely so, which Sonship, as scripturally understood, is unmistakably indicative of true, intrinsic Godhood, absolute Deity—of the ONENESS of the Father and the Son in Divine nature and glory]?***

  **The Father and the Son are thus *one in nature or essence in the Triune Godhead, including co-equality and supremacy of power and greatness*.**

  **See also John 1:18 above (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.***

  **"Here** [in John 10] **we rise into that height of holy love and infinite power of which none could speak but the Son; and He speaks of the secrets of Godhead with the intimate familiarity proper to the Only-begotten Who is in the Father's bosom.** He needed none to testify of man, for He knew what was in man, being Himself God; and He knew what was in God for the self-same reason. Heaven or earth made no difference, time or eternity. Not a creature is unapparent before Him, but all things are naked and laid bare in His eyes with Whom we have to do. And He declares that the Father Who had made the gift resists all that can threaten harm, and as He has given to

Christ, so He is greater than all, and none can seize out of His hand**. Indeed, the Son and the Father are one, not one *Person* (which ἐσμεν *['We are']* with every other Scripture bearing on it, refutes), but *one thing,* ἓν, *one Divine nature or essence* (as other Scriptures equally prove). The lowliest of men, the Shepherd of the sheep, He is the Son of the Father, true God and eternal life. And He and the Father are not more truly one in Divine essence than in the fellowship of Divine love for the sheep. Thus did the Lord assume and imply Divine glory as His, no less than the Father's, spite of the place of man He had taken in the humiliation of love,** in order to undo the works of the devil, and deliver guilty sinners who hear His voice from the bondage of sin and God's most righteous judgment.

"This roused again the murderous hatred of His hearers. . . . Alas for the will and self-confidence of man! **They were right in saying that Jesus was a man; they were not wrong in understanding that He claimed to be God.** But it was the insinuation of Satan working on man's unbelief of all beyond his senses and mind, that He Who was God would not deign, in love to men and for the Divine glory, to become man in order to accomplish redemption. Was it incredible that God should stoop so low for these most worthy ends? And had not Jesus given adequate evidence of His glory and relation to the Father, in power and goodness, as well as truth? A life of purity unknown, of dependence on God beyond parallel, of active goodness untiring, of humility and of suffering the more surprising, because in evident command of power unlimited in testimony to the Father, and this in accomplishment of the entire chain of Scripture types and prophecy, combine to hurl back the imputation of imposture on **the old serpent, the liar and father of it; whose great lie is to oust God from being the object of man's faith and service and worship for false objects,** or no object but self, which, however little suspected, is really Satan's service. Nothing, therefore, so rouses Satan as God thus presented in and by the Lord Jesus, Who displays His own perfect meekness and man's enmity by no intervention of power to save Him from insult and injury. 'First He must suffer many things, and be rejected of this generation' (Luke 17:25.) — a generation which goes on still morally, and will, till He returns in glory to judge. They therefore took up stones to stone Him; for Satan is a murderer as well as a liar, and nothing so awakens violence, even to death, as the truth which condemns men pretending to religion. **To their blinded and infuriated minds it was blasphemy for Him to say that He gave His followers eternal life beyond the weakness or the power of the creature—blasphemy to assert that He and the Father were one; whereas it is the truth, so vital and necessary that none who reject it can be saved.** His words were as good as His works, and even more momentous to man; while both were of the Father. He Whom God sent, as John testified, spoke the words of God. **It was they who blasphemed, denying Him to be God Who, in grace to them, condescended to become man.**

**"But He meets them on their own ground by an *à fortiori* argument,** which left His personal glory untouched. '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), say ye of Him Whom the Father sanctified and sent into the world, Thou blasphemest', because I said, I am Son of God?' (verses 34-36). ***Thus does He reason most conclusively from the less to the greater;*** for every Jew knew that their inspired books, as for instance, Ps. 82, calls judges *elohim,* (gods), as commissioned by God and responsible to judge in His name. If such a title could be used of a mere magistrate in Scripture (and its authority is indissoluble), how unreasonable to tax with blasphemy Him Whom the Father set apart, and sent into the world, because He said He was God's Son! He is not affirming or demonstrating what He is in this, but simply convicting them of their perverseness on the ground of their law. They had not the least excuse whilst they claimed adherence to their law of Divine authority. **If God called the judges by His name as being His representatives, *how much more* was it due to Him Who had a place so unique? '**If I do not the works of My Father, believe Me not; but if I do, even if ye believe not Me, believe the works, that ye may perceive and know [or, believe] that the Father (is) in Me, and I in the Father' (verses 37, 38). There was no denying the irresistible force of this appeal. The character of the works bore testimony, not only to Divine power, but to this in the fulness of love. Think as they might of Him, the works were unmistakable, that they might learn and come to know **the unity of the Father and the Son.** It is not that He enfeebles the dignity of His Person, or the truth of His words; but He was pleading with them, and dealing with their consciences, by those works which attested not more the power than the grace of God, and consequently His glory Who wrote them. **But self-will holds out against all proofs."** (WK)

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- **John 11:4, 25-27, 43-45—**"But when Jesus heard it, he said, This sickness is not unto death, but ***for the glory of God, that the Son of God may be glorified by it*** . . . Jesus said to her, ***I am the resurrection and the life: he that believes on me,*** though he have died, shall live; and every one who lives and ***believes on me*** shall never die. Believest thou this? She says to him, Yea, Lord; I believe that ***thou art the Christ, the Son of God,*** who should come into the world. . . **And having said this, he cried with a loud voice, Lazarus, come forth.** And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go. Many therefore of the Jews who came to Mary and saw what he had done, believed on him."

  That is:

  But when Jesus heard it, he said, This sickness [of Lazarus] is not unto death, but ***for the glory of God, that the Son of God may be glorified by it*** *[that is, that the Divine glory of the Son may be manifested thereby—being 'marked out Son of God in power according to the spirit of holiness by resurrection of the dead' (Rom. 1:4)—knowing that the purpose of no miracle wrought of God has ever been to glorify a creature rather than Himself alone!]* . . . Jesus said to her, ***I am*** *[I AM, not merely 'God will work through me' or 'I can bring about,' but I, in My Person, AM intrinsically]* ***the resurrection and the life*** *[the very power of Resurrection and source of Life, Eternal Life in Himself]:* ***he that believes on me,*** though he have died, shall live *[including all of His own who will have died when He comes again];* and every one who lives and ***believes on me*** *[including all of His own who are yet living when He comes again]* shall never die. Believest thou this? She says to him, Yea, Lord; I believe that ***thou art the Christ, the Son of God,*** who should come into the world. . . **And having said this, he cried with a loud voice, Lazarus, come forth** *[on the inherent divine authority of His own voice, His own word, 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 the selfsame Person who by the power of His own word called all creation into existence in the beginning and now sustains it].* **And the dead came forth,** bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go. Many therefore of the Jews who came to Mary and saw what he had done, ***believed on him.***

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

  **"Resurrection displays the glorious power of God beyond all else.** It arrests, and is intended to arrest, man, who knows too well what sickness is, and how hopelessly death severs him from all his activities. The sickness of Lazarus, then, just because it ran up into death, was about to furnish a meet occasion for God's glory, and this, too, in the glorifying of His Son thereby." (WK)

  "Here we begin with that which John alone records—the resurrection of Lazarus. Some have wondered that it appears only in the latest gospel; but it is given there for a very simple and conclusive reason. The resurrection of Lazarus was the most distinct testimony possible, near Jerusalem, in the face of open Jewish enmity. It was the grandest demonstrative proof that He was the Son of God, determined to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. ***Who but He on earth could say, I am the resurrection and the life?*** Who had ever looked for more in Messiah Himself than Martha did—raising up the dead at the last day? Here I may just observe, that **Romans 1:4** does not restrict the meaning to the fact that He was determined to be the Son of God with power by His own resurrection. This is not what the verse states, but that **resurrection of the dead, or the raising of dead persons, was the great proof that defined Him to be the Son of God with power.** No doubt His own resurrection was the most astonishing instance of it; but His raising of dead persons in His ministry was a witness also, as the resurrection of His saints by-and-by will be the display of it. Hence the verse in Romans 1 expresses the truth in all its extent, and without specifying any one in particular. So Lazarus, as being the most conspicuous case of resurrection any where appearing in the gospels, except Christ's own, which all give, was the fullest testimony that even John rendered to that great truth. **Hence, then, as one might expect from its character, the account is given with remarkable development in that gospel which is devoted to the personal glory of Jesus as the Son of God.** To this attaches the revelation of the resurrection, and the life in Him as a, present thing, superior to all questions of prophetic time, or dispensations. It could be found nowhere else so appropriately as in [the Gospel of] John. . . . But, then, there is another feature that meets us in the story. Christ was not only the Son of God, but the Son of man. **He was the Son of God, and a perfect man, in absolute dependence on**

**His Father. He was not to be acted upon by any feeling, except the will of God. Thus He carries His divine Sonship into His position as a man on earth, and He never allows that the glory of His person should in the smallest degree interfere with the completeness of His dependence and obedience."** (WK)

"Jesus here, as always in this Gospel, attributes the work [to be according] to the Father's will, and accomplishes the work as heard by Him: His hearing Him being the proof that the Father had sent Him, and bearing witness to it. This is the position that Jesus places Himself in; He does not leave the character of Servant that He had taken; He could do, and did, all that His Father did: but it was as sent of Him to accomplish it, **as having made Himself a Servant, whilst being one with the Father.** He never glorifies Himself, nor departs from this dependence on His Father, in His course down here. He would have failed in His perfection in doing so; He could not. Also, His mission from heaven, on the part of God, was the chief point for the multitude." (JND)

"In this great sign, the sixth that John puts on record, the glory of God had been manifested, **since the giving of life is His glorious prerogative.** Brutish man can kill all too easily: **only God can "kill *and make alive"* (see 1 Sam. 2:6; 2 Kings 5:7).** In it, too, the Son of God had been glorified, for His oneness with the Father in the wielding of this power had been displayed." (F.B. Hole [FBH])

Compare:

**"*Jehovah*** killeth, and ***maketh alive;*** he bringeth down to Sheol, **and *bringeth up*."** (1 Sam. 2:6)

"That we should not have our trust in ourselves, but in ***God who raises the dead."*** (1 Cor. 1:9b)

***"The God*** whom he [Abraham] believed, ***who quickens the dead,*** *and calls the things which be not as being."* (Rom. 4:17b)

"The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things? Jesus answered and said to them, **Destroy this temple** *[in your murderous rejection of Me],* **and in three days *I will raise it up*** *[I will resurrect Myself from among the dead].* The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days? But **he spoke of the temple of his body."** (John 2:18-21)

"On this account the Father loves me, because I lay down my life **that *I* may take it again *[through Self-resurrection]*. No one** *[no one and nothing]* **takes it from me, *but I lay it down of myself*** *[that is, He laid down His own life in death as a voluntary act of His own sovereign and holy will, yet, as always, in obedience to the Father—for He was not subject to death, He had no necessity to die inherent in holy manhood; as the God-Man He Divinely dismissed His own human spirit from His body into the Father's hands (see John 19:30 below)].* I have authority to lay it down and ***I* have authority to take it again *[through Self-resurrection].*** I have received this commandment of my Father." (John 10:17-18)

"For ***even as the Father*** *raises the dead and quickens them,* ***thus the Son also*** **quickens *whom he will*** *[i.e., whom the Son, in the communion and uniformity of will in the Triune Godhead, equally and sovereignly wills to resurrect].*" (John 5:21)

"Paul, bondman of Jesus Christ, a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) **concerning *his Son*** **(*come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead*) Jesus Christ our Lord.**" (Rom. 1:1-4)

"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**)." (1 John 1:1-2)

"Jesus says to him, **I am *the* Way** *[His own Person is exclusively the Way to heaven],* **and *the* Truth** *[His own Person is exclusively the Truth],* **and *the* Life** *[His own Person is exclusively the Eternal Life].* **No one comes to the Father** *[in the glory of heaven]* ***unless by me*.**" (John 14:5-6)

**See also John 1:18 above (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.***

**See also John 2:11 above on the significance of the signs/miracles He wrought as *manifesting His Divine glory as the Son of God.***

**See also John 14:1-4 below (along with scripture references there) *as to Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—direct men's hearts exclusively to Himself or equally with the Father?***

**See also John 14:12-13 below (along with scripture references there) on the *authority with which He wrought these signs, based on His own inherent divine authority as Jehovah-Jesus*.**

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- **John 12:37-41—**"But though he had done so many signs before them, they believed not on him, that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account they could not believe, because Esaias said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I should heal them. ***These things said Esaias because he saw his glory and spoke of him.***"

  That is:

  But though he had done so many signs before them, they believed not on him, that the word of the prophet Esaias which he said *[in Isa. 53:1]* might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? **On this account they could not believe, because Esaias said again *[in Isa. 6:10],* He *[Jehovah]* has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I *[Jehovah]* should heal them.** These things said Esaias ***because he saw his glory and spoke of him*** *[that is, in seeing the glory of 'Jehovah of hosts' in Isa. 6, the prophet Isaiah saw and spoke of the Divine glory of the Person of God the Son in the Triune Godhead, Jehovah-Jesus!]*.

  Compare:

  "In the year of the death of king Uzziah, ***I saw the Lord*** **sitting upon a throne, high and lifted up; and his train filled the temple.** Seraphim were standing above him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he flew. And one called to the other and said, **Holy, holy, holy is *Jehovah of hosts*** *[this Trisagion, the 'thrice holy' repetition, is inspired praise for the (now fully revealed) Triune Jehovah]*; **the whole earth is *full of his glory!* . . .** And I said, Woe unto me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: ***for mine eyes have seen the King, Jehovah of hosts. And I heard the voice of the Lord saying,*** Whom shall I send, and who will go for ***us*** *[this plural pronoun likewise referring to the Triune Jehovah]?* And I said, Here am I; send me. **And he *[Jehovah]* said, Go; and thou shalt say unto this people, *Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. Make the heart of this people fat, and make their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and healed.*"** (Isa. 6:1-3, 5, 8-10)

"But as the first citation [Isa. 53:1] proves the guilt of rejecting God's testimony, so the second [Isa. 6:10], though really earlier, points to the solemn fact of judicial blindness, never pronounced, still less executed, of God, till patience has had its perfect work and man has filled up the measure of his guilt beyond measure. Under such a sentence of hardening, no doubt, they could not believe; but the sentence came because of wickedness consummated in wilful rejection of God and His will when they did not believe, in spite of the fullest appeals to their hearts and consciences. As the first citation shows utter unbelief when Christ came in humiliation and suffering to do the work of atonement, so the latter conveys the dread word which shut them up in blindness before the light they had so long despised, followed up by **the inspired comment that these things said Isaiah when he saw Christ's glory and spoke of Him. It is *Jehovah* in the prophecy, *Christ* in the Gospel; but they are one—as, indeed, Acts 28:25-27 enables us to include *the Holy Spirit* [i.e., the Divine glory***

***of the Person of the Holy Spirit in the Triune Godhead, Jehovah-Holy Spirit!].*** How thoroughly confirmed and confirming the still older oracle in Deut. 6:4, 'Jehovah our God is one Jehovah!' John 12 and Acts 28 weaken it [Deut. 6:4] in nothing, but add to its force and expressiveness, as they show out more and more the patience of God and the darkness of the Jew after ages of trifling with His mercy and His menaces alike. And the darkness increased as the light shone out." (WK)

"The Father is supreme God, Jehovah; but so is the Son, and so is the Spirit**. It is *really* true of the Godhead and of each person in it.** (Compare Isaiah vi. with John xii. and Acts xxviii. They are not three supreme independent beings, but One Supreme with a threefold personality: ***all* three persons supreme God, but *none exclusively***."(WK) "The doctrine of course is **one hypostasis and three persons**, as is commonly known: both truths are made evident in Isa. 6 compared with John 12 and Acts 28, as indeed by many other scriptures." (WK)

The Divine, incommunicable Name ***Jehovah*—**and all the glory and significance that inheres therein and is conveyed by it**—**thus applies, belongs, fully and equally to all three Persons of the Godhead: the eternal Father, the eternal Son and the eternal Holy Spirit ("eternal Spirit," Heb. 9:14).

> "And being disagreed among themselves they left; Paul having spoken one word, ***Well spoke the Holy Spirit*** **through Esaias the prophet to our fathers** *[in Isa. 6:9-10],* ***saying,*** Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, ***and I [the personal God as such, the (now fully revealed) Triune Jehovah, including the Person of the Holy Spirit]*** should heal them." (Acts 28:25-27)
>
> **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8)

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- **John 14:1-4—**"Let not your heart be troubled; ***ye believe on God*, *believe also on me*.** In my Father's house there are many abodes; were it not so, I had told you: for I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be. And ye know where I go, and ye know the way."

That is:

> Let not your heart be troubled *[at My departure out of this world, 13:1, 3, 32-33];* ***ye believe on God*** *[whom you do not see]***, believe *also* on me** *[believe* ***also, equally,*** *on Me: God the Son become flesh in order to die atoningly, rise from among the dead, ascend into Divine and heavenly glory—****and there to be the object of faith as no longer seen****—until I come again for My own who remain in the world waiting for Me]***.**

Compare and consider also:

> "And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, that ***every one who believes on him*** may not perish, but have life eternal. For God so loved the world, that he gave his only-begotten Son, that ***whosoever believes on him*** may not perish, but have life eternal. . . ***He that believes on him*** is not judged: but he that believes not has been already judged, because he has not ***believed on the name of the only-begotten Son of God***. . . ***He that believes on the Son*** has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him. (John 3:14-16, 18, 36)
>
> "And ye will not ***come to me*** **that ye might have life."** (John 5:40)
>
> "Jesus answered and said to them, This is the work of God, that ye ***believe on him whom he has sent***. . . . And Jesus said to them, ***I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time***. . . . All that the Father gives me shall ***come to me*****,** and him that ***comes to me*** I will not at all cast out. . . . For this is the will of my Father, that ***every one who sees the Son, and believes on him***, should have life eternal; and I will raise him up at the last day. . . . Verily, verily, I say to you, ***He that believes on me has life eternal. I am the bread of life. . . . I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever;*** but the bread

withal which I shall give is my flesh, which I will give for the life of the world. . . . ***He that eats my flesh and drinks my blood has life eternal***, and I will raise him up at the last day: for my flesh is truly food and my blood is truly drink. He that eats my flesh and drinks my blood dwells in me and I in him. As the living Father has sent me and I live on account of the Father, he also who eats me shall live also on account of me. This is the bread which has come down out of heaven. Not as the fathers ate and died: ***he that eats this bread shall live for ever.***" (John 6:29, 35, 37, 40, 47-48, 51, 54-58)

"In the last, the great day of the feast, Jesus stood and cried saying, **If any one thirst, let him *come to me* and drink. *He that believes on me*,** as the scripture has said, out of his belly shall flow rivers of living water. . . . There was a division therefore in the crowd on account of him. But some of them desired to take him, but no one laid hands upon him. The officers therefore came to the chief priests and Pharisees, and they said to them, Why have ye not brought him? The officers answered, ***Never man spoke thus, as this man speaks*.**" (John 7:37-38, 43-45)

"Again therefore Jesus spoke to them, saying, ***I am the light of the world; he that follows me*** **shall not walk in darkness, but shall have the light of life**. . . . He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come. The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come? And he said to them, Ye are from beneath; ***I am from above.*** Ye are of this world; I am not of this world. I said therefore to you, that ye shall die in your sins; ***for unless ye shall believe that I AM*, ye shall die in your sins.**" (John 8:12, 21-24)

"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 did him.**" (John 9:35-38)

"***I am the door: if any one enter in by me,*** he shall be saved, and shall go in and shall go out and shall find pasture. . . **I am come that they might have life,** and might have it abundantly. . . ***My sheep hear my voice,*** and I know them, ***and they follow me;*** **and I give them life eternal;** and they shall never perish, and no one shall seize them out of my hand." (John 10:9-10, 27-28)

"But when Jesus heard it, he said, This sickness [of Lazarus] is not unto death, but ***for the glory of God, that the Son of God may be glorified by it***." (John 11:4)

"Jesus said to her, ***I am the resurrection and the life: he that believes on me,*** though he have died, shall live. . . . and I, if I be lifted up out of the earth, ***will draw all to me*.**" (John 11:25, 31)

"I am come into the world as light, ***that every one that believes on me*** **may not abide in darkness."** (John 12:46)

"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)

"He that has my commandments and keeps them, he it is that loves me; ***but he that loves me shall be loved by my Father,*** and I will love him and will manifest myself to him . . . Jesus answered and said to him, ***If any one love me, he will keep my word, and my Father will love him,*** and we will come to him and make our abode with him." (John 14:21, 23)

**"He *[the Divine Spirit of Truth]* shall *glorify me***, for he shall receive of mine and shall announce it to you." (John 16:14)

"These things have I spoken to you **that *in me* ye might have peace**. In the world ye have tribulation; but be of good courage: ***I*** *have* overcome the world." (John 16:33)

**"And I sanctify myself for them** *[Christ, leaving the world, 'sets Himself apart' in heaven **as their all-consuming, transforming Object of faith in glory** 'to fix and fill their affections'],* that they also may be sanctified by truth *[in heavenly 'separateness' unto Him]*. And I do not request for these only, but also **for those who *believe on me* through their word."** (John 17:19-20)

"Jesus says to him, Because thou hast seen me thou hast believed: ***blessed they who have not seen and have believed.*** Many other signs therefore also Jesus did before his disciples, which are not written in this book; but these are written ***that ye may believe that Jesus is the Christ, the Son of God, and that*** *[by]* ***believing ye might have life in his name."*** (John 20:29-31)

**See also John 2:11 above on the significance of the signs/miracles He wrought as *manifesting His Divine glory as the Son of God.***

**Who but One who is *personally the true God* may make such valid and absolute self-declarations? Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—direct men's hearts 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)*

*"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)*

***"And salvation is in none other*** *[none other than the Lord Jesus Christ],* ***for neither is there another name*** *under heaven which is given among men* ***by which we must be saved."*** *(Acts 4:12)*

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

*"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)*

***"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)*

***"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*** *[the name of Jehovah (Joel 2:32),* ***in the Person of Jehovah-Jesus], shall be saved."*** *(Rom. 10:9-13)*

"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." (Acts 2:21, 38-39)

**Again we say: Who but One who is *Jehovah God in Person* may rightfully direct men's hearts 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." (SG)

- **"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)

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➢ **John 14:5-6—**"Thomas says to him, Lord, we know not where thou goest, and how can we know the way? Jesus says to him, **I am *the* way, and *the* truth, and *the* life.** No one comes to the Father unless ***by me*.**"

That is:

> Jesus says to him, **I am *the* Way *[His own Person is exclusively the Way to heaven],* and *the* Truth *[His own Person is exclusively the Truth],* and *the* Life *[His own Person is exclusively the Eternal Life].* No one comes to the Father *[in the glory of heaven] unless by me** *['For through him we have both access by one Spirit to the Father,' Eph. 2:18].*

Jehovah-Jesus, the God-Man, *is personally* the Divine Way, the only way, of salvation from sin, death and judgment, unto heavenly glory before the Father. The Son of the Father, ***in His own Person, is*** the sole Way. He does not merely point the way; He ***is*** the Way. **Salvation is *in the Son, and in Him alone.* (See Acts 4:12 and Rom. 10:9-13 with Joel 2:32a.)**

Jehovah-Jesus, the God-Man, *is personally* the Truth, the embodiment of the Truth. His Person shows forth the true relation of all things with God, declares all reality as it is. And specifically, the Son of the Father, ***in His own Person, is*** the full and perfect expression of all that God is, being *the blessed Revealer and Revelation of God* **(see John 1:18; 8:25; Col. 1:14-17; Heb. 1:2-3).** He does not merely point to the truth; He ***is*** the Truth**, and nothing but the Truth.**

Jehovah-Jesus, the God-Man, *is personally* the Eternal Life which was ever with the Father and now manifested in the flesh, and that Life we now have as a present possession ***in the Son*** (1 John 1:2; 5:11-13; 5:21; Rom. 6:23; John 11:25). The Son of the Father, ***in His own Person, is*** the Eternal Life. He does not merely point to the Life; He ***is*** the Life. **Life is intrinsically *in the Son, and in Him alone.***

"This is the witness that God hath given us eternal life, and this life is in the Son [1 John 5:11]; it is not *in the creature,* save as a stream flowing in from unfathomable and eternal depths [in the Son], God's gift in His own endless grace to once lost sinners." (JND)

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➢ **John 14:7-11—**"If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him. Philip says to him, Lord, shew us the Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me has seen the Father; and how sayest thou, Shew us the Father?** Believest thou not that I am in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works. Believe me that I am in the Father and the Father in me; but if not, believe me for the works' sake themselves"

That is:

> If ye had known me *[the Son],* ye would have known also my Father *[the knowledge of the Father is thus **inseparable** from that of the Son; in the Son is the Father known]*, and henceforth ye know him and have seen him. . . . **He that has seen me has seen the Father** *[for 'I {the Son} and the Father are one,' **inseparably one** in Divine nature or essence, John 10:30; and thus the Son "manifests perfectly the Father in all His blessed nature"];* and how sayest thou, Shew us the Father? Believest thou not that ***I am in the Father, and that the Father is in me?*** The words which I speak to you I do not speak from myself *[that is, independently of the Father];* but the Father who abides in me, he does the works *[for 'The Son can do nothing of himself save whatever he sees the Father doing: for whatever things he {the Father} does, these things also the Son does in like manner' (John 5:19); thus neither the Father nor Son is independent of, or acts independently of the Other!]**.**

**See also John 1:18 above (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.***

And observe that the vital significance of ***the Son being "in the Father" and the reciprocal of "the Father in" the Son (John 14:10-11),*** is easily ascertained by *the immediate context* in which these declarations are found (not to mention the broader context of the entire Gospel of John and scripture as a whole), which *leave no uncertainty as to their crystal-clear import*: **The Father and the Son are One—not merely in purpose and counsels, but—*in the unity of the Divine nature or essense of the Godhead.*** John 14:20, in infinite contrast, touching, e.g., on the relationship of the believer being "in" Christ (our heavenly position and standing in the risen Christ before the Father) and Christ being "in" the believer (Christ being our life, Eternal Life, in resurrection power), has a completely different bearing or sense, carrying with it not the least implication of Divine unity of essence or nature (absurd and impossible, as attested to by both its immediate context and all other scripture). For no Christian can ever say, even when fully conformed to His image in the glorified state that, "he that has seen me has seen the Son (or the Father)," or that "if ye had know me, ye would have known also the Son (or the Father)." *For glorification will not, and cannot, deify believers (cannot result in deification/participation in deity), who are only and always creatures . . . however positionally exalted they are by grace in Christ Jesus.*

"The Messiah Himself was not a mere man, however endowed and honoured of God. He was true man, and the lowliest of men; but who was He that was pleased to be born of the Virgin? ***He was the Son—He was God, no less than the Father, and in Him the Father was displaying Himself as such. It was God in grace, forming and fashioning His children by the manifestation of His affections and thoughts and ways in Christ the Son, a man on earth.*** This they had known, and yet had not known. They were familiar with Him, and the facts of His everyday works and words, little feeling as yet that they were words and works for eternity of ***the Creator displaying Himself in incomparably deeper fashion*** than in the wonders of His creation or of His government in Israel. 'No one hath seen God at any time: the Only-begotten Son, Who is in the bosom of the Father, He hath declared Him.' It was for this He came, not only to annul sin by the sacrifice of Himself, but to manifest the eternal life which was with the Father, and this as the Son revealing the Father. . . . 'Believest thou not that I (am) in the Father, and the Father is in Me?' **All turned on the glory of His Person; and the very unity of the Godhead,** the cardinal truth Israel had to testify, made **a difficulty to the reasoning mind of man, unable to rise above its own experience.** Not only had law and prophets prepared the way, and John the Baptist's witness, but the words that Jesus said were not as any other man spoke. They were no mere human things, nor independently of His Father. He had been made flesh, but never ceased to be the Word, the Son; and the works He did bore the unmistakable imprint of the same gracious One—the Father. It was He that did the works (or His works). The disciples were therefore called to believe that ***He was in the Father, and the Father in Him; a state of being only possible in the Divine nature, to which the works themselves gave a witness that left the incredulous without excuse.***" (WK)

**On John 14:20** [***"In that day*** {of the now present time, consequent upon the risen Christ ascending on high into heavenly glory and the special sending, arrival, presence of the Other Comforter/Advocate, the Spirit of truth, on earth who will abide with us and be in us forever (v.16-17)} ye shall know that ***I am in my Father, and ye in me, and I in you"*****], with it's entirely different bearing from John 14:10-11:**

" 'In that day ye shall know that **I (am) in My Father**, and ye in Me, and I in you' (verse 20). **It is not here simply the [Divine] glory of His Person, as in verses 10, 11. This was true, and an object of faith then.** 'Believest thou not,' said the Lord to Philip, 'that I (am) in the Father and the Father is in Me?' Words and works both attested it. 'Believe Me,' He said to all, 'that I (am) in the Father and the Father in Me.' **His being man in no way hindered or lowered His dignity, nor His essential oneness with the Father; and it was and is of all moment to believers unwaveringly to hold it and adoringly. *The Son is God, even as the Father.* But now [verse 20] more was to be, and to be known; impossible without His personal [Divine] glory, but dependent on His work and the gift of the Spirit.** *["'I am in My Father'*—a relationship and sphere incomparably more glorious than the throne of His father David. It is not only heavenly, but also expressive of infinite nearness *{of the risen Lord}* to the Father; and this gives its character to Christianity. . . . faith beholds Him in such a height of Divine intimacy."] *['Ye in Me, and I in you':]* This we have now, for that day is come. It is not the future glory, but present grace *putting us in the closest vital association with Him Who has gone into heavenly glory, and yet is one with us here, as we with Him there, by the Spirit given that we might know it all."* (WK)

"Oh what a wonderful thing for a saint to be assured that he is in Christ! **He infinite, we finite** and very feeble, however blessed of grace. . . . If we compare John 14:20, we learn that to be in Christ is part of the rich cluster of Christian privilege which He assured to the disciples in and from the day that the Holy Spirit was given to be in and with them after He went on high to the Father. 'In that day ye shall know that I [am] in my Father, and ye in Me, and I in you.' **There is first the wondrous yet righteous *position of the risen Lord in His Father*, not wondrous that He the Only begotten Son should be there, for this was inherently His in the Godhead, but now first disclosed to them *as true of the risen Man as He was and will never cease to be*. *It is His place on ascension*, His righteous award on the world's rejection of Him (John 16:10); and we who believe know by the Spirit of the Father in His name that He is in His Father there, a position far transcending His place as Messiah on David's throne or even as Son of man ruling all the nations of the earth in the future kingdom. *This is His place and could be His only as a divine person one with the Father, yet risen man after accomplishing redemption; and this gives Christianity its unique grandeur*.** But next they should know that ***they were in Him***. It is not only that, in virtue of His death and resurrection, they were to be part of the much fruit springing from the grain of wheat that fell into the ground and died. ***They should have intimate and heavenly position in Him as far as this was possible to the creature, not risen life only but the place of assured nearness in Him there,*** known as ours now while on the earth. And again they should know Christ in them: a truth as characteristic of the Epistle to the Colossians (Col. 1:27), as their being in Christ is of that to the Ephesians (Eph. 1:3, Eph. 2:6, 10, etc.), save that the apostle treats it as individually true, Paul as connected with the unity of Christ's body, the church. It is the portion of every genuine Christian . . . " (WK)

"But we could not be said to be *one with God as such* without confounding the Creator and the creature and insinuating a kind of Buddhistic absorption into deity, which is contrary to all truth or even sense. The phrase therefore is a great blunder, which not only has got nothing whatever to warrant it from the Spirit, but there is the most careful exclusion of the thought in every part of the divine word. . . . Never shall we be made God: this could not be, and ought not to be. It is impossible that the creature can overpass the bounds that separate the Creator from it. . . . No matter what the church's blessedness and glory may be, it never forgets its creature obligations to God and the reverence due to Him. For this very reason he that knows God would never desire that He should be less God than He is, and could not indulge or tolerate the self-exalting folly which the miserable illusion of Buddhism cherishes, along with many kinds of philosophy which are afloat now as of old in the west as well as the east — the dream of a final absorption into deity. This is altogether false and irreverent. All approach to such thoughts we see excluded in the word of God." (WK)

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- **John 14:12-13—**"Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the Father. And whatsoever ye shall ask ***in my name,*** this will I do, that the Father may be glorified in the Son."

"[In verse 12, the Lord] intimates the testimony that would be rendered to the glory of His Person when, and because, He was going to the Father; the power which should invest the believer, and enable him to do not only what they had seen Jesus do, but things greater still ***in honour of His name.*** And this was to the letter fulfilled. For never do we hear of the Lord's shadow healing the sick,

nor were napkins taken from His body (save in lying legends) to cure disease, or expel demons, not to speak of the multitudes which were brought in far and wide by apostolic preaching. What greater proof of Divine power than to work as He Himself did, and yet more by His servants! and more, again, when He went on high, than when He sent them out from His presence on earth! . . . Thus had the Lord guaranteed the solemn and withal cheering promise, that His proceeding to the Father was in no way to stem and dry up the mighty stream of gracious power in which He had wrought here below. . . . The believer on Him was to do what He did, and yet greater things. This He now follows up [in verse 13] and explains by the place given to that exercise of faith which issues in prayer, henceforth to have its fullest character in His name Who had glorified the Father to the uttermost." (WK)

While God the Son took holy manhood into union with Himself, 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 behold, a leper came up to him and **worshipped him, saying, Lord**, ***if thou wilt, thou art able*** **to cleanse me.** And he stretched out his hand and touched him, saying, ***I will;*** **be cleansed.** And immediately his leprosy was cleansed." (Matt. 8:2-3)
>
> "And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, ***I say to thee,*** Arise. And immediately the damsel arose and walked, for she was twelve years old. ***And they were astonished with great astonishment."*** (Mark 5:41-42)
>
> "And it came to pass, when Jesus had finished these words, **the crowds were *astonished at his doctrine, for he taught them as* having *authority, and not as their scribes*."** (Matt. 7:28-29)
>
> "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 answered him saying, Teacher, we saw someone casting out demons ***in thy name,*** who does not follow us, and we forbad him, because he does not follow us. But Jesus said, Forbid him not; for there is no one who shall do a miracle ***in my name,*** and be able soon after to speak ill of me; for he who is not against us is for us." (Mark 9:38-40)
>
> "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)
>
> "And the seventy returned with joy, saying, Lord, **even the demons are subject to us *through thy name*."** (Luke 10:17)
>
> "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 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." (Acts 3:6, 12, 16; 4:8-10)

"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)

"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)

"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."** (JND)

**See also John 2:11 above on the significance of the signs/miracles He wrought as *manifesting His Divine glory as the Son of God.***

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- **John 14:23—**"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we will come to him and make our abode with him***."

That is:

Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we [the Father and the Son] will come to him and make our abode with him [equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located].

John 14:23 thus necessitates not only the Father's but the Son's *Omnipresence* as very God for such a precious blessing to even be possible**.**

Compare also for example:

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** *[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],* the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **John 14:28—**"Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me *[in desiring only My good, solely My glory]* ye would rejoice that I go to the Father *[where I will be in heavenly glory, outside of the place of lowliness and circumstances of suffering here on earth]*, for **my Father is greater than I.**"

"[T]he last clause of John 14:28 [is not] a question of the Son's *Deity* . . . the text speaks of *His place of earthly subjection."* (WK)

"The Lord is speaking here in accordance with the station He took when He took the form of a servant. He had been in the form of God; as such, one in essence with the Father and the Spirit—and, of course, that oneness in essence was never broken. That could not cease, though He took the form of a servant." (RAH)

"Nevertheless the Son had taken the place of being the sent One, the place of subordination in the earth, in which He would say, 'My Father is greater than I.' And He did accept that place thoroughly, and in all its consequences. But let them beware how they perverted it." (WK)

"Where would be the sense of any other man (and man He surely was and is) saying, 'My Father is greater than I'? A strange piece of information in the mouth (I will not say of a Socrates or a Bacon merely, but) of a Moses or a Daniel, a Peter or a Paul; but in Him, how suitable and even needful, yet only so because He was truly God and equal with the Father, as He was man, the sent One, and so the Father was greater than He!" (WK)

As perfect man Christ has a human will, held in inscrutable union with His divine will. His human will was, and always will be, in absolute and perfect submission to the Father. "For I am come down from heaven, not that I should do My will, but the will of Him that has sent Me." "Lo, I am come (in the book-roll it is written of Me) to do Thy will, O God." *"Though being Son,* He learned obedience from the things which He suffered." "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, taking the form of a bondman, taking His place in the likeness of men; and having been found in figure as a man, humbled Himself, becoming obedient even unto death, and that the death of the cross." It is in this connection that we may appropriately, and reverently, speak of subordination, of higher and lower ranks. "My Father is greater than I." (Cf. also 1 Cor. 11:3, "the Christ is the head of every man, but woman's head is the man, *and the Christ's head God.*") *As Son in manhood* He took a subordinate, dependent place, taking the form of a servant, subject to the Father's will—though being, as ever, "God over all, blessed forever" (Rom. 9:5).

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- **John 14:13-17—**"**And whatsoever ye shall <u>ask</u>** *[Gr. aiteo]* **in my name,** this will I do, that the Father may be glorified in the Son. **If ye shall <u>ask</u>** *[Gr. aiteo]* **anything in my name,** I will do it. If ye love me, keep my commandments. **And I will <u>ask</u>** *[Gr. erotao]* **the Father,** and he will give you another Comforter, that he may be with you for ever, the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and shall be in you."
- **John 16:23-24, 26—**"**And in that day ye shall <u>ask</u>** *[Gr. erotao]* **nothing of me:** verily, verily, I say to you, **Whatsoever ye shall <u>ask</u>** *[Gr. aiteo]* **the Father in my name,** he will give you. **Hitherto ye have <u>asked</u>** *[Gr. aiteo]* **nothing in my name: <u>ask</u>** *[Gr. aiteo]*, and ye shall receive, that your joy may be full. . . . **In that day ye shall <u>ask</u>** *[Gr. aiteo]* **in my name;** and I say not to you that I will **<u>ask</u>** *[Gr. erotao]* of the Father for you."

  The word translated "ask" in John 14:13-14, 16:23b, 24 and 26a is *aiteo* (αἰτέω), which is expressive of ***lowly petition*****,** suggesting "the attitude of a suppliant, the petition of one who is lesser in position than he to whom the petition is made." Whereas the word translated "ask" in John 14:16, 16:23a and 26b is *erotao* (ἐρωτάω), which is expressive of ***familiar*** or ***on par entreaty,*** suggesting "the petitioner is on a footing of **equality or familiarity** with the person whom he requests." (WEV)

  "It is of interest, and even of importance, to mark the distinctness of ἐρωτάω, as used of Christ with the Father, and αἰτέω of the disciples. Scripture ***<u>nowhere</u>*** predicates of Him the last or supplicatory expression *[aiteo],* save in Martha's mouth [11:22], whose faith, though real, was low. Christ uses ἐρ. *[erotao]* in speaking to the Father, as the disciples use αἰτ. *[aiteo]* to Him, and both words to Christ." "Hence, while our Lord often in this Gospel employs [*erotao*] . . . in His requesting the Father on behalf of the disciples, ***<u>never</u>*** does He use [*aiteo*]. **However low He may go down in grace, He is ever the conscious Son of God in flesh, but none the less a Divine Person;** whilst Martha shows her slight appreciation of His glory by supposing that He might fitly and successfully appeal to God after a suppliant sort (John 11:22) [in using *aiteo* rather than *erotao*]." (WK)

  " 'The consciousness of His equal dignity, of His potent and prevailing intercession, speaks out in this, that as often as He asks, or declares that He will ask anything of the Father, it is always *erotao*, an asking, that is, upon equal terms, John 14:16; 16:26; 17:9, 15, 20, never *aiteo*, that He uses. Martha, on the contrary, plainly reveals her poor unworthy conception of His person, that … she ascribes that *aiteo* to Him which He never ascribes to Himself, John 11:22' (Trench, *Syn.* Sec. xl)." (WEV)

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- **John 16:27-28—**"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."

  That is:

  > **"**For the Father himself has affection for you, because ye have had affection for me, and have believed that **I** *[the Son]* **came out from** *[Gr. para, from with]* **God**. **I** *[the Son]* **came out from** *[Gr. para, from with]* **the Father and have *come into* the world**; again I leave the world and go to the Father.

  Our Lord thus declares His *"full, Divine, and eternal glory as the Son of the Father."* (WK)

  "When the Lord Jesus said that **He came out from God,** this refers to **His divine *nature* as God;** for He Himself is God. When He said that **He came out from the Father,** this refers to ***relationship.*** **He is the *[eternal]* Son of the Father. The One who came is God, and He is the Son of the Father, coming from Him**. [He was in essential relationship with the Father before He came into the world; and, of course, always is in that relationship (John 1:18).]. . . How did He come into the world? He came into the world at the instant of the conception in the womb of the virgin. Then it was that the humanity was taken into union with the Son's Person. What preceded that coming into the world? 'I came out from the Father and have come into the world.' . . . we have a fourfold movement here for the meditation of our hearts:

**"1. 'I came out from the Father'**—eternal relationship and presence; *preincarnate motion in the Godhead;* **2. 'and have come into the world'**—incarnation in the union of the Son of God with manhood: spirit, soul and body; **3. 'again, I leave the world'**—ascending to glory as man; **4. 'and go to the Father'**—eternal abiding with the Father *as Son in manhood.*
"His coming out from the Father morally preceded His coming into the world. He did not come out from One who became the Father in time. No, No! **It was the eternal Son who came out from the eternal Father and then came into the world. Listen to what the text *states!*"** (RAH)

Compare:

"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].*"** (John 17:24)

**See also John 1:18 above (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.***

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- **John 16:27-31—**"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, Do ye now believe?**"

"But at least even then they [the disciples] had the inward consciousness that He knew all, and, as He penetrated their thoughts, had no need that any should ask Him **[i.e., our Lord had no need that any should vocalize their questions or requests, for He *divinely and intuitively* knew all things including their inner thoughts]**." (WK)

*In context* (of the immediate passage, as well as of the entire Gospel of John and of all scripture), the confession of the disciples in John 16:30 has an absolute and limitless bearing, thus declaring Christ's *Omniscience* as the true God**.** Jehovah-Jesus, the Great I AM, of course, *nowhere (either here or anywhere else)* corrects this confession—or that of Peter after His resurrection **(John 21:17)—**as if it were even remotely false or exaggerated. Rather, in the very next verse He responds with approval in saying: "Do ye now believe?" (John 16:31)

Compare:

"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)

"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, Feed my sheep." (John 21:17)

"Peter was troubled because the Lord again called in question his affection, and said to Him: *'Thou knowest all things, thou knowest that thou art dear to me.'* He [Peter] appeals to that *[Divine, Omniscient]* knowledge that sounds all hearts, but this was to confess that it *[Peter's love for the Lord]* needed that *[Divine, Omniscient knowledge]* in order to know it; for, according to all appearances, when put to the proof, he shewed himself unfaithful at the moment that demanded devotedness on his part, and men might have said that Peter had proved a hypocrite. But, thank God, notwithstanding all our weaknesses, **there is One who knows what He Himself has put at the bottom of our hearts,** and if He searches us and compels us to know both ourselves, and the root of evil in us, He recognises still deeper down that which He has created there; blessed be

His name; and He overwhelms with grace that which His grace has put there, and trusts, once we are humbled enough, this grace in us, maintained, however, by the continual flow of His grace." (JND)

"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)

Now 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 *[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—****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)

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- **John 17:1-2—**"These things Jesus spoke, and lifted up his eyes to heaven and said, **Father,** the hour is come; glorify **thy Son**, that **thy Son** may glorify thee; as thou hast given him **authority over all flesh,** that as to all that thou hast given to him, he should give them life eternal."

That is:

These things Jesus spoke, and lifted up his eyes to heaven and said, **Father,** the hour is come; glorify **thy Son** *[on high],* that **thy Son** may *[continue to]* glorify thee; as thou *[Father]* hast given him *[the Son]* **authority over all flesh,** that as to all those thou hast given to him, he should give them life eternal.

As with Matt. 28:18, this statement of the Son likewise necessitates His *Infinity* as God**.** While the Son was "given," and is thus the *recipient* of, ***ALL*** authority or power ***as Man*****,** He would not be able to be the *possessor* of *"all authority"* without being *God and Man in one glorious Person.* As one has well said, He "*as man* receives authority from the Father, but authority **inconceivable** . . . *in its universality of sphere* . . . , **were He not God.** For the authority given is over 'all flesh' . . . Thus the right [authority, power] of our Lord *extends without limit."* (WK)

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- **John 17:1-3, 5—**"These things Jesus spoke, and lifted up his eyes to heaven and said, **Father,** the hour is come; glorify **thy Son***,* that **thy Son** may glorify thee; as thou hast given him **authority over all flesh,** that as to all that thou hast given to him, he should ***give*** them life eternal. And this is the eternal life, that they should know **thee, the only true God, and Jesus Christ whom thou hast sent . . .** And now glorify me, thou Father, **along with thyself**, with the glory which I had **along with thee before the world was.**"

That is:

> And this is the eternal life *[this is the purpose of, this is what characterizes the present possession of eternal life by those given to the Son by the Father]*, that they should know thee *[the Father]* the only true God *[NOT, 'only You {the Father}, the true God,' but 'You {the Father} the only true God,' in opposition to all idols, in opposition to any and every false god, not in opposition to the Son or the Holy Spirit, the other two Persons of the Triune Godhead, Who are both likewise the only true God]*, **and *[equally, on equal footing with the Father]*** **Jesus Christ** whom thou hast sent *['Jesus' = 'Jehovah the Saviour' (Matt. 1:21), Jehovah-Jesus, the God-Man, the eternal Son incarnate, the revelation of the Father in the Person of the Son, the Eternal Life Himself who was with the Father and became flesh, whom the Father sent to do His will, to glorify Him in perfect obedience unto death, even the death of the cross and to impart eternal life to those who trust in Him] . . .* **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; thus, the Persons of both the Father and the Son are absolutely eternal and timeless in their Godhood]."***

"Take again that striking declaration in John 17:3, 'This is life eternal, that they might know thee the only true God, and *Jesus Christ,* whom thou hast sent.' Of course He was man, He deigned to be born of woman, else unbelief would have no ground of argument on that score. **But what mere man ever dared, save the vilest imposter, calmly to class himself with God, yea, to speak of the knowledge of the only true God, *and of Him,* as life everlasting?**" (WK)

Now consider Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

> "Paul, apostle, not **from men** nor **through man, *but through Jesus Christ***, and God the Father who raised him from among the dead." (Gal. 1:1)

John 17:3 no more implies the *non*-**Godhood** of Christ than Gal. 1:1 implies His *non*-**Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both John 17:3 and Gal. 1:1 it is Jesus Christ as ***the God-Man*** who is the Object before us. Thus the *true* implication of John 17:3 is that the Son is not *simply* Jehovah God, *as the Father is,* but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah the Son become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Moreover, scripture further *reinforces* all of the above by explicitly and emphatically declaring that **Jesus Christ** is Himself ***"the true God,"*** just as the Father is:

> "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**)." (1 John 1:1-2)

> "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*** *[as explicitly stated of Him in 1:2 above]*. Children, **keep yourselves from idols.**" (1 John 5:20-21)

Exclusive statements such as John 17:3, *in context,* are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict the entire Gospel of John for example, and all other scripture. ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

Take, for example, 1 Cor. 8:6:

> "Yet to us there is **one God, the Father,** of whom ***all things*** *[not merely some things but 'ALL things,' all creation without exception],* and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** *[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],* and we by him." (1 Cor. 8:6)

1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! Likewise as to Jude 4:

> "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)

Neither 1 Cor. 8:6 nor Jude 4 are meant to imply that the Son alone is supreme ***Lord*** *["Lord of lords" (Rev. 17:14, 19:16)],* to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *"the Lord the Spirit";* and James 3:9 with respect to the Father, *"the Lord and Father"*). The fact of the matter is, ***Godhood is absolutely implicit in such Lordship,*** for:

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)
>
> **"Thou art worthy, O our *Lord and God*,** to receive glory and honour and power; **for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***The God*** **who has *made the world and all things* which are in it, *he, being Lord* of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

Consider also 1 Cor. 2:11 as another example:

> "The Spirit searches *all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God].* For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God*."** (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Or take Luke 10:22:

> "All things have been delivered to me by my Father, and ***no one knows who the Son is but the Father,*** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True *[the Lord Jesus Christ in His coming with power and great glory],* and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God."** (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Again, scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

"The Lord [in John 17] speaks of life as given in Himself to faith now. . . . If it be distinguished from that which is to be enjoyed in the displayed kingdom by-and-by, it stands as to its character in the knowledge not of the Most High Possessor of heaven and earth, with the true Melchisedec a Priest on His throne, but of the Father and of His sent One, the only true God now plainly revealed in the Son, the one Mediator between God and man. If distinguished from the past, it is no longer the Creator-God giving promises to the fathers protected and lodging as under the shadow of the Almighty; nor yet the sons of Israel in relationship with the name of Jehovah, the moral governor of that chosen nation. But the children of God now possess **the revelation of the Father and of Jesus Christ Whom He sent;** and this knowledge is identified, not with promises nor government, but with 'eternal life,' as **a present thing in Christ, the portion of every believer.** A deeper blessing it is impossible for God to bestow or for man to receive; for it is exactly what characterised **the Lord Himself, Who is the eternal life which was with the Father and was manifested unto us. Only Christ could be said to be that life; we as believers are not, but we have it in Him; and as by faith alone it is received,** so in faith it is exercised, sustained, and strengthened. **It may be noticed further that, as eternal life is bound up with the knowledge of the Father, the only true God, in contrast with the gods many and false of the Gentiles, so it can only be where Christ is known Whom the Father sent,** in contrast with His rejection by the Jews to their own deeper guilt and ruin. ***Neither the Son nor the Holy Ghost is excluded from the deity, which is elsewhere predicated or assumed of both equally with the Father. The object in hand is to assert it of the Father and to state the place taken here below by Him Who*** **did not regard it as a prize (act or object of plunder) to be on equality with God, but emptied Himself, taking the form of a bondman. (Phil. 2:7.) He was here to obey, to do the will of the Father that sent Him.** ***But that He took such a place in lowly love is the strongest if indirect proof of His proper and eternal Godhead;*** for even the archangel is a servant, and can never rise out of the position or relation of a servant. Whereas the Son was pleased to take it in order to make good the full blessing of redemption unto the glory of God the Father. **So life was in Him, and He was eternal life before all ages; but here He is viewed as coming down to impart it in a scene departed from God,** and to a creature, which otherwise must know death in its most terrible shape of judgment as now of guilt." (WK)

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- **John 17:4-5—**"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, *with the glory which I had along with thee before the world was.***"

That is:

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]*.**

"Son of God He was and is, *from all eternity to all eternity.*"

"[Here we see] the Son requesting the Father that He *as the risen Man* should be glorified, on the completion of His work, as well as consonantly with the rights of His Person, along with the Father Himself in the glory which the Son had along with Him before the world was."

"It is not that He ever did or could cease to be God, any more than after becoming incarnate He will ever cease to be man; but, having in Divine love come down to be a servant and a man to glorify God the Father and make a righteous channel for all the purposes of Divine grace, **He asks to be glorified by the Father along with Himself with the glory which He had along with Him before the world was. There He had been *from everlasting* as the [eternal] Son; there He asks to be as the Son *but now also man,* the Word made flesh risen, *to everlasting.*** It was His perfection as man to ask for this glorification. Not even as risen does He glorify Himself. He had emptied and humbled Himself for the Father's glory; He asks the Father to glorify Him, though **He states His eternal and Divine competency by asking to be glorified with the glory He had with the Father before the world was.** Never so weighty a plea, never so solid a ground of righteousness, never such exquisite and infinite grace." (WK)

" 'The glory which I had along with thee before the world was.' It is eternal glory. It most certainly was a glory shared by divine Persons who were in the form of God. . . . They had eternal glory. In accordance with the distinction of the Persons in the Trinity, there was the glory of the Father and Son. But the Son had emptied Himself and took the form of a bondman. **And now *in the form of man,* He would have the Father glorify Him with that same glory that He had with the Father, along with the Father, that was eternally His along with the Father as the eternal Son of the eternal Father. He would take manhood up into that glory and there *in manhood enjoy the glory of Father and Son.* It is our Beloved receiving as man, 'what He had been in as a divine Person before ever the world was at all.'** Though one with the Father, yet as man He receives all from Him. . . . There is communicable glory and incommunicable glory. The glory in John 17:1, 5, 24 is **incommunicable. It is inscrutable.** *We cannot reason it out in a manner that the mind can scrutinize. It is received by faith."* (RAH)

Compare:

**"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)

**"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].*"** (John 17:24)

**"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)

***"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** [not 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], **and the Word was God** [not 'became,' but ever 'was' **God,** that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God** [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. **All things** [not merely some things, most things, or all things except one, but 'ALL things,' all creation] **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)

"Your father Abraham exulted in that he should see my day, and he saw and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, **Before Abraham *was*** [i.e., before Abraham 'came into being'], ***I AM*** [*not* 'I came into being,' nor even 'I existed,' but '***I AM,' as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].*** **They took up *therefore* stones that they might cast them at him** [to put Him to death, ***not merely for claiming pre-existence, but for His affirmation of absolute Deity in identifying Himself as Jehovah the I AM];*** but Jesus hid himself and went out of the temple**."** (John 8:56-59)

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

**"[John 17:5] *reaches back to the eternal ages*.** For the Speaker [the Son] desired of the Father definitely, emphatically ('Thou Father') that He Himself might be glorified **'along with [*para*] Thyself,' at Thine own side;** and, further, this glory was **the very same glory** the Speaker [the Son] had **'along with [*para*] Thee,' at Thy side, 'before the world was.'** The language of this petition forbids us to think that this glory of the Speaker [the Son] was not eternal, since **the glory is not one which He *began* to have at some past period,** nor one which He would have for the first time when this prayer should be fulfilled, but it is the glory which He 'had' before the world was. Considering this glory yet further, we learn that the Speaker's glory **[the Son's glory] was not one derived from creatorial activities, since it was possessed by Him 'before the world was.' It is the glory, external and anterior to the creation, which blazed in infinite excellence 'before the world was.'** It is the self-contained, ineffable glory which the Speaker [the Son] had when, **distinct personally from the Father, He was along with the Father 'before the world was.' It is the transcendent glory which the Father abiding in the mutually complacent love of the Godhead beheld in the Uncreated Eternal Son, Who was in His bosom before the foundation of the world."**

"The Son, therefore, 'knowing all things that should come upon Him,' **turns to what was in the beginning before the world even existed—the things associated with His own glory by the side of the Father, and the love the Father had for Him.** As the Incarnate Son, He sought that He might enter that glory at His ascension, and be displayed in it along with the Father. But while the Son, leaving the circumstances of His humiliation, entered that glory at His ascension, it is from the wording of the petition clear that the Speaker [the Son] 'had' that same glory in the beginning. For if the Father Whom the Speaker [the Son] addressed was Father before the world was, then the Speaker, Who was with Him before the world was, was His Son before the world was."

"This scripture therefore presents to us, that it might become an element of our worship, a **marvellously unbroken continuity in the ever-blessed Person of the Son. Before the foundation of the world the Son is at the Father's side in His own characteristic personal glory, beloved by the Father as such. In the incarnation of the Son, the union of the two natures of God and man is so absolute that the Personality of the Son remains intact, and He in manhood is as ever 'over all, God blessed for ever' (Rom. 9:5).** Then at the ascension, the Incarnate Son assumes His own pre-incarnate glory, but the Person is the same. The Son is the 'I AM,' unchangeable and absolute, in the beginning, now, and evermore; and we fall on our faces before Him in adoring worship. . . When **the Son speaks of His eternal glory along with the Father . . .** We gladly worship the Son even as we worship the Father, knowing that the Incarnate Son is now glorified along with the Father with the glory He had in His Personal Being from everlasting.

"It was not that the Lord asked 'to be re-invested with' that glory, as if He had 'left, as to outward form and position, the glory of Deity.' Could there be Deity without the glory of Deity? Nor can we properly speak of the 'outward form and position' of Deity, save with reference only to what appeared to men's eyes. Glory may be present, though invisible to human sight. The glory of Jehovah passed by Moses, hidden in the cleft rock and covered with the divine hand. Jehovah in His glory was there, but Moses saw only the 'back parts' (Ex. 33). The glory of Deity may be veiled or concealed from men, but is never obliterated so as to require renewal or restoration. As the Essential Being of the Godhead is unchangeable, so is His Essential glory. . . . Indeed, the very fact that He was the Eternal Son in manhood imparted its unique quality to His service. His obedience as far as death, the death of the cross, was magnified beyond all comparison because He was 'in the form of God,' retaining the full glory of Sonship."

"Such language would be extravagant for anyone not in the glory of Sonship before the world was. But it was then that the Son was along with the Father, exhibiting in Himself the full excellence of that glory peculiar to Himself as the Son, while the Son in that glory was the ineffable delight of the Father. How inspiring to the hearts of those begotten of God to know that **the eternal love in the bosom of the Father found perfect response in the heart of the Eternal Son! What glory the eyes of the Father saw in the Son throughout that past eternity when God was all! What profound complacency filled the Father's heart as He contemplated the glory of the Son before the world was!** And not less so when He beheld that Son in manhood, His Only-begotten Son in Whom He was well pleased! ***How sweet that we should be given this glimpse into the inscrutable past by One on earth Who alone knew it!*** **For we now know that before all ages and generations the love of the Father rested in an unbroken and delighted tranquility upon the Son Who was along with Him in His personal glory. That personal love and personal glory, the Son possessed and enjoyed 'from everlasting,' before all worlds.** Now, having glorified the Father on earth, **as the obedient Son in manhood He desires to be glorified with that glory which was ever His as the Eternal Son of the Father."** (WJH)

**See also John 1:18 above (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.***

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- **John 17:4-5, 24—**"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, *with the glory which I had* along with thee *before* the world was. . . . Father,** as to those whom thou hast given me, 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 lovedst me *before* the foundation of the world.**"

That is:

> **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 ***[given to Him as the risen Man on high in Divine glory],*** **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' (Col. 1:13)].***

**"Thereby revealing Himself as the Eternal Son of the Father's love."**

"Love being essential to the Godhead, because 'God is love,' **love has neither beginning nor ending.** Because God is eternal (Deut. 33:27; Rom. 16:26), **love is eternal. Before there was a creature to be loved, 'God is love.' But that love in the past eternity required an object.** A love that is inert, dormant, a mere abstraction, has no affinity with the love of God (1 John 3:17; 1 John 4:20, 21). **Love must love, and love another.** Where, then, before the foundation of the world, did love find its necessary and worthy object? The Uncreated Son Himself supplies the answer: 'Thou lovedst Me before the foundation of the world' (John 17:24). **Within the circle of the Godhead love was always all-pervading.** The love of the Father ever rested upon the Son Who, becoming incarnate, testified what He had seen, and spoke what He knew: 'Thou lovedst Me before the foundation of the world.' Thou, the Father, didst love Me, Thy Son, before the foundation of the world: **in the light of this solemn declaration, who dare doubt that the Speaker is the Eternal Son?"**

"The Son knows that His Father's eternal love would give Him His heart's desire, and would not withhold the request of His lips. . . . But how divinely transcendent is the basis presented to the Father for this exceptional boon! The Son does not make request for His own, because 'Thine they were; and Thou gavest them Me' (as in ver. 6); nor because Thou 'hast loved them as Thou hast loved Me' (as in ver. 23); but because 'Thou lovedst Me **before the foundation of the world.'** The Son knew that there was no plea weightier in the Father's estimation than **the love which was co-eternal with the Father and Himself. In the secret intimacies of the Deity, the Father loved the Son 'before the foundation of the world,' and therefore the Father can deny His Beloved nothing in His incarnation.** ***In this passage, then, a single phrase of the Son of the Father conducts us to the regions of the timeless past. . . for us a door is opened in the eternal Home of love.*** Standing at the world's foundation, we by faith gaze from that threshold into that unapproachable dwelling-place of Light, and behold that then and there **'God is love.'** Moreover, we hear, reverberating throughout the heights and depths of **infinite inscrutability,** these words of the Son, 'Thou lovedst Me before the foundation of the world.' 'Thou' — the Father; 'Me' — the Son! So that **before the worlds were, the Father was there, and the Son was there — living and loving Persons in that eternal past. . . .** They surely unfold that in the eternal all-comprehending Godhead, love was ever being bestowed, and love was ever being received. **Before the existence of any creature or created thing, One was being loved by Another: 'Thou lovedst Me.'** The One Who was loved before the foundation of the world speaks to the One Who loved Him then, and addresses Him as Father: 'Father, I will . . . for Thou lovedst Me' — the Son. How exquisite is this confidence of eternal love! ***The Son discloses 'the secrets of the Father's breast'*** **to those whom He has chosen out of the world.** He would have them, not the world, know that, **in the essential nature of Deity, 'before the world was,' the Father's love dwelt in complacent affection upon 'the Son of His love.' Before the foundation of the world, the Father in His essential Being was Father relatively to the Son, and the Son in His essential Being was Son relatively to the Father."** (WJH)

Compare:

> **"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 [not 'was' or 'came to be,' but 'who is,' 'the one being']* in the bosom of the Father *['the place of love expressed and enjoyed'],* he hath declared him *[the Son, in His Person, is the blessed Revealer and Revelation of all that God is]."*** (John 1:18)
>
> **"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 [along with the Father] before the world was [i.e., in eternity past, before the beginning of time/creation]*.**" (John 17:5)
>
> ***"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)
>
> **"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)

Note: "We Must Remember that There Are Kinds of Glory [e.g., Personal Divine Glory, moral glory, heavenly glory, kingdom glory].**The glory referred to in John 17:1, 5, 24 refer to *personal [Divine] glory*.** In this we will never share, though we will ever behold it. **John 17:24 refers to His personal [Divine] glory in which He is as man, along with the Father, and in which He had been eternally as Son in the Godhead.** Recall that He had spoken of Himself as the Son of man who is in heaven

(John 3:13). What He is as deity transcends what He is as Man. Though bodily here on earth, He was yet the omnipresent God and could so speak. **And now He is, as man, above in the glory that was His as eternal Son with the eternal Father before the world was.** *Think of it, and worship:* He has carried manhood into the glory of God. . . . And, we repeat, this is personal glory, and cannot be shared with others. No one else's humanity was ever united to deity—and this entry into that glory can only be for such a One as Himself. He is personally entitled to it (John 17:1) and He is entitled to it because of completing the work given Him to do (John 17:4, 5). Hold fast by faith that 'they may behold my glory which thou hast given me, for thou lovest me before [the] foundation of [the] world' (John 17:24). . . . we must hold fast, by faith, that we are going to see the One who is in that glory. We are going to behold that glory. It shines in His face (2 Cor. 4:4-6) and in spirit, by faith, we behold it *now* (2 Cor. 3:18); but *then* we shall see Him as He is (1 John 3:2). These thoughts fill our souls with joy unspeakable, and full of glory. And all this shall be for our everlasting adoration and fulness of joy!"

"Scripture distinguishes . . . the personal glory that the Son received, as man, that He had with the Father before the world was, and the heavenly glory in which He is set, and we seated in Him there (Eph. 2:6)—as well as the glory manifested at His appearing (Col. 3:4)."

"[The] given [heavenly] glory . . . He will share with us. And, of course, it all flows from the fact of His personal glorification. The [given heavenly] glory to be shared with us is spoken of in John 17:22 [as distinguished from His Personal Divine glory of John 17:1, 5, 24]."

"The man filled with the Holy Spirit, the first Christian martyr, Stephen, saw Him there [in that glory] (Acts 7:55); and not only saw Him there, but we read that he saw '[the] glory of God.' He 'saw Jesus standing at the right hand of God.' Now, God is not visible, so how did he see Jesus at the right hand of God? It was on account of the character of the [Divine] glory. He saw the man, Jesus, in that personal glory which we have been considering, which involves Him being at the right hand of God. It was given to this proto-martyr to see his blessed Lord in the glory and see Him standing to receive himself. What unspeakable grace!" (RAH)

**See also John 1:18 above (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.***

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- **John 17:9-10—**"I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, **(and *all* that is mine is thine, and *all* that is thine mine,)** and I am glorified in them."

  "But it may be well to say that this [prayer] gives occasion for a parenthetic statement which lets out much of the light of **His personal glory:** *'And all My things are Thine, and Thy things Mine.'* As the Son of David, the Messiah, could **this reciprocity** have been so expressed? **Is it not evidently and only in virtue of His being *the Eternal Son, one with the Father,* that they have rights and interests no less boundless than common?"** (WK)

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- **John 18:4-6—**"Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazaraean. Jesus says to them, ***I am*.** And Judas also, who delivered him up, stood with them. **When *therefore* he said to them, *I am*, they went away backward and fell to the ground.**"

  That is:

  When therefore he said to them, ***I AM*** *[His Name as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One],* they went away backward and fell to the ground *[fell prostrate before the declaration and Divine power of His Name].*

"I AM": "the Name so frequently used to express the eternal character of the blessed God; a Name which in an atmosphere of hatred and betrayal shone with a power and glory before which men could not stand." (F.A. Hughes)

***"How manifest the proof of His intrinsic Divine glory!* A Man sent and come in love, *yet the true God,* this was the constant and special testimony of John, the true key to what he does not say no less than to what he does say.** Yet is there no effort, but the most charming simplicity along with this deep and Divine undercurrent. **Not all** the treachery of Judas, not all the hatred and enmity of the Jews, not all the power of Rome, **could have seized the Lord had not the time arrived to give Himself up. His hour was now come. He could have destroyed the company which sought to apprehend Him *as easily as He caused them to fall prostrate before His Name;* as by-and-by in virtue of His name every knee shall bow, of beings in heaven and beings on earth and beings under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10,11).** But when He asked them again, Whom seek ye? and they said, Jesus the Nazarean, grace shone out, not power: the former now, as the latter before, **expressing the true God Who was now manifesting Himself on earth in His own Person.** 'If then ye seek Me, leave these to go away; that the word might be fulfilled which He said, Of those whom Thou hast given Me, I have lost not one of them.' . . . Where the Father gives, the Son loses none. What comfort and assurance before a hostile world!"

"The believer will note the bearing of our Lord throughout these closing scenes, His lowliness and dignity, **His infinite superiority to all who surrounded Him,** friends or foes, His entire submission and withal His power intact. He is a man, the sent One but Son of God throughout. It is He Who shelters and secures the disciples; it is He who offers Himself freely. The traitor and the band, the torches and the weapons, had all failed, if He had not been pleased in letting His own go to give Himself up. For this indeed had He entered the world, and His hour was now come. But it was His own doing and according to the Will of His Father, whatever man's wickedness and Satan's malicious wiles. **Not more surely was it the power of His Name which overwhelmed the armed crowd of His would-be captors than that His grace alone accounts for His subsequent subjection to their will."** (WK)

Compare:

> "Your father Abraham exulted in that he should see my day, and he saw and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, **Before Abraham *was*** *[i.e., before Abraham 'came into being']*, ***I AM*** [*not* 'I came into being,' nor even 'I existed,' but '***I AM,'*** *as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].* **They took up *therefore* stones that they might cast them at him** *[to put Him to death, not merely for claiming pre-existence, but for His affirmation of absolute Deity in identifying Himself as Jehovah the I AM];* but Jesus hid himself and went out of the temple**."** (John 8:56-59)
>
> "And Moses said to God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, **What is his name?** what shall I say unto them? **And God said to Moses, *I AM THAT I AM*.** And he said, **Thus shalt thou say unto the children of Israel: *I AM*** hath sent me unto you. And God said moreover to Moses, Thus shalt thou say unto the children of Israel: ***Jehovah,*** the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob**, hath sent me unto you. *This is my name for ever,* and this is my memorial unto all generations."** (Exod. 3:13-15)
>
> ***"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)

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

That is:

The Jews answered him *[Pilate]*, We have a law, and according to our law he ought to die *[for blasphemy, Lev. 24:16],* ***because he made himself Son of God*** *[the Jews well understood this to be a claim to absolute Deity, a claim to equality with God, and thus a claim to be Jehovah Himself, which assertion would indeed be blasphemy by anyone else—and so it was reckoned in their wicked, blind, unbelieving eyes—blasphemy by anyone other than He who was verily both fully God and fully Man in His one blessed Person, He who was truly the eternal Son who took manhood into everlasting union in His Person].*

Compare:

"But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou **tell us if thou art the Christ *the Son of God*. Jesus says to him, Thou hast said.** Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. **Then the high priest rent his clothes, saying, He has *blasphemed:*** what need have we any more of witnesses? **behold, now ye have heard the *blasphemy.*** What think ye? And they answering said, **He is liable to the penalty of death."** (Matt. 26:63-66)

**"And he that blasphemeth the name of Jehovah shall certainly be put to death;** all the assembly shall certainly stone him; as well the stranger as he that is home-born, **when he blasphemeth the Name, shall be put to death."** (Lev. 24:16)

"The Jews [in John 19] disguised from Pilate that the punishment prescribed in Lev. 24:16 was 'stoning,' which they had already several times attempted [John 5:18, 8:59, 10:33]." (EEW)

Verily it was *they* who were worthy of death, it was *they* who ought to die because of blasphemy—because of boldly blaspheming *Him*—for "Son of God He was and is, from all eternity to all eternity." (WK)

**See also John 1:18 above (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.***

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- **John 19:30—**"When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, ***he delivered up his spirit.****"*

That is:

When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, ***he delivered up his spirit*** *[that is, He laid down His own life in death as a voluntary act of His own sovereign and holy will, yet, as always, in obedience to the Father—for He was not subject to death, He had no necessity to die inherent in holy manhood; as the God-Man He Divinely dismissed His own human spirit from His body into the Father's hands].*

Compare:

"On this account the Father loves me, because I lay down my life that I may take it again *[through Self-resurrection]*. **No one *takes it*** *[no one and nothing takes My life]* **from me, *but I lay it down of myself*.** I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father *[to whom, in becoming Man, the Son was in perfect subjection and obedience in all things].*" (John 10:17-18)

**"Of none but Jesus is it or could it be said that He gave up (παρέδωκεν) the spirit, which is wholly distinct from the '*expired*' (ἐξέπνευσεν) of Mark and Luke,** confounded with the former by our translators [KJV]. **To expire could apply to anyone's death, the blessed Lord being man as truly as any other; *to give the spirit up,* as said in John, expresses His Divine glory though a**

**dying man, as the One Who had title to lay down His life no less than to take it again. So Matthew implies Who the dying Messiah was in *'He dismissed the spirit'* (ἀφῆκε τὸ πν.).** Nor can words be more characteristic of Luke than 'Father, into Thy hands I commit My spirit,' nor of John than 'It is finished.' **He was man, though God; He was God though man; and both in one Person.**

"The reader will remark how perfectly the account of the Lord's death suits the general character and special design of John's Gospel and of no other. **Here Jesus is the conscious Son, the Divine Person Who made all things, but became flesh** that He might not only give eternal life, but die as a propitiation for our sins. **And here, therefore, here only, He said, 'It is finished, and bowing His head, delivered up His spirit.'** . . . **It was reserved for John to set forth His death Who was God not less surely than man, and as such. The Creator but man lifted up from the earth could say, in dying for sin to God's glory, 'It is finished.' The work, the infinite work,** was done for the putting away of sin by His sacrifice. Thereon hangs not only the blessing of every soul that is to be justified by faith, but of new heavens and new earth wherein dwelleth righteousness. 'It is finished,' τετέλεσται: one word! yet what word ever contained so much?" (WK)

"His was true flesh and blood, but His humanity ever abode in the holy state. It was not subject to death, which is the consequence of sin. He had neither the sinful nature nor its fruit manifested as acts of sin. His body was not *subject to* death; and hence was not 'mortal.' He was capable of dying, obviously, but mortal means *subject to death*. . . . The Lord did not bleed to death. **The Lord's death was the act of His will. His head did not droop in death; He bowed His head and He dismissed His spirit. It was a voluntary sacrifice on His part and it was also accomplished in obedience to the Father's command.** And when already dead . . . . The blood of atonement from the Lord's side had all the value of the atoning death, which had all the value of the three hours of atoning sufferings, which had the infinite value and glory of His person as its value. This my soul sees and enjoys and blesses the Father for giving His Son to be the propitiation. It is all unfathomable but in our respective measures the joy of our souls." (RAH)

"Again in John 10 Jesus declares that He has ἐξουσίαν, right and title as well as power, to lay down His life as well as to take it again: who could have such authority but a Divine person?" (WK)

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- **John 19:34-37—**"But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he who saw it bears witness, and his witness is true, and he knows that he says true that ye also may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken. ***And again another scripture says, They shall look on him whom they pierced.***"

That is:

> But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he *[the apostle John]* who saw it bears witness, and his witness is true, and he knows that he says true *[things]* that ye also may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken *[Ex.12:46 ; Ps. 34:20].* ***And again another scripture*** *[Zech. 12:10]* ***says, They shall look on him whom they pierced [i.e., they shall look on Jehovah, referring to Christ Himself, Jehovah-Messiah, whom the Jews had 'pierced' on the cross].***

Thus does the Holy Spirit render **"so strong a testimony to the deity or Jehovah title of the Lord Jesus"** in the direct application to Him of the prophecy of Zech. 12:10.

Compare:

> "The burden of the word of Jehovah concerning Israel. ***Thus saith Jehovah,*** who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him . . . ***And I [Jehovah is speaking of Himself, 'I, Jehovah']*** will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; ***and they shall look on Me [Jehovah] whom they pierced***, **and** ***[now the prophet Zechariah is speaking, but Jehovah is still the subject] they shall mourn for Him [Jehovah],*** as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech 12:1, 10)

> ***"Behold, he** [Jesus Christ] **comes with the clouds** [as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13, 22], **and every eye shall see him, <u>and they which</u>** ['which are such as,' i.e., the Jews, which are especially so characterized as they which] **<u>have pierced him</u>** [as set forth in the prophecy of Zech. 12:10], **and all the** [Israelite] **tribes of the earth shall wail <u>because of him</u>** [some in despair and others (as in Zech. 12:10) in repentance]. Yea. Amen." (Rev. 1:7)

"It [this prophecy of Zechariah] was written by Zechariah 500 years before the crucifixion. 'They shall look upon me whom they have pierced.' This is still as a whole to be fulfilled for the Jews as a *nation*. It has only been verified by individuals as yet. The prophet speaks of a future time of trouble, when the Gentiles will gather round Jerusalem and God will appear on their behalf when at the last extremity and they will then recognise in their deliverer God the One whom they pierced. **The 'I' of the passage (Zech. 12:10) is certainly God, Jehovah of Israel; yet He must have taken a body and come in humiliation, if He had been once 'pierced' by them. In whom can all this meet but in *Jesus of Nazareth, the Lord God of Israel?"*** (WK)

"Now there is really no serious doubt that the true reading [in Zech.12:10] is the latter ("to Me"), not the former ("to Him"), and that the best and most MSS. and versions are justified. It was in fact originally nothing but a marginal correction, due to the desire partly of eliminating so strong a testimony to the deity or Jehovah title of the Lord Jesus, partly of easing the flow of the context from the concurrence of "Me" and "Him." Even the Targum and the Talmud, like the more ancient MSS., and all the Greek early versions, refute the idea. So even most of the better Jewish expositors, notwithstanding their controversy with Christians and in the course of it. . . . The conclusion, then, is that the evangelist [John] read no otherwise than we do in the ordinary Hebrew, and that the Holy Spirit in the Gospel [John 19:37] and the Revelation [Rev. 1:7] does not *cite* but suppose that text, which is distinctly *applied* to the fact carefully recorded in the history, and doctrinally employed in John's First Epistle." (WK)

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- **John 20:26-29—**"And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace be to you. 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 <u>to him</u>***, **<u>My Lord and my God</u>. Jesus says to him, Because thou hast seen me thou hast believed:** blessed they who have not seen and have believed."

That is:

> Thomas ***answered and said <u>to him</u> [not to the Father, nor simply to the empty air as blurting out an exclamation of surprise, but 'answered and said' directly and explicitly 'TO HIM,' to the risen Lord Jesus Himself], <u>My Lord and my God</u> [literally it reads that Thomas said to Jesus: "the Lord of me and the God of me"]. [And in response to Thomas' emphatic, fervent, worshipful confession of faith,]*** **Jesus says to him, Because thou hast seen me <u>thou hast believed</u>:** blessed they who have not seen and have believed *[more blessed are they who have believed solely and entirely on the ground of Scripture as God's word—believing God simply in what He sets forth in His word, believing God's word on God's authority].*

*No rebuke or correction* of Thomas by the risen Lord <u>for confessing Him as his ***Lord and God***</u>, but obviously and necessarily *<u>full acceptance</u>!*—albeit his worshipful confession of faith is bound up with sight ('seeing' the risen Lord) rather than having been rendered by faith in His word without any sight.

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

> ***"Fear God and give him glory . . . <u>worship him</u> who has made the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)

> "Thou art worthy, ***<u>O our Lord and God</u>***, to receive glory and honour and power; ***for thou hast created all things,*** and for thy will they were, and they have been created." (Rev. 4:11)

> "Stir up thyself, and awake for my right, for my cause, ***<u>my God and Lord</u>!"*** (Ps. 35:23)

> "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)

"Mark, too, the confession of Thomas; not a word about 'My Father and your Father,' but, 'My Lord, and my God.' Just so the Jew *[in a coming day]* will acknowledge Jesus. They shall look on Him whom they pierced, and own Jesus of Nazareth to be their Lord and their God. (See Zechariah 12 *{Zech.12:10 with John 19:34-37 above})* It [Thomas' confession] is not association with Christ, and He not ashamed to call us brethren, according to the position He has taken as man before His and our God and Father, but the recognition forced on him by the marks of the cross, which drew out the confession of Christ's divine glory and Lordship." (WK)

"Deniers of our Lord's deity have sought to avoid the force of this by treating this as a mere exclamation, addressed to no one in particular, but the record distinctly states that the words were said to the Lord, the form of them in the original being very emphatic . . . The risen Jesus was *the* Lord and *the* God to him. And what is more significant still, the Lord replied, 'Thomas … thou hast *believed.'* Beyond all question then He treated Thomas' joyful exclamation as *faith* laying hold of FACT. In other words, He accepted the confession as being true. There is no greater sin than for a mere man to accept Divine honours or adulation, as witness the drastic smiting of Herod, recorded in Acts 12. When John fell down before a holy angel as about to worship him, the instant reply was, 'See thou do it not' (Rev. 22:9). Instead of rebuking Thomas, Jesus approved of his confession and called it faith. The full Deity of Jesus thus being acknowledged, we have reached the end to which this Gospel is designed to conduct us." (FBH)

And compare the personal culmination of Thomas' avowal to the declarations that have been made up to this point throughout the Gospel of John (not to mention the other three Gospels and the rest of the New Testament, or the Old Testament Scriptures which likewise bear witness) to Christ's absolute Godhood. *He is the only true God,* as are the Father and the Holy Spirit, in accordance with the truth of the Triunity of the Godhead. Here is just a sampling to recap:

> ***"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)

> **"He** *[John the Baptist]* **came for witness, that he might witness concerning the light** ***[Christ],*** that all might believe through him. He was not the light, but **that he might witness concerning the light** ***[Christ]***. . .He *[John the Baptist]* said, I am the voice of one crying in the wilderness, **Make straight the path of the Lord** ***[i.e., the path of Jehovah, referring to Christ, Jehovah-Messiah, and thus to His intrinsic Divine glory],*** **as said Esaias the prophet** *[in Isa. 40:3]*." (John 1:7-8, 23)

> **"He** ***[the Son]*** **who comes from above** ***is above all [superior and supreme 'over all' as God the Son, no exceptions].*** He who has his origin in the earth *[John the Baptist]* is of the earth, and speaks as of the earth. **He who comes out of heaven** ***is above all."*** (John 3:31)

> "And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. 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**. Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will:*** for neither does the Father judge any one, but has given all judgment to the Son; ***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 5:16-23)

"Your father Abraham exulted in that he should see my day, and he saw and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, **Before Abraham was, *I am [Jehovah the I AM]*. They took up *therefore* stones that they might cast them at him;** but Jesus hid himself and went out of the temple." (John 8:56-59)

"My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given them to me is greater than all, and no one can seize out of the hand of my Father. **I 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 10:27-36)

"But though he had done so many signs before them, they believed not on him, that the word of the prophet Esaias which he said *[in Isa. 53:1]* might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? **On this account they could not believe, because Esaias said again *[in Isa. 6:10],* He *[Jehovah]* has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I *[Jehovah]* should heal them.** These things said Esaias ***because he saw his glory and spoke of him*** *[that is, in seeing the glory of 'Jehovah of hosts' in Isa. 6, the prophet Isaiah saw and spoke of the Divine glory of the Person of God the Son in the Triune Godhead, Jehovah-Jesus!]**."*** (John 12:37-41)

"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)

"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]*. . . . 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]*."** (John 17:5, 24)

"And again another scripture *[Zech. 12:10]* ***says, They shall look on him whom they pierced [i.e., they shall look on Jehovah, referring to Christ Himself, Jehovah-Messiah, whom the Jews had pierced on the cross]."*** (John 19:37)

**As the same apostle John, by inspiration of the Holy Spirit, elsewhere writes:**
"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)

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- **John 21:25—**"**And there are also many other things which Jesus did,** the which if they were written one by one, I suppose that **not even the world itself would contain the books written.**"

Compare:

> **"Thou, O Jehovah my God, hast multiplied thy marvellous works,** and thy thoughts toward us: they cannot be reckoned up in order unto thee; **would I declare and speak them, they are more than can be numbered."** (Ps. 40:5)

He being infinite in nature as God, Jesus' works, words and ways are likewise infinite and exhaustless in their depth, significance, glory, profoundness. This is so true that there would not be enough space in the entire universe for all the books it would take to engage and explain all the details, importance and connections thereof.

"Let us ever keep before us the great fact that ***every*** **word, way and work of the Lord Jesus had a divine spring. This is so because of the union in Him of the human and divine—two natures, one Person."** (RAH)

"But if all He has done were recorded, with its significance and connections explained, John supposes that the world could not contain the books that would be written. ***For Christ is an infinite person. Therefore what He has done has infinite value, the extent of which we cannot limit.*** Faith however recognizes the great wisdom of God in giving us His word in so brief a form, a living word, the riches of which can never be exhausted. But the record of the person of the Son of God in this Gospel alone bows the heart of every Christian with adoring worship." (LMG)

"The last verse of our Gospel is very characteristic. It reminds us that what is recorded of the doings of the Lord on earth is but a tiny fraction of the whole, and this is true if we put all four Gospels together. It is also as true of His words as of His works. This is a fact that helps to explain things that are sometimes quoted as apparent discrepancies. For instance, the Lord must have done and said similar things scores of times during the years of His incessant service in various parts of Judaea and Galilee. And lastly, there is no picturesque exaggeration in what is said about the world and the books. **John has traced for us the matchless words and works of the Word become flesh — at least, a selection of them, which though small is ample to convince us that in Him we have the Christ, the Son of God. Though He assumed a finite form the Word who assumed it is *infinite.* He put therefore the stamp of *infinity* on all He did and said, and the world and books cannot contain that. We shall never get to the end of all the things which Jesus did.** On this most appropriate note our Gospel ends." (FBH)

**"Still, although we have in no wise an exhaustive history of our blessed Lord's life on earth, yet we do possess a full and perfect revelation**. . . . But in that word, whereof God is the real Author, and which He has 'magnified above all His name' (and if this be true of the Old Testament, not less surely of the New), we are presented with a perfect picture of the Son of God. On the one hand there is a true perspective, on the other divine accuracy of detail, where detail was the object of the Spirit. Now one Evangelist only relates a suited truth, or parable, or miracle; now the same incident is recounted by two, or three, or even by the four. In short, the object of the Holy Ghost is told us by St. John in the 20th chapter of his Gospel. 'These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.' Enough and more than enough for this, be it said reverently; yet not too much for 'our learning' (Rom. xv. 4), not too much for 'doctrine, for reproof, for correction, for instruction in righteousness' (2 Tim. iii. 16), though we are often slow to work that inexhaustible mine. How little have we explored, but what of the still smaller portion we have, so to speak, made our own! We do oftentimes but touch the fringe of the divine teaching, and the most diligent are but as spiritual Newtons, gathering pebbles on the boundless shore. Yet, such is His grace, merely to 'touch the hem of His garment' is fraught with richest blessing." (R. Beacon, Jr.)

# *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)

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- **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 <u>the name of Jehovah</u> shall be saved."*** (Joel 2:32)

**"That if thou shalt confess with thy mouth *<u>Jesus as Lord</u>*** *[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 <u>believing on him</u> 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 ***<u>call upon him</u>*.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]*, **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 <u>because</u>] 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 <u>call on the name of our Lord Jesus Christ</u>,*** 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 ***<u>all who call upon thy name</u>.*** 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 ***<u>those who called on this name</u>,*** 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 <u>believes on him</u> will receive <u>through his name</u> remission of sins."*** (Acts 10:43)

"Be it known unto you, therefore, brethren, that ***<u>through this one</u>*** *[through the crucified and risen One, and only <u>because</u>, as we see everywhere in scripture, He is <u>both</u> 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, ***<u>in him every one that believes</u> is justified."*** (Acts 13:38-39)

"And they *[Paul and Silas]* said, ***<u>Believe on the Lord Jesus</u> 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, ***<u>having believed in God</u> [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])

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- **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])

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- **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*** *[or 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. 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.')**

- **"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)

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➢ **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.' ]*."** (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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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)

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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)

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- **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 epexegetic 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 *[or 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.***

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- **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)

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- **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 Triunity 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.

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- **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 Triunity 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 acceptation 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 <u>was</u> the Word [<u>not</u> 'came into being' in the beginning, but ever 'was' in the beginning, and <u>thus had no beginning</u>], and the Word <u>was with</u> God, and <u>the Word was God</u>. He <u>was</u> in the beginning with God. <u>All things</u>*** came into being through him, **and** *[to be even more emphatic and absolute]* ***without him <u>not one thing</u>*** *[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 <u>said to him</u>, <u>My Lord and my God</u>.*** **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, ***'<u>God with us</u>."'*** (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)

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- **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 *[or 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)

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# *Romans*

## ***ROMANS***

- **Rom. 1:7—**"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ."

  The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

  Compare how frequently such impregnable testimony is borne to Him:

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

  "Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

  "**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

  "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

  **"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

  **"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

  **"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

  **"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

  "**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)

  **"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

  ✞ **"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)

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- **Rom. 1:1-4—**"**Paul, *bondman of Jesus Christ,*** a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) **concerning *his Son* (*come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead*) Jesus Christ our Lord.**"
- **Rom. 6:22—**"But *now,* having got your freedom from sin, and **having become *bondmen to God,*** ye have your fruit unto holiness, and the end eternal life."

That is:

**Paul, *bondman of Jesus Christ*** *[it is Paul's boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart],* a called apostle, separated to God's glad tidings.

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.

Now compare:

**"No one can serve *two masters*** *[or 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)

"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 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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- **Rom. 1:1-4—**"Paul, bondman of Jesus Christ, a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) **concerning *his Son* (*come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead*) Jesus Christ our Lord.**"

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.' ]*."** (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." (William Kelly [WK])

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- **Rom. 1:1-4—**"Paul, bondman of Jesus Christ, a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) **concerning *his Son* (*come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead*) Jesus Christ our Lord.**"

  That is:

  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.**

  Compare:

  "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)

  "*In the beginning was the Word*, and the Word was with God, *and* ***the Word was God*** *[His eternal Godhood!]***.** He was in the beginning with God. ***All things*** received being *through him*, and ***without him not one thing*** *received being* which has received being. . . . ***And the Word became flesh*** *[His perfect Manhood!].*" (John 1:1-3, 14a)

"And she shall bring forth a son, and thou shalt call his name **Jesus** [meaning: '*Jehovah the Saviour*' or '*Jehovah saves*'], ***for [precisely <u>because</u>] he himself*** [not anyone else, not Jehovah separately from and *through* him, but *Jesus Himself: Jehovah-Jesus, 'Jehovah the Saviour'!*] **shall save his people** *[His people Israel]* 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)

"For let this mind be in you which was also in ***Christ Jesus; who, subsisting in <u>the form of God</u>,*** 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)

"For to-day a Saviour has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [<u>Jehovah</u>, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah']."*** (Luke 2:11)

"Therefore will the Lord himself give you a sign: **Behold, the virgin shall conceive and shall bring forth a son,** and call his name ***Immanuel*** *[or 'God with us', as is reiterated of Him, the true 'God with us,' in following chapter in* ***Isa. 8:8, 10,*** *and as elaborated of Him, the true 'Mighty God,' two chapters later in* ***Isa. 9:6-7]."*** (Isa. 7:14)

**"For unto us a child is born** *[with respect to His Manhood],* **unto us a *<u>Son is given</u>*** *[with respect to His Godhood]*; and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, *<u>Mighty God</u>***,* 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 <u>the selfsame</u> 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 <u>Omnipotent</u> 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).]*

**"They** *[Israel]* **shall smite the Judge of Israel** *[the Messiah-King]* **with a rod upon the cheek. (**And thou, Bethlehem Ephratah, little to be among the thousands of Judah, ***<u>out of thee</u>*** *[as to His Manhood]* ***<u>shall he come forth</u>*** unto me who is to be **Ruler in Israel** *[the Messiah-King]****: whose goings forth are from of old, <u>from the days of eternity</u> [as to His eternal nature as God])*****. *Therefore*** will he ***[the God-Man, Messiah-King]*** give them up, ***until*** the time when she which travaileth shall have brought forth: **and the residue of his brethren** *[the Messiah-King's Jewish brethren]* **shall return unto the children of Israel** *[i.e., return to their Jewish hopes].* And he ***[the God-Man, Messiah-King]*** shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man *[who is the God-Man, Messiah-King]* shall be the peace**." (Mic. 5:1b-5a)

"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** *[the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person]* until I put thine enemies under thy feet [Psalm 110:1]? **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)

For in Person He is both God and Man! Godhood and manhood are indissolubly and unfathomably united in the one Person of Jesus Christ our Lord. He, and He alone, is a divine-human Person, fully God and fully man, the God-Man.

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➢ **Rom. 9:3-5—**"For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; 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 over all God* blessed for ever. Amen.**"

That is:

> For I have wished, I myself, to be a curse from **the Christ** for my brethren, my kinsmen, according to flesh; 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 *[i.e., of the Israelites],* **as according to flesh** *[i.e., as to his human nature],* is ***the Christ who is over all God*** *[literally,'the one being over all God,' referring back to Christ, 'who is God over all,' 'who is absolute Deity over all']* **blessed for ever. Amen** *[thus bearing testimony, in no uncertain terms, to both the humanity and deity of Christ in His one glorious Person: Christ the God-Man]*.

**See Rom. 1:1-4 above, along with the scripture references there. And further compare Christ being absolutely supreme *"over all"* with the following:**

> **"He** *[the Son]* **who comes from above *is above all*** *[superior and supreme 'over all' as God the Son, no exceptions].* He who has his origin in the earth *[John the Baptist]* is of the earth, and speaks as of the earth. **He who comes out of heaven *is above all."*** (John 3:31)

> "The word which he sent to the sons of Israel, preaching peace by **Jesus Christ, *(he*** *[this one]* ***is Lord of all things,)*** ye know." (Acts 10:36)

Now compare Rom. 9:5 to the following two passages (Rom. 1:25 and 2 Cor. 11:31) *in terms of their parallel grammatical construction*—two scriptures penned by the same apostle as divinely inspired by the Holy Spirit—conclusively demonstrating that *"the one being God over all blessed for ever"* (Rom. 9:5) *should not and cannot be taken as a separate, self-contained doxological declaration, but is a dependent affirmation referring back, in a climactic fashion, to the Person of Christ, and to Him alone:*

> "Who changed the truth of **God** into falsehood, and honoured and served the creature rather than **him who had created it, *who is blessed for ever*** *[a dependent affirmation referring back to God (the Triune God) the Creator]. **Amen**."* (Rom. 1:25)

> **"The God and Father** of the Lord Jesus knows — ***he who is blessed for ever*** *[a dependent affirmation here referring back to God the Father]* — that I do not lie." (2 Cor. 11:31)

"There is no discrepancy in the authorities here that affects the sense [of Rom. 9:5] . . . Manuscripts and versions proclaim the truth with an unwavering voice: **Christ is over all, God blessed for ever."**

"The apostle . . . does not more surely lay down His descent from the fathers as to flesh, than His proper Godhead in His other and divine nature, 'He that is' (says he) 'above all God blessed for ever. Amen.' **A more illustrious testimony there cannot be.** But Satan for a while had blinded the eyes of Israel, so that they forsake their own mercies and deny a truth which, did they but see it, they would recognize as both their brightest jewel and the solid ground of all their hoped for blessing.

**"Here we have what He *is*; and He is over all, being essentially divine *['it is impossible to have a stricter predication of supremacy']* . . . for ὁ ὢν ἐπὶ πάντων** *['the one being over all']* ***is the strongest affirmation in itself of divine supremacy*** *[even apart from the further avowal that He is thus 'God, blessed for ever']* . . . the reader may rest assured of both the text and the sense of this most impressive testimony to Christ, the importance of which may be in some measure inferred from the evident desire of so many . . . who have done what they could to neutralize its force. Thanks be to God who vouchsafes the truth to be in us and to abide with us for ever."

"Very needless difficulty has been raised about the terms ὁ ὢν ἐπὶ πάντων Θεός *['the one being over all God']* . . . [Some] restrict ὁ ἐπὶ πάντων *['the one over all']* to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty *[given the fundamental truth of the Triunity of God];* and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely θειότητα *[divinity]* but θεότητα *[Godhead]* to Christ. **He is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant's shape; whereas even the archangel is at best but a servant *[Ps. 103:21]* and never can be other: it is Michael's blessedness and part to be serving God *[i.e., to be in a place of obedience].* Not so the Son: He humbled Himself to take the place of a servant *[the place of obedience]*, being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command *[not to obey or to be in a place of subordination];* but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him."

***"To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away."*** (WK)

"The context [of Rom. 9:5], and the bearing of the sentence itself, resist all such efforts or mistakes [of severing the last clause from Christ, to whom it really belongs], and prove that the common version [the KJV] gives **the intended and only right sense;** for the Apostle is declaring that he intensely loved his Israelitish brethren, and that he estimated their privileges more highly than themselves. This leads him to enumerate them, and their highest mercy (alas! despised) naturally **forms the climax — the Messiah, descended after the flesh from their fathers, but in reality Emmanuel, God over all, blessed for ever.** His being God over all is the antithesis to His springing according to the flesh from the fathers, and is quite in harmony with the strain of the epistle **(Rom. 1:3, 4), as it was clearly foreshown in their own Scriptures. (Ps. 45 and Ps. 102 compared with Heb. 2; Ps.110 compared with Matt. 22, Isa. 6, 7, Zech. 12, 14).**

"***2 Cor. 11:31,*** which might by a superficial reader be thought to favour the contrary view, ***does in truth confirm the ordinary construction of Rom. 9:5****;* for there, as here, it is the before-named subject of the proposition, with which ὁ ων κ. τ. λ. *['the one who is,' etc.]* is in apposition; and clearly as this is 'the God and Father of the Lord Jesus' in the one case [2 Cor. 11:31], it is with equal certainty 'Christ' in the other [Rom. 9:5]. Moreover, if the sense for which [some unbelievingly contend] . . . had been meant, I think that **in accordance with such formulas elsewhere in the New Testament the** [last] **clause would have *begun* with ευλογητος** *['blessed,'* rather than have begun with *'the one who is' or 'God']* . . . . Why all this labour and ingenuity against the plain force of the sentence [as to its testimony to the absolute Divine glory of Christ]? Because men refuse, till grace wins or judgment compels them, to honour the Son even as the Father." (WK)

"Romans 9:5 is one of the clearest affirmations of the deity of Christ found in the Bible. In no uncertain terms Paul declares that Christ, who came out of Israel according to the flesh, is none other than the One who is OVER ALL, GOD BLESSED FOREVER! Modern [unbelieving] scholarship, however, has made every effort to circumvent the obvious implications of such a statement, and to do so they have played an ingenious game of repunctuation. They have cleverly placed a period after 'Christ' (...Christ. God who is over all be blessed forever!) or after 'over all' (...Christ, who is over all. God be blessed forever!), but in either case they have made the doxology refer not to Christ, but to God the Father. Is the punctuation of this verse dependent on the whim of the translator? Is there any sure way of knowing which rendering is correct? Indeed, when Romans 9:5 is objectively examined in light of the rules of context, language, usage and grammar, the reverent interpreter can safely arrive at only one conclusion. . . . According to a parallel passage in Romans 1:3-4, we would expect Paul to say something about the deity of Christ in Romans 9:5. In Romans 1:3-4 Paul said (permit me to paraphrase), 'As to His humanity He is of the seed of David, but as to His deity, He is the unique Son

of God!' Likewise in Romans 9:5, 'As to His humanity He came out of Israel, but as to His deity, He is over all, God blessed forever!' Or, as [Charles] Hodge has written, 'Christ, according to the flesh, was an Israelite, but, according to His higher nature, the supreme God." We would expect such an antithesis. . . . There are two other places where the expression 'blessed forever" is used by Paul: i. Romans 1:25: '. . . the Creator, who is blessed forever.' Who is 'blessed forever'? THE CREATOR! ii. 2 Corinthians 11:31: 'The God and Father of our Lord Jesus Christ, which is blessed forever.' Who is 'blessed forever'? THE GOD AND FATHER OF OUR LORD JESUS CHRIST! Thus, if we follow the same pattern: Romans 9:5: '. . . Christ, who is over all, God blessed forever.' Who is 'God blessed forever'? CHRIST WHO IS OVER ALL! Thus according to Pauline usage, the doxology would have to refer to Christ! . . . The liberal translators have no real precedent for making 'God be blessed' an independent doxology. **The standard form for doxologies in both the Old and New Testaments (and in other ancient literature) is almost always *'Blessed be* God' not *'God be* blessed." Compare 1 Kings 8:15, 56; Ephesians 1:3; 2 Corinthians 1:3; 1 Peter 1:3; etc."** (George Zeller)

**Now further compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Rom. 9:5 (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)
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> "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)
>
> "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)

"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*****."** (Acts 20:28)

"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)

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- **Rom. 9:3-5, 30-33—**"For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; 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 God over all* blessed for ever. Amen. . . .** What then shall we say? That they of the nations, who did not follow after righteousness, have attained righteousness, but the righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to that law. Wherefore? Because it was not on the principle of faith, but as of works. They have stumbled **at the stumblingstone,** according as it is written, **Behold, I place in Sion a stone of stumbling and rock of offence: and he that *believes on him*** shall not be ashamed."
- **Rom. 10:9-13—**"**That if thou shalt confess with thy mouth Jesus as Lord,** 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.** 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,* shall be saved.**"

That is:

They *[of Israel]* have stumbled **at the stumblingstone *[which is Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him next],*** according as it is written ***[in Isa. 8:13-14 and 28:16],*** **Behold, I place in Sion a stone of stumbling and rock of offence *[Jehovah, Jehovah-Messiah]:* and he that *believes on him*** shall not be ashamed.

**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*** *[the name of Jehovah (Joel 2:32), in the Person of Jehovah-Jesus],* **shall be saved.**

Compare:

**"*Jehovah of hosts, him* shall ye sanctify;** and let him be your fear, and let him be your dread. ***And he will be*** for a sanctuary; and **for a stone of stumbling, and for a rock of offence** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Isa. 8:13-14)

"Therefore thus saith the Lord Jehovah: **Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a sure foundation: he that trusteth shall not make haste** *[or, shall not be ashamed]*." (Isa. 28:16)

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

"If indeed ye have **tasted that the Lord is good** *[tasted that the LORD, Jehovah—**Psalm 34:8 as applied to the Person of Christ** as is made undeniably evident in the next verse (v. 4), thus we believers have tasted that **Jehovah-Jesus** is good!]. **TO WHOM** **coming** [coming in faith to whom? To 'the LORD,' **Jehovah-Jesus,** who is]* ***a living stone, cast away indeed as worthless by men, but with God chosen, precious,*** yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. **Because it is contained in the scripture** *[in Isa. 28:16]:* **Behold, I lay in Zion a corner stone *[Jesus Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him in v. 8 below],* chosen, precious: and he that *believes on him* shall not be put to shame.** To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of the corner *[Ps. 118:22],* **and a stone of stumbling and rock of offence *[is Jesus Christ, Jehovah-Messiah, Isa. 8:13-14,*** *with respect to those who reject Him]*; **who stumble at the word, being disobedient, to which also they have been appointed."** (1 Pet. 2:3-8)

"But if also ye should suffer for righteousness' sake, blessed are ye; but be not afraid of their fear, neither be troubled; but ***sanctify [the] Lord the Christ [Jehovah-Christ]*** in your hearts ***[thus is Isa. 8:13-14 applied once again to the Person of Christ*** *by the Spirit of God, through the same apostle Peter in the same Epistle],* and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear." (1 Pet. 3:14-15)

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- **Rom. 3:21-26—**"But now without law righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by ***faith of [faith whose object consists of] Jesus Christ*** towards all, and upon ***all those who believe:*** for there is no difference; 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;*** whom God has set forth a mercy-seat, through ***faith in his blood,*** for the shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God; for the shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of the faith of ***[faith whose object consists of] Jesus."***
- **Rom. 10:6-13—**"But the righteousness of faith speaks thus: Do not say in thine heart, **Who shall ascend to the heavens? that is, to bring Christ down;** or, Who shall descend into the abyss? that is, to bring up Christ from among the dead. But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: **that if thou shalt confess with thy mouth Jesus as Lord,** 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.** 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*, shall be saved.**"

That is:

But the righteousness of faith *[the righteousness which is by faith, as opposed to the righteousness that is by the law]* speaks thus *[according to the principle of grace annunciated in Deut. 30:11-13]:* Do not say in thine heart, **Who shall ascend to the heavens? that is, to bring Christ down** ***['down' from the heavens, for Christ is Jehovah as seen in vv. 9 and 13 below; justifying faith does not thus speak of a need to ascend to the heavens to find deliverance, to find the Saviour . . . as if the Son has not been sent in love and grace by the Father, as if He has not come down Himself as the incarnate Saviour, Jehovah-Christ];*** or, Who shall descend into the abyss? that is, to bring up Christ from among the dead ***[justifying faith does not thus speak of a need to descend to the depths to find deliverance, to find the Saviour . . . as if the Son Himself has not accomplished the only ground of our salvation in His atoning death on the Cross and been resurrected as a result and proof thereof and as the sphere of our justification].*** But what says it *[but what says the righteousness of faith, according to the principle of grace further annunciated in Deut. 30:14]?* The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: **that if thou shalt confess with thy mouth *Jesus as Lord [supreme 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.**

Now compare (besides, e.g., *saving faith in God* throughout Romans 4 in regards to both OT and NT believers):

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

"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." (Acts 2:21, 38-39)

"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 *("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: <u>Cursed is the man that confideth in man</u>, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . <u>Blessed is the man that confideth in Jehovah</u>, and whose confidence Jehovah is."*** *(Jer. 17:5, 7)*
> ["A curse is {thus} pronounced on *trusting in man, or in <u>any one but</u> Jehovah."* (JND)]
>
> ***"Taste and see that Jehovah is good: <u>blessed is the man that trusteth in him</u>!"*** *(Ps. 34:8)*
>
> ***"It is better to <u>trust in Jehovah</u> than to put confidence in man."*** *(Ps. 118:8)*
>
> ***"<u>Blessed is the man that hath made Jehovah his confidence</u>, and <u>turneth not</u> to the proud, and to such as turn aside to lies."*** *(Ps. 40:4)*
>
> ***"Jehovah of hosts, <u>blessed is the man that confideth in thee</u>!"*** *(Ps. 84:12)*
>
> ***"<u>Put not confidence</u> in nobles, <u>in a son of man, in whom there is no salvation</u>."*** *(Ps. 146:3)*
>
> ***"<u>Kiss the Son</u>,*** *lest he be angry, and ye perish in the way, though his anger burn but a little.* ***<u>Blessed are all who have their trust in him</u>."*** *(Ps. 2:12)*
>
> *"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, and <u>do not trust</u> 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])

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- **Rom. 8:9-11—**"But ye are not in flesh but in Spirit, if indeed **<u>God's Spirit dwell in you</u>;** but if any one has not **<u>the Spirit of Christ</u>** he is not of him: but if ***<u>Christ be in you</u>*,** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **<u>the Spirit of him that has raised up Jesus from among the dead dwell in you</u>,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you."

  That is:

  > But ye are not in flesh but in Spirit, if indeed **<u>God's Spirit dwell in you</u>;** but if any one has not **<u>the Spirit of Christ</u>** he is not of him: but if ***<u>Christ be in you</u> [Christ lives in <u>every believer everywhere</u> as our new life; the risen Christ is our life, our eternal life in resurrection standing]***, the body is dead on account of sin, but the Spirit life on account of righteousness. But if **<u>the Spirit of him that has raised up Jesus from among the dead dwell in you</u>,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you.

  First, Rom. 8:10 *("Christ in you")* thus necessitates Christ's *Omnipresence* as very God for such a precious blessing to even be possible. Likewise in regard to the Divine Person of the Holy Spirit *("God's Spirit <u>dwells in you</u> . . . the Spirit of Him that has raised up Jesus from among the dead <u>dwells in you</u>").* **An absolute truth accounted for solely by virtue of the fundamental truth of *the Triunity of the Godhead!***

Second, notice that one and the self-same Divine Person of the Holy Spirit is named both the "Spirit ***of God"*** and the "Spirit ***of Christ."*** The change in His description is full of import (as will be noted below), *and, again, accounted for solely by virtue of the fundamental truth of the Triunity of God.*

"The Spirit is as we all know a divine person and may be spoken of simply as the Spirit, or the Holy Spirit; He may be introduced in a general way as the Spirit or the Holy Spirit of God, or as the Spirit of the Lord, i.e. Jehovah. Again, He may be specially designated, where truth required it, as the Spirit of the Father, of the Son, of Christ [as in Rom. 8:9], or as here [in Acts 16:7], of 'Jesus', in each case securing an appropriateness not to be reached otherwise. Scarce anything shows or produces more looseness of conception among Christians than the neglect of these fine and wonderful distinctions found in no other books with any approach to scripture, but found in every book of scripture where the subject matter admits of them and in perfection, whoever may be the inspired writer, and whenever written, so as to point to one unerring and divine Spirit, the true Author. 'The Spirit of Jesus' [e.g.,] blends the personal interest of the glorified Man Whose Name it was their heart's desire and the great object of their life to make known, subject to His will, with the power of the Spirit Who is the energy that works in the new man." (WK)

"But not only is the believer born of God, he is also indwelt by the Spirit of God, who seals him as Christ's. This great reality entirely alters his state. Now he is no longer in the flesh but in the Spirit; that is, his state is characterized by the presence and power of the Spirit of God, who is also called in verse 9 *the Spirit of Christ.* There is but one and the self-same Spirit yet the change in the descriptive title is significant. Christ is He from whom we derive our origin spiritually, the One to whom we belong. If indeed we are His, we are possessed of His Spirit, and consequently should be Christ-like in our spirits, so really so that all may see that Christ is in us." (F.B. Hole [FBH])

**On Christ's *Omnipresence* as very God, compare also for example:**

> "For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)
>
> "And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)
>
> "Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)
>
> "Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him [equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)
>
> "I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)
>
> "To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **Rom. 8:34—**"Who is he that condemns? It is Christ who has died, but rather has been also raised up; ***who is also at the right hand of God;*** who also intercedes for us."

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).

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)

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- **Rom. 11:33-36—**"O depth of riches both of the wisdom and knowledge of **God**! how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord**, or who has been his counselor? or who has first given to him, and it shall be rendered to him? **For of him, and through him, and *for him* are *all things*: *to him be glory for ever.* Amen.**"

That is:

> O depth of riches both of the wisdom and knowledge of **God**! how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord** *[Jehovah],* or who has been his counselor *[Isa. 40:13-14]* or who has first given to him, and it shall be rendered to him *[Job 41:11]*? For **of him** ['of,' Gr. *ek, of Jehovah God],* and **through him** ['through,' Gr. *dia, through Jehovah God]*, and ***for him*** ['for,' Gr. *eis, for Jehovah God]* are ***all things*: *to him be glory for ever.* Amen.**

"He [Jehovah God] is the source *[originator],* means *[executor],* and end *[ultimate object and goal]* of all He has counselled, accomplished, or purposes still to effect, for His own glory." (WK)

Now compare Rom. 11:36 to the following declarations in regards to the Lord Jesus Christ:

> "**Because by him** ['by,' Gr. *en, by the Son]* **were *created all things*** *["En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** ***have been created through him*** ['through,' Gr. *dia, through the Son]* **and *for him*** ['for,' Gr. *eis, for the Son, for His glory as the ultimate end]*. **And he is *before all,* and *all things* subsist together by him."** (Col. 1:16-17)

**An absolute truth accounted for solely by virtue of the fundamental truth of *the Triunity of the Godhead!* "These three prepositions, *en, dia, eis,* show Christ to be the characteristic power, the active instrument, and the end in creation."** (JND) **"All things" are said to have specifically been created *by, through,* and *for* the will and glory of *the Son*—not the will and glory of some Other *separate, independent being;* and surely no creature, however exalted, created *all things* (which is impossible) for himself—else, where would God and His glory be in all this?**

> **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8)
>
> "Thou art worthy, **O our Lord and God,** to receive glory and honour and power; **for thou hast created all things, *and for thy will they were*, and they have been created."** (Rev. 4:11)
>
> "For it became him, ***for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)
>
> ***"Fear God and give him glory . . . worship him who has made the heaven and the earth and the sea and fountains of waters."*** (Rev. 14:7)
>
> "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)

"He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the *[Triune]* Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian." (WK)

Because of the fundamental truth of the Triunity of the Godhead, it is true of each of the Three Divine Persons (with differences distinctive to each)—Father, Son, and Holy Spirit—that *"of him, and through him, and for him are all things," and to each of Whom "be glory for ever. Amen."*

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- **Rom. 1:18-20—**"For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness. Because what is known of God is manifest among them, for God has manifested it to them,—***for from the world's creation the invisible things of him*** **are perceived, being apprehended by the mind through the things that are made, *both his eternal power and divinity*,**—so as to render them inexcusable."

**As the world was created by the Son, then, *perforce,* it is His "invisible things," His "*eternal* power and divinity" that is being manifested to all men! Thus he is very God, Jehovah-Jesus!**

> **"The heavens declare *the glory of God;* and the expanse sheweth the work of *his hands."* (Ps. 19:1)**

Compare the following:

> "**In the beginning God** created the heavens and the earth." (Gen. 1:1)
>
> **"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*."** (Isa. 44:24)
>
> "**The God who has made the world and all things which are in it,** he, being **Lord of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah,** let us shout for joy to **the rock of our salvation;** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods*. In his hand* are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, who made the heavens and the earth.**" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, Who made the heavens and the earth, the sea and all that is therein;** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land."** (Jonah 1:9)

"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)

**"Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm;** there is nothing too hard for thee . . . **thou, the great, *the mighty God,—Jehovah of hosts is his name."*** (Jer. 32:17-18)

"**Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions,** he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

**"For thus saith Jehovah who created the heavens, God himself who formed the earth and made it,** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else."** (Isa. 45:18)

**"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I* that have made the earth, and created man upon it; *it is I, my hands*, that have stretched out the heavens, and all their host have I commanded."** (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** **hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy** [Jehovah's] **heavens,** ***the work of thy fingers,*** the moon and the stars which thou hast established." (Ps. 8:3)

"The portion of Jacob is not like them; ***for it is he that hath formed all things:*** and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name."*** (Jer. 51:19)

***"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*** *[not 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit],* ***and the Word was God*** *[not 'became,' but ever 'was'* ***God,*** *that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit].* ***He was in the beginning with God*** *[He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse].* ***All things*** *[not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

"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)

"By faith we apprehend that ***the worlds*** *[Gr. aiones, lit. "ages," meaning 'the whole created universe of time and space']* ***were framed by the word of God,*** so that that which is seen did not take its origin from things which appear." (Heb. 11:3)

**"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)

***"Thou art the Same,*** **thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"Thou art worthy, **O our Lord and God,** to receive glory and honour and power; **for thou hast created all things,** ***and for thy will they were*****, and they have been created."** (Rev. 4:11)

"**Because by him** ['by,' Gr. *en, by the Son]* **were** ***created all things*** *["En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things have been created through him*** ['through,' Gr. *dia, through the Son]* **and** ***for him*** ['for,' Gr. *eis, for the Son, for His glory as the ultimate end]*. ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*****, and** ***all things*** **subsist together by him."** (Col. 1:16-17)

"Yet to us there is **one God, the Father,** of whom ***all things*** ***[not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** ***[the very same*** ***'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)
[Note: 1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit!]

"For it became him ***[God], for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him** ***[the eternal Word, God the Son],*** and the world knew him not." (John 1:11)

> **"Fear God and give him glory . . . *worship him who has made the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)
>
> "***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)

**As Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things *directly, solely, entirely Himself*.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, *the Son must Himself be Jehovah God*—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

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- **Rom. 14:4-9—**"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living."

  Compare:

  > "For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)
  >
  > "And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)
  >
  > "I am crucified with Christ, and no longer live, I, but Christ lives in me; ***but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God, who has loved me and given himself for me."*** (Gal. 2:20)
  >
  > ***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (FBH)

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also Rom. 10:6-13 above, along with the scripture references there.**

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- **Rom. 14:11-12—**"For it is written *[in Isa. 45:23]*, I live, saith the Lord ***[Jehovah],* that *to me* shall bow every knee, and every tongue shall confess to God.** So then each of us shall give an account concerning himself to God."

Compare this *universal submission, worship, confession* by all created beings (willingly or unwillingly) to Jehovah God, as referred to by the apostle Paul in citing Isa. 45:23, *to the specific application thereof to the Person of Jesus, Jehovah-Jesus,* by the same Spirit-inspired apostle Paul in Phil. 2:10-11:

> **"*I, Jehovah* . . . there is no God besides me; a just God and a Saviour, there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.** I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that ***unto me every knee shall bow, every tongue shall swear."*** (Isa. 45:21b-23)
>
> "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)
>
> **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8)
>
> ***"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)

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- **Rom. 16:25a, 27—**"**Now to him** that is able to establish you . . . [to] **God alone wise, *through Jesus Christ, to whom be glory*** for ever. Amen."

That is:

To God alone wise *[that is, to God as such, without reference to any single Person in the Triune Godhead, who alone is absolutely and intrinsically wise],* ***through Jesus Christ*** *[through the Person of* ***'Jesus' = 'Jehovah the Saviour' (Matt. 1:21),*** *Jehovah-Jesus, the God-Man, the eternal Son incarnate],* ***to whom be glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for ever. Amen.

**Compare this *doxological praise in worship* of God as such and the Person of Jesus Christ in particular to the following:**

**"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)

**"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ, to whom is the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)

"But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)

"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord, be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)

"***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)

**As remarked at 2 Pet. 3:18, such doxologies could not thus involve or belong to Christ—He could not be "ascribed the glory of deity, of all divine perfections"**(John Gill)***—unless He be very God!***

**Moreover, observe that such doxological praise in worship of Jesus Christ is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

"But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

***Now further compare 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 below, 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)

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

"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)

***Now contrast this*** *necessity of the worship of the Son, and His unhindered acceptance of such worship,* ***with <u>the swift and complete rejection</u>, <u>by both men and angels</u>, 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 **<u>worshipped him</u>. *But Peter made him rise, saying, Rise up: I myself also am a man."*** (Acts 10:25-26)

> "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."** (Acts 12:21-23)

> "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 ***<u>unto the living God</u>, 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 **<u>worship him</u>** ***<u>who has made the heaven and the earth and the sea and fountains of waters</u>."*** (Rev. 14:6-7)

> "And ***I fell before his*** [*the angel's]* ***feet to*** **<u>worship him</u>**. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren who have the testimony of Jesus. ***<u>Worship God</u>***. 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*** **<u>worship</u>** ***before the feet of the angel*** who shewed me these things. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. ***<u>Worship God</u>***." (Rev. 22:8-9)

# 1 Corinthians

## *1 CORINTHIANS*

- **1 Cor. 1:1-3—**"Paul, a called apostle of Jesus Christ, by God's will, and Sosthenes the brother, 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. Grace to you and peace ***from*** God our Father ***and*** the Lord Jesus Christ."

  Compare:

  "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 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." (Acts 2:21, 38-39)

  "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 *("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)

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➢ **1 Cor. 1:3—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

- **"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)

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➢ **1 Cor. 1:9—**"God is faithful, by whom ye have been called into the fellowship of ***his Son Jesus Christ our Lord**."*

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, ***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.' ].*"** (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 [RAH])

**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])

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- **1 Cor. 7:22-23—**"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; *do not be the bondmen of men.*"**

That is:

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*** *[it is our boast to be His bondservants, which means that Christ 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]*. **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.]

Now compare:

**"No one can serve *two masters*** *[or 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)

"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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- **1 Cor. 8:4b-6—**"We know that an idol is nothing in the world, and that there is no other God save one. For and if indeed there are those called gods, whether in heaven or on earth, (as there are gods many, and lords many,) yet to us there is **one God, the Father,** of whom ***all things,*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things,*** and we by him."

That is:

> We know that **an idol** *[in itself]* **is nothing** in the world, and that **there is no other God save one** *[God as such, who is the (now fully revealed)* ***one Triune God].*** For and if indeed there are those called gods, whether in heaven or on earth, (as there are gods many, and lords many,) Yet to us there is **one God, the Father, of whom *all things* *[not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ, by whom are *all things* *[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him.

1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! Likewise as to Jude 4:

> "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)

Neither 1 Cor. 8:6 nor Jude 4 are meant to imply that the Son alone is supreme ***Lord*** *["Lord of lords" (Rev. 17:14, 19:16)],* to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *"the Lord the Spirit";* and James 3:9 with respect to the Father, *"the Lord and Father"*). The fact of the matter is, ***Godhood is absolutely implicit in such Lordship,*** for:

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)
>
> **"Thou art worthy, O our *Lord and God*,** to receive glory and honour and power; **for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***The God*** **who has *made the world and all things* which are in it, *he, being Lord* of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

Note, too, that the creation of "all things" (referred to twice in 1 Cor. 8:6) **means the same thing** for the Son as it does for the Father. The "all things" means "ALL things" ***without exception*** as to the Creatorship of the Father; thus likewise "all things" means "ALL things" ***without exception*** as to the Creatorship of the Son. It cannot mean all things for the Father but then *less than* all things (all *other* things, or all things *except one*) for the Son! **Thus 1 Cor. 8:6, like a myriad of other scriptures, most emphatically demonstrates that the Son, as the Father and the Holy Spirit, is *Un*created, Self-Existent, Ever Existing, Eternal—*Jehovah, the I AM Creator of all things!***

> ***"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)

"He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him *[Col. 1:16]*. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the *[Triune]* Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian. No doubt, as in Ephesians 4:5, Christ is contradistinguished as 'one Lord' from the Father; and so similarly in 1 Corinthians 8:6. This however, far from derogating from His intrinsic divine glory, only shows us another glory which He receives as the exalted man who is made Lord and Christ. He, and He distinctively, has the official place of **lordship, though of course as a term of dignity it belongs alike to Father, Son, and Spirit; and so any one can see who will take the trouble of comparing the scriptures.**" (WK) "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 [as it is of the Father in James 3:9]." (WK)

Now consider Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

> "Paul, apostle, not **from men** nor **through man, *but through Jesus Christ***, and God the Father who raised him from among the dead." (Gal. 1:1)

1 Cor. 8:6 no more implies the *non*-**Godhood** of Christ than Gal. 1:1 implies His *non*-**Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both 1 Cor. 8:6 and Gal. 1:1 it is Jesus Christ as ***the God-Man*** who is the Object before us. Thus the *true* implication of 1 Cor. 8:6 is that Jesus Christ is not *simply* Jehovah God, *as the Father is,* but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Exclusive statements such as 1 Cor. 8:6, *in context,* are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

Consider also 1 Cor. 2:11 as another example:

> "The Spirit searches *all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God].* For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God*."** (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Or take Luke 10:22:

> "All things have been delivered to me by my Father, and **no one knows who the Son *is* but the Father,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True *[the Lord Jesus Christ in His coming with power and great glory],* and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God."** (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Again, scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

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- **1 Cor. 15:28—**"But when all things shall have been subjected to him, **then also the Son himself will be subjected to him** that subjected all things to him, **that God may be all in all."**

That is:

> But when all things shall have been subjected to him, then also *[that is, 'at that time also,' as always]* the Son himself *[the Son in manhood]* will be subjected to him *[the Father]* that subjected all things to him, that God *[the Triune God, not the Father only, but Father, Son and Holy Spirit]* may be all in all.

As perfect man Christ has a human will, held in inscrutable union with His divine will. His human will was, and always will be, in absolute and perfect submission to the Father. "For I am come down from heaven, not that I should do My will, but the will of Him that has sent Me." "Lo, I am come (in the book-roll it is written of Me) to do Thy will, O God." *"Though being Son,* He learned obedience from the things which He suffered." "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, taking the form of a bondman, taking His place in the likeness of men; and having been found in figure as a man, humbled Himself, becoming obedient even unto death, and that the death of the cross." It is in this connection that we may appropriately, and reverently, speak of subordination, of higher and lower ranks. "My Father is greater than I." **(Cf. also 1 Cor. 11:3, "the Christ is the head of every man, but woman's head is the man, *and the Christ's head God.*")** *As Son in manhood* He took a subordinate, dependent place, taking the form of a servant, subject to the Father's will—though being, as ever, "God over all, blessed forever" (Rom. 9:5).

"Perhaps the word 'Son' is found in 1 Cor. 15:28 to give those who desire to lower His glory [*or assert that 'Son' indicates inferiority]* some mere show of proof of their insubject notion. I do believe the

Word is so written as to confirm unsubject hearts in their disbelief of truth, a solemn thing for each of us to think about. . . . The next thing we note is the context. It is about the second man and last Adam, not about Sonship in deity. It is about the reign as *man*. Thus, to claim that Sonship in deity is meant is to go against the context. And what the text does show is that He will eternally retain the manhood. . . . He was subject *[as man]* before the eternal state is brought in, but here we see that, as man, He will be subject in the eternal state also, but *God [the Triune God]—Father, Son, and Spirit—* will be all in all." (RAH)

"But how are we to understand the words in the same chapter, 'Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all' (1 Cor. 15:28)? Does not this mean, it is asked, that some change will take place in the relationship of Christ to the Father? Or that His humanity will, in some unexplained way, be reabsorbed into the Godhead? No, it means the very opposite. The Lord has for ever 'taken upon Himself the form of a servant,' and as such He became subject to the Father. He is 'the same yesterday, to-day, and for ever' and can never change. The order of the words in the Greek, as the late Dr. Dale, of Birmingham, has pointed out, is important. They should read, not ‘'Then shall the Son also,' but 'Then also shall the Son' be subject. 'Also' qualifies the word 'then' not 'the Son.' The words, far from denoting a change, preclude it. Then no less than before shall the Son *[as man]* continue to be the servant of Jehovah, and as such reign over the new heaven and the new earth." (W. Hoste)

“When the time comes that the Lord will deliver back the kingdom to the Father *[15:24],* all will have been fulfilled in new creation. Creation will be brought back to God in a perfect condition, and every trace of the serpent’s work will be removed. The expression here *[in 15:28]* has perplexed some . . . In what sense shall the Son be subordinate? When the Son of God came into this world, He entered, He took, a subordinate place, and He will retain it always. The thought is that, having accomplished the work of redemption and restoration for which He became man, He will not give up, but retain the subordinate place in incarnation that He took. The thought is exceedingly precious. Think of it: if the Lord should cease to be man after having brought to pass all that God has purposed and designed, *the very link that brings God and man together would be gone*! . . . We see, then, that Christ has assumed a subordinate position that *Deity* might be displayed. It is His delight thus to glorify God.” (C. Crain)

**See also, e.g., <u>1 Cor. 1:9 above (along with the scripture references there)</u> 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.***

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# 2 Corinthians

## ***2 CORINTHIANS***

- **2 Cor. 12:8-9—**"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** 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. 1:2—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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➢ **2 Cor. 1:19—***"**For the Son of God, Jesus Christ,*** he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea *is* in him."

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.' ]*."** (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." (William Kelly [WK])

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- **2 Cor. 4:3-6—**"But if also our gospel is veiled, it is veiled in those that are lost; in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of ***the Christ, who is the image of God,*** should not shine forth for them. **For we do not preach ourselves, but *Christ Jesus as Lord*, and ourselves your bondmen for Jesus' sake.** Because it is the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of ***the glory of God in the face*** *[that is, in the Person]* ***of Jesus Christ.***"

  **"Were He not Man He would not be the image of the invisible God;** yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God** *[as explicitly explained in Col. 1:14-17]***."** (W.T. Whybrow)

  "Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God's glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the** [Triune] **Godhead that has declared Him (see John 1:18)**. . . . Christ is 'the image of the invisible God.' **He has presented God in full perfection; He is the truth objectively. He who has seen Him has seen the Father. He was always the Word, the One who made God manifest.** The word 'image,' as has been remarked, is continually used in Scripture for representation." (WK)

  Compare:

  "In whom *[In the Son of His love]* we have redemption, the forgiveness of sins ***[according to the infinite value and glory of His Divine Person];*** **who is image of the invisible God** *[that is,* ***the Son in manhood*** *uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses],* Firstborn of all creation *[not one "born first" or "first generated" or "created first," but "Firstborn" as to the superlative dignity of the position of* ***the Son in manhood,*** *which = 'the Highest, the Chief, the Preeminent One,' in relation to all creation]*; ***because*** *[Why* is this Man *"Firstborn,"* the Highest, Preeminent One in relation to all creation? Specifically and precisely ***because*** of the intrinsic glory of His Person as the Divine Creator, ***because]*** ***by him*** were created ***all things*** *[not merely some things, most things, or all things except one, but "****the*** *ALL things," all creation; thus He is Creator not created!]*, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** *[again, not merely some things, most things, or all things except one, but "****the*** *ALL things"]* have been created ***through him and for him*** *[for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created* ***all things*** *(which is impossible) for himself—else, where would God and His glory be in all this?].* ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*** *[He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but "IS" before all, being the Uncreated Creator]*, and ***all things*** subsist together ***by him.***" (Col. 1:14-17)

  ***"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 as 'the Word' He is the blessed Revealer in person of all that God is],* ***and the Word was with God*** *[****not*** *'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit],* ***and the Word was God*** *[****not*** *'became,' but ever 'was'* ***God,*** *that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit].* ***He was in the beginning with God*** *[He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse].* ***All things*** *[not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

  **"No one has seen God at any time** *[God as such, in the invisible essence of the Divine nature, which is spirit]****;*** **the only-begotten** *[monogenes*, meaning *only, unique, one-of-a-kind and most-deeply-loved]* **Son,** ***who is*** *[not 'was' or 'came to be,' but 'who is,' 'the one being']* **in the bosom**

**of the Father** *['the place of love expressed and enjoyed'],* **he hath declared him** *[the Incarnate Son, in His Person, is the blessed Revealer and Revelation of all that God is]".* (John 1:18)

**"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 hypostasis—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)

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

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- **2 Cor. 4:3-6—**"But if also our gospel is veiled, it is veiled in those that are lost; in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of **the glad tidings** ***of the glory of the Christ, who is the image of God,*** should not shine forth for them. **For we do not preach ourselves,** ***but Christ Jesus as Lord*****, and ourselves your bondmen** ***for Jesus' sake.*** Because it is the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of ***the glory of God in the face of Jesus Christ."***

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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])

**See also 2 Cor. 5:14-15 below *("He died for all, that they who live should no longer live to themselves, but to Him who died for them and has been raised"),* along with the scripture references there.**

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- **2 Cor. 4:3-6—**"But if also our gospel is veiled, it is veiled in those that are lost; in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of **the glad tidings *of the glory of the Christ, who is the image of God,*** should not shine forth for them. **For we do not preach ourselves, *but Christ Jesus as Lord*, and ourselves your bondmen *for Jesus' sake*.** Because it is the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of ***the glory of God in the face of Jesus Christ.***"

Compare:

**"No one can serve *two masters*** *[or 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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- **2 Cor. 3:18—*"But we all, looking on the glory of the Lord,*** with unveiled face, **are transformed** according to the same image from glory to glory, even as by [the] Lord [the] Spirit."
- **2 Cor. 5:14-15—**"For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him* who died for them and has been raised.***"*

Compare:

> "Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)
>
> "And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)
>
> "I am crucified with Christ, and no longer live, I, but Christ lives in me; ***but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God, who has loved me and given himself for me."*** (Gal. 2:20)
>
> ***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (F.B. Hole [FBH])

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also 2 Cor. 4:3-6 above, along with the scripture references there.**

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

That is:

> **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.

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

Not only that, "Who but the all-sufficient God would presume to use such language [as *'My* grace is sufficient for thee . . . *My* strength is made perfect in weakness')!" (SG)

"The Lord's reply to Paul *[in answer to his prayer]* was, 'My grace is sufficient for thee.' The Lord and His grace are infinite, sufficient for ten thousand times ten thousand of His saints — surely then sufficient for Paul, or for any one of us, no matter what we may have to face. But He added, 'My strength is made perfect in weakness.' If the thorn served to augment and emphasize Paul's weakness it thereby opened the way for a fuller and more perfect display of the grace of the Lord." (FBH)

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

> "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)
>
> "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)

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➢ **2 Cor. 13:3a-5—**“Since ye seek a proof of Christ speaking in me . . . try your own selves whether ye be in the faith, prove your own selves. Or recognise ye not as to your own selves that **Jesus Christ is in you,** unless indeed ye be reprobate?”

That is:

Or recognise ye not as to your own selves that **Jesus Christ is in you** *[Christ lives in every real believer everywhere as their new life; the risen Christ is our life, our eternal life in resurrection standing]*, unless indeed ye be reprobate *[and thus a false, unregenerate professor]*?

2 Cor. 13:5 thus necessitates Christ’s Omnipresence as very God for such a precious blessing to even be possible.

Compare also for example:

“For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****.”** (Matt. 18:20)

“And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age.”** (Matt. 28:20b)

“Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not ‘was’ or ‘came to be,’ but ‘who is,’ ‘the one being’]* in heaven *[even while then on earth as Man].”*** (John 3:11-13)

“Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him*** ***[equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located].” (John 14:23)

“But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you.” (Rom. 8:9-11)

“I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in*

*resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **2 Cor. 13:14—**"The grace of **the Lord Jesus Christ,** and the love of **God,** and the communion of **the Holy Spirit,** be with you all."

That is:

The grace of **the Lord Jesus Christ** *[the Son, First],* and the love of **God** *[the Father, Second],* and the communion of **the Holy Spirit** *[Third],* be with you all.

"Here we have indicated the great realities which are calculated to produce the things desired in verse 11—grace, love and communion, **proceeding respectively from the three Persons of the Godhead. Let us notice in passing that the Lord Jesus, who is** *[traditionally]* **so often spoken of as the Second Person, is put in the first place here, just as the Holy Spirit is put in the first place in 1 Corinthians 12.** ***All such terms as First, Second or Third Person must therefore be used with a considerable measure of reserve."*** (FBH)

Compare the following, all of which constitute a clear proof that the order in which the Persons of the Triune Godhead are brought before us in scripture is in no way suggestive of *priority or rank:*

"But [prays Paul,] **our Lord Jesus Christ himself** *[the Son, First]*, ***and*** **our God and Father** *[Second],* 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 thus emphasizes* ***the essential unity of nature and complete equality*** *of the two Persons of the Son and the Father in the Godhead]."* (2 Thess. 2:16-17)

"But [prays Paul,] **our God and Father himself** *[First]*, ***and*** **our Lord Jesus** *[the Son, Second]*, ***direct*** our way to you ***[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 complete equality*** *of the two Persons of the Son and the Father in the Godhead]."* (1 Thess. 3:11)

"For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in the kingdom of **the Christ** *[the Son, First]* and **God** *[the Father, Second]*." (Eph. 5:5)

"For through **him** *[the Son, First]* we have both access by **one Spirit** *[Second]* to **the Father** *[Third].*" (Eph. 2:18)

"But I beseech you, brethren, by **our Lord Jesus Christ** *[the Son, First]*, and by the love of **the Spirit** *[Second]*, that ye strive together with me in prayers for me to **God** *[the Father, Third]*." (Rom. 15:30)

"How much rather shall the blood of **the Christ** *[the Son, First],* who by **the eternal Spirit** *[Second],* offered himself spotless to **God** *[the Father, Third],* purify your conscience from dead works to worship the living God?" (Heb. 9:14)

"Grace to you and peace ***from*** *[all three Persons of the Triune Godhead:]* **him who is, and who was, and who is to come** *[the Father, First];* ***and from*** **the seven Spirits which are before his throne** *[the Holy Spirit, Second (seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)];* ***and from*** **Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth** *[the Son, Third]*." (Rev. 1:4-5)

"Paul, apostle, not from men nor through man, but through **Jesus Christ** *[the Son, First],* ***and*** **God the Father** *[Second]* who raised him from among the dead . . . **Grace** to you and **peace** ***from*** God the Father *[First]* ***and*** our Lord Jesus Christ *[the Son, Second]*." (Gal. 1:1, 3)

"But there are distinctions of gifts, but **the same Spirit** *[First];* and there are distinctions of services, and **the same Lord** *[the Son, Second];* and there are distinctions of operations, but **the same God** *[the Father, Third]* who operates all things in all." (1 Cor. 12:4-6)

"There is one body and **one Spirit** *[First]*, as ye have been also called in one hope of your calling; **one Lord** *[the Son, Second]*, one faith, one baptism; **one God and Father of all** *[Third]*, who is over all, and through all, and in us all." (Eph. 4:4-6)

"But ye, beloved, building yourselves up on your most holy faith, praying in **the Holy Spirit** *[First]*, keep yourselves in the love of **God** *[the Father, Second]*, awaiting the mercy of **our Lord Jesus Christ** *[the Son, Third]* unto eternal life." (Jude 20-21)

"Elect [chosen ones] according to the foreknowledge of **God the Father** *[First],* by sanctification of **the Spirit** *[Second],* unto the obedience and sprinkling of the blood of **Jesus Christ** *[the Son, Third]:* Grace to you and peace be multiplied." (1 Pet. 1:2)

"But we ought to give thanks to **God** *[the Father, First]* always for you, brethren beloved of **the Lord** *[the Son, Second]*, that God has chosen you from the beginning to salvation in sanctification of **the Spirit** *[Third]* and belief of the truth." (2 Thess. 2:13)

"Go therefore and make disciples of all the nations, baptising them to ***the*** *[singular]* ***name*** **of the Father** *[First]*, **and of the Son** *[Second],* **and of the Holy Spirit** *[Third]*." (Matt. 28:19)

# *Galatians*

## ***GALATIANS***

- **Gal. 1:1, 3—**"Paul, **apostle,** not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ."
- **Gal. 1:11-12—**"But I let you know, brethren, as to the glad tidings which were announced by me, that they are **not according to man.** For **neither did I receive them from man,** neither was I taught them, ***but by*** revelation of Jesus Christ."

First, according to Gal. 1:1 and 1:3, the Son and the Father are ***equally*** the source of the apostleship of Paul, and the ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Jesus Christ is indeed Jehovah God as equally as the Father is. But unlike the Father, Jesus Christ is *both* God and Man in His Person. By virtue of the Incarnation through His miraculous virgin conception, Godhood and manhood have been forever indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. In Gal. 1:1 and 1:11-12 it is Jesus Christ as ***the God-Man*** who is the Object before us. The true, obvious and inescapable implication of these scriptures is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Now compare how frequently the impregnable testimony of Gal. 1:1 and 1:3 is borne to Him in Holy Writ:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *<u>from</u>*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; <u>and</u>*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; ***<u>and</u>*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son]*.**" (Rev. 1:4-5)

- ✞ **"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)

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➢ **Gal. 1:10—**"For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not ***<u>Christ's bondman</u>***."

That is:

For do I now seek to satisfy ***men or God?*** or do I seek to please men? If I were yet pleasing men, I were not ***<u>Christ's bondman</u>*** *[it is Paul's boast to be His bondservant, which means that Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart]*.

Now compare:

**"<u>No one can serve *two masters*</u>** *[or 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, ***<u>bondman of Jesus Christ</u>*** *[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 *<u>only</u>* <u>Master and Lord</u> Jesus Christ** *[as our ***<u>ONLY</u>*** **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, ***<u>Lord</u>*** ***[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 '<u>ONLY</u> Sovereign Master and Lord'],* <u>thou art</u> ***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 ***<u>thy bondmen</u>,*** 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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- **Gal. 2:16—**"But knowing that a man is not justified on the principle of works of law nor but ***by the faith of*** *[i.e., by the faith whose object consists of]* ***Jesus Christ,*** we also ***have believed on Christ Jesus,*** that we might be justified ***on the principle of the faith of Christ;*** and not of works of law; because on the principle of works of law no flesh shall be justified."
- **Gal. 3:22—**"But the scripture has shut up all things under sin, that the promise, ***on the principle of faith of Jesus Christ,*** should be given to those that believe."
- **Gal. 3:26—**"For ye are all God's sons ***by faith in Christ Jesus.***"

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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)

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➢ **Gal. 2:20—**"I am crucified with Christ, and no longer live, I, **but Christ lives in me; *but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* **the Son of God,** who has loved me and given himself for me."

Compare:

"For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)

"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (William Kelly [WK])

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (F.B. Hole)

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also Gal. 2:16 with 3:22 and 3:26 above, along with the scripture references there.**

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➢ **Gal. 2:20—**"I am crucified with Christ, and no longer live, I, **but Christ lives in me;** but in that I now live in flesh, I live ***by faith, the faith of the Son of God,*** who has loved me and given himself for me."

That is:

I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of the Son of God,*** who has loved me and given himself for me.

Gal. 2:20 thus necessitates Christ's *Omnipresence* as very God for such a precious blessing to even be possible**.**

Compare also for example:

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)

"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him [equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **Gal. 4:4-6—**"But when the fulness of the time was come, ***God sent forth his Son,*** come of woman, come under law, that he might redeem those under law, that we might receive sonship. But because ye are sons, **God has sent forth the Spirit of his Son** into our hearts, crying, Abba, Father."

That is:

But when the fulness of the time was come, ***God sent forth his Son*** *[from His presence],* come of woman *[in 'becoming' born of a woman],* come under law *[in 'becoming' born under law]*.

***"Being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him."*** (W.J. Hocking)

“He was in essential relationship with the Father before He came into the world; and, of course, always is in that relationship (John 1:18). . . How did He come into the world? He came into the world at the instant of the conception in the womb of the virgin. Then it was that the humanity was taken into union with the Son’s Person. What preceded that coming into the world? ‘I came out from the Father and have come into the world.’ [John 16:28] . . . . **1. ‘I came out from the Father’**—eternal relationship and presence; *preincarnate motion in the Godhead;* **2. ‘and have come into the world’**—incarnation in the union of the Son of God with manhood: spirit, soul and body.” (R.A. Huebner [RAH])

"Even grammatically, the statement {in Gal. 4:4} may not be read as if it meant that 'God sent forth His Son, having been born of a woman.' The construction in the original is against such a rendering. The construction is precisely the same, for instance, as in Philippians 2:8, where 'becoming' translates the same word as that here rendered 'born' (*ginomai*), the form of the verb being the same. The statement, 'He humbled Himself, becoming obedient even unto death,' could not mean that He humbled Himself after having become obedient unto death. On the contrary, His self-humbling was expressed in His becoming obedient. The particular form of the verb rendered 'becoming' signifies the mode of the humbling. So the preceding verse, where the same word is rendered 'being made,' sets forth the mode of His self-emptying. 'He emptied Himself, taking the form of a servant, becoming in [see margin] the likeness of men.' He did not empty Himself after taking the form of a servant and becoming in the likeness of men. These acts specify how His self-emptying* took effect. [*’The construction is the aorist participle following a main predicate in the past tense. The aorist (or indefinite) participle in such a construction does not mark an event which took place prior to that expressed by the preceding verb; it serves to specify the mode of the action signified by that predicate.’] This construction, then, throws light upon the statement in Galatians 4:4. The clause, 'born of a woman,' particularizes the act, not the antecedent, of the sending. He was not sent forth after His birth. The sending forth took effect in His birth. The one who was sent forth was already the Son of the Father. {Just as the Holy Spirit was already the Holy Spirit, the Spirit of God, ‘the Spirit of His Son,’ when He was sent forth into our hearts, Gal. 4:6.} He was and is the Son, not because He began to derive this relationship from the Father at His Incarnation, but because He ever was, in that relationship, the expression of what the Father is, as confirmed in His own statement, 'He that hath seen Me hath seen the Father' (John 14:9)" (W.E. Vine)

Now 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.' ]*."** (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)

***"<u>Though he were Son</u> [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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, <u>did</u> 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.' " (RAH)

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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)

# *Ephesians*

## ***EPHESIANS***

- **Eph. 1:2—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." **(Eph. 1:2)**
- **Eph. 6:23-24—**"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace," "peace" and "love with faith," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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➢ **Eph. 1:11-16—**"In whom *[In Christ]* we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will, that we should be to the praise of his glory who have ***pre-trusted in the Christ: in whom ye also have trusted,*** having heard the word of the truth, the glad tidings of your salvation; ***in whom also, having believed,*** ye have been sealed with the Holy Spirit of promise, who is the earnest of our inheritance to the redemption of the acquired possession to the praise of his glory. Wherefore I also, having heard of ***the faith in the Lord Jesus which is in you,*** and the love which ye have towards all the saints, do not cease giving thanks for you, making mention of you at my prayers."

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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)*

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, and <u>do not trust</u> 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)

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- **Eph. 1:20-21—**"Which he *[God the Father]* wrought in the Christ in raising him from among the dead, ***<u>and he set him down at his right hand in the heavenlies</u>, above every*** principality, and authority, and power, and dominion, ***and every name*** named, not only in this age, but also in that to come."

  For in His Person Christ is ***<u>both</u>*** 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,** *<u>as the glorified **Man**</u>,* He would not be able to be thus seated **without Himself being *<u>God</u>*** — 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).

  Compare:

  **"Jehovah said unto *<u>my</u>* *[David's]* *<u>Lord</u>*, 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 ***<u>caught up to God and to his throne</u>*** *[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*.**" (William Kelly [WK])

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- **Eph. 4:4-6—**"There is one body and **one Spirit,** as ye have been also called in one hope of your calling; **one Lord,** one faith, one baptism; **one God and Father** of all, who is over all, and through all, and in us all."

Eph. 4:4-6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! Likewise as to Jude 4 and 1 Cor. 8:6:

"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)

"Yet to us there is **one God, the Father,** of whom ***all things*** ***[not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** ***[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)

Neither Eph. 4:4-6, Jude 4 nor 1 Cor. 8:6 are meant to imply that the Son alone is supreme ***Lord*** *["Lord of lords" (Rev. 17:14, 19:16)],* to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *"the Lord the Spirit";* and James 3:9 with respect to the Father, *"the Lord and Father"*). The fact of the matter is, ***Godhood is absolutely implicit in such Lordship,*** for:

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)

> **"Thou art worthy, O our *Lord and God*,** to receive glory and honour and power; **for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)

> "***The God*** **who has *made the world and all things* which are in it, *he, being Lord* of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him *[Col. 1:16]*. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the *[Triune]* Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian. No doubt, as in Ephesians 4:5, Christ is contradistinguished as 'one Lord' from the Father; and so similarly in 1 Corinthians 8:6. This however, far from derogating from His intrinsic divine glory, only shows us another glory which He receives as the exalted man who is made Lord and Christ. He, and He distinctively, has the official place of **lordship, though of course as a term of dignity it belongs alike to Father, Son, and Spirit; and so any one can see who will take the trouble of comparing the scriptures.**" (William Kelly [WK]) "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 [as it is of the Father in James 3:9]." (WK)

Now consider Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

> "Paul, apostle, not **from men** nor **through man, *but through Jesus Christ***, and God the Father who raised him from among the dead." (Gal. 1:1)

Eph. 4:4-6 no more implies the *non*-**Godhood** of Christ than Gal. 1:1 implies His *non*-**Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both Eph. 4:5 and Gal. 1:1 it is Christ as ***the God-Man*** who is the Object before us. Thus the *true* implication of Eph. 4:5 is that the Lord Jesus is not *simply* Jehovah God, *as the Father is,* but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah the Son become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Exclusive statements such as Eph. 4:4-6, *in context,* are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

Consider also 1 Cor. 2:11 as another example:

> "The Spirit searches *all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God].* For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God*."** (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Or take Luke 10:22:

> "All things have been delivered to me by my Father, and **no one knows who the Son *is* but the Father,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True *[the Lord Jesus Christ in His coming with power and great glory],* and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God."** (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Again, scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

Now with respect to the declaration of Eph. 4:6 that God the Father is *"over all,"* compare the following as to the Son being no less equally and absolutely supreme as *God "over all":*

> "For I have wished, I myself, to be a curse from **the Christ** for my brethren, my kinsmen, according to flesh; 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 *[i.e., of the Israelites],* **as according to flesh** *[i.e., as to his human nature],* is ***the Christ who is over all God*** *[literally,'the one being over all God,' referring back to Christ, 'who is God over all']* **blessed for ever. Amen** *[thus bearing testimony, in no uncertain terms, to both the humanity and deity of Christ in His one glorious Person: Christ the God-Man]*." (Rom. 9:3-5)

> **"He** *[the Son]* **who comes from above *is above all*** *[superior and supreme 'over all' as God the Son, no exceptions].* He who has his origin in the earth *[John the Baptist]* is of the earth, and speaks as of the earth. **He who comes out of heaven *is above all."*** (John 3:31)

> "The word which he sent to the sons of Israel, preaching peace by **Jesus Christ, *(he*** *[this one]* ***is Lord of all things,)*** ye know." (Acts 10:36)

**"Here** [in Rom. 9:5] **we have what He *is*; and He is over all, being essentially divine *['it is impossible to have a stricter predication of supremacy']* . . . for ὁ ὢν ἐπὶ πάντων** *['the one being over all']* ***is the strongest affirmation in itself of divine supremacy*** *[even apart from the further avowal that He is thus 'God, blessed for ever']*."

"Very needless difficulty has been raised about the terms ὁ ὢν ἐπὶ πάντων Θεός *['the one being over all God']* . . . [Some] restrict ὁ ἐπὶ πάντων *['the one over all']* to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty *[given the fundamental*

*truth of the Triunity of God];* and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely θειότητα *[divinity]* but θεότητα *[Godhead]* to Christ. **He is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant's shape; whereas even the archangel is at best but a servant *[Ps. 103:21]* and never can be other: it is Michael's blessedness and part to be serving God *[i.e., to be in a place of obedience].* Not so the Son: He humbled Himself to take the place of a servant *[the place of obedience]*, being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command *[not to obey or to be in a place of subordination];* but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him."

***"To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away."*** (WK)

Moreover, the verses immediately following Eph. 4:4-6, specifically verse 8, show forth most clearly the absolute Deity of our Lord as *Jehovah, the God-Man, Jehovah-Messiah!* See Eph. 4:7-10 below.

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- **Eph. 4:7-10—**"But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says, ***Having ascended up on high, he has led captivity captive, and has given gifts to men.*** But that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same who has also ascended up above all the heavens, **that he might fill all things.**"

That is:

> But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says *[in Ps. 68:18],* **Having ascended up on high, *he*** *[i.e., Jehovah, as specifically fulfilled in the Person of Jesus, Jehovah-Jesus]*, **has led captivity captive** *['led captivity captive' being an expression for total defeat of adversaries (cf. Judges 5:12), which here refers to Christ's complete defeat and triumph over Satan, his emissaries and power (cf. Col. 2:15 and Heb. 2:14-15)]*, **and has given gifts to men.** But that he ascended *[in flesh, from the earth through the heavens],* what is it but that he also descended *[from the heavens, in humbling Himself, in becoming flesh]* unto the lower parts of the earth *[that is, the lower parts connected with the earth, where He lived, died the death of the cross atoningly, and rose from among the dead]?* He that descended is the same who has also ascended up above all the heavens, **that he might fill all things** *[with the **infinite** glory and value of His Person and work, in vindication of the moral glory of God and deliverance of man]***.**

Compare:

> "Why do ye look with envy, ye many-peaked mountains, upon the mount that **God** hath desired for his abode? **yea, Jehovah** will dwell there for ever. The chariots of **God** are twenty thousand, thousands upon thousands; **the Lord** is among them: it is a Sinai in holiness. ***Thou*** *[Jehovah God]* ***hast ascended on high, thou hast led captivity captive: thou hast received gifts in*** *[or as]* ***Man*** *[Jehovah **as Man,** the God-Man, Jehovah-Jesus, received gifts as Man for men, for redeemed men],* and even for the rebellious, for the dwelling there of **Jah Elohim.** Blessed be **the Lord:** day by day doth he load us with good, **the God who is our salvation.** Selah. **Our God is the God of salvation;** and with **Jehovah, the Lord,** are the goings forth even from death." (Ps. 68:16-20)

"That is, He led those captive who had led [members of] the Church captive [in their unredeemed state]. We were led captive of the devil, and Christ going up on high passed triumphantly above the

power of Satan. The fallen spirits were completely defeated and by Christ as man. Man has conquered Satan in the person of Christ, and we can look up as those that are one with Him who has defeated Satan. We ought never to treat with Satan as if he had power against us. We are entitled always to bid a detected Satan depart from us. We may and should always resist him: and we are told that, if so, he will depart from us; not because we are strong, but because He to whom we belong has gotten *Him* the victory by death and has given it to us. 'Now that he ascended, what is it but that he also descended first into the lower parts of the earth.' **This supposes the glory of His person. He that is gone up is the One that first came down.**

"It is indeed the constant principle of God; He is always the first to come down. We require to be lifted up and have nothing of our own to come down from. **Christ, being God, was the only man who had glory proper to Himself and above all creaturehood. He descended first into the lower parts of the earth. His very humiliation is the proof of His own personal dignity. From His natural supremacy, so to speak, He descends first to do His work here below. 'He that descended is the same also that ascended up far above all heavens, that he might fill all things.'** Thus we have here a most magnificent sight of our Saviour. The Holy Ghost gives us in two short verses the grand sweep of His glory and triumph, who condescended to be a man and a servant. He that is gone up now is the same that first came down, and who only would go up again into glory when He had completely put away all that must have for ever kept us from Him. But He came down to put it away and would not return on high till it was done. **He so loved us, with a love according to the glorious counsels of God, that our sins, gross and fatal as they were, only gave Him the opportunity to show what God is, and is to us, in His own person.** And now it is a question of God's righteousness, not only to Him but to us, because of Him. What a difference: He might come down in love, but that of itself would not give us a place in the presence of God; but He is gone up in righteousness; and this is the reason why our Lord says that, when the Spirit was come, He should convince the world of righteousness, 'because I go to the Father.' You have the full display of righteousness now in Christ seated at the right hand of God. Righteousness toward Him in this world was nowhere found, but the foulest wrong and indignity. Where must I look for it? At the right hand of God. I see One there to whom God, with reverence be it spoken, is indebted for the display and vindication of His moral glory, to whom He owes the only adequate exhibition of all that which manifested and maintained His character before men, even in the man Christ Jesus. God never had His character at all fully retrieved since sin came into the world till Christ died on the cross. When His blood was shed for the glory of God and the deliverance of man, God shone out in a new light before this world. God was no longer regarded as the hard master that Satan's lie misrepresented Him to be. The veil was rent; the truth could no longer be hid that there was no proof of love the creature could have asked of God but what God had surpassed it in His Son, dead, risen, and glorified above. Up to the death of Christ God's righteousness must have destroyed every creature that had a sin upon it. Now, on the contrary, it is the righteousness of God to justify me, a believer, though I have been a vile sinner; and for this reason, that, although my sins in the one scale must have sunk myself alone down to hell, yet there was, in the other scale, Christ and His blood far outweighing all and raising me up to heaven. What is the consequence? My sins are clean vanished before that precious blood, and the scale of Christ proves itself to be the only one that keeps its weight before God. Upon this now hangs the very righteousness of God. . . . the more I see what God is in Christ's cross, the more confidence and peace I have." (WK)

"Psalms 66 and 67, having spoken of the restoration of Israel by judgment, and then the outgoing of the blessing to the nations, on the establishment of it in Zion, Psalm 68, in a very remarkable manner, shows how **the heavenly exaltation of Christ is the cause and way of it;** but it is the blessing, at the same time, of Israel's God of old. The Psalm begins with the words with which the camp of Israel anciently set forward, God going at the head of His people. It was His journey, as with Amalek His war - hence the wicked perish before Him, and the captives are delivered, and the righteous rejoice - He blesses the solitary and multiplies them. This is then directly referred to what God was in the desert. The pride of the Gentiles, 'ye high hills,' is apostrophised, the angelic glory displayed—***Jehovah among them—but, how this? He has gone up on high! Here we find at once Christ exalted as Man, though He be the same Jehovah.*** But this is not all—He has led captive the power of the enemy who ruined all—conferred blessing, **and as Man, and in His human nature, He has received gifts—**even for rebellious Israel *[in a coming day, which truth the Holy Spirit now applies to the heavenly Church],* that Jehovah Elohim might dwell among them. This restores Jehovah to Israel, i.e., He can bless, and dwell among them, or indeed Israel to Jehovah. This is the result then celebrated, and which the earth is called to own. The Strength of Israel is in the clouds, but it is the Jehovah who rode in the heavens of old." (J.N. Darby [JND])

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- **Eph. 4:13—**"Until we all arrive at the unity of the faith and of the knowledge of ***the Son of God,*** at the full-grown man, at the measure of the stature of the fulness of the Christ."

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.' ].***" (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)

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- **Eph. 5:5—**"For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God.**"

Note the one article ("the") joining Christ and God the Father 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*—as to the coming Kingdom being equally that of Christ, the Risen Man, the God-Man (cf. "His Kingdom," e.g., in 2 Tim. 4:1) and that of the Father.

"That Christ and God, though distinct *[Persons],* are subsumed under the one definite article *[appearing only once before 'Christ']* provides impressive evidence of our Lord's divinity." (A. Skevington Wood)

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour." (1 Tim. 5:21)
>
> "I testify before **[the] God and Christ Jesus,** who is about to judge living and dead, **and by *his* appearing and *his* kingdom,** proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine." (2 Tim. 4:1-2)

> "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the] our God and Lord Jesus Christ."** (2 Thess. 1:12)
>
> **"Grace** and **peace** be multiplied to you **in knowledge of [the] God and Jesus our Lord."** (2 Pet. 1:2)

"No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person.* . . **but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems** [utterly] **impossible *unless both stood on precisely the same platform of nature or position*** *[unless there were a common nature and glory]**."*** (WK)

Commenting on 1 Tim. 5:21:
**"There is but one article in the first part of the apostle's ground of appeal, not because it is one person . . . but to mark their entire association, *which could not be unless they stood on the same level of divine nature and glory*. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the 'elect angels,' however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10." (WK)

Commenting on 2 Thess. 1:12:
**"That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category** . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before 'Lord Jesus Christ'] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that *the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature."*** (WK)

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity*. At a higher level, it may connote *equality*. At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements *[as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2],* the nouns may or may not refer to the same person(s)/object(s) *[in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons]."*

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**'**A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].**'**}
**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God *(as two distinct Persons, the Son and the Father),* rather than, apparently, indicating Christ and God *as the same Person.* For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- "Jesus" as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of *"God and Jesus our Lord"*);
- "Christ" as a *proper* name in Eph. 5:5 (though *Christ,* by itself, is also used as a title; and as a title, it may be pluralized, e.g., "false christs");
- "Christ Jesus" as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from "Christ," and both "God and Christ" being used there as *non*-proper nouns in reference to *Jesus*); and
- "Lord Jesus Christ," as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from "Lord," and both "God and Lord" being used there as *non*-proper nouns in reference to *Jesus Christ*).

***Either way, all of these passages bear testimony to and require the absolute Deity of Christ!***

The TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15, on the other hand, ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour"*—in reference to Jesus Christ. Amen!**

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➢ **Eph. 6:5-9—**"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;** 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 is in heaven,*** and there is no acceptance of persons with him."

That is:

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*** *[it is our boast to be His bondservants, which means that Christ 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]***, 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 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.

Now compare:

**"No one can serve *two masters*** *[or 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 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.')**

# *Philippians*

## ***PHILIPPIANS***

➢ **Phil. 1:2—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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➢ **Phil. 1:1—**"Paul and Timotheus, ***bondmen of Jesus Christ,*** to all the saints in Christ Jesus who are in Philippi, with the overseers and ministers."

That is:

Paul and Timotheus, ***bondmen of Jesus Christ*** *[it is their boast to be His bondservants, which means that Jesus Christ 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],* to all the saints in Christ Jesus who are in Philippi, with the overseers and ministers.

Now compare:

**"No one can serve *two masters*** *[or 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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- **Phil. 1:21—***"**For to me to live [is] Christ,*** and to die gain."
- **Phil. 3:8—**"But surely I count also all things to be loss ***on account of the excellency of the knowledge of Christ Jesus my Lord,*** ***on account of whom*** I have suffered the loss of all, and count them to be filth, that I may gain Christ."
- **Phil. 3:1; 4:4—**"For the rest, my brethren, ***rejoice in the Lord:*** to write the same things to you, to me is not irksome, and for you safe. . . . ***Rejoice in the Lord always: again I will say, Rejoice.****"*

Compare:

"For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves,** ***but to him who died for them and has been raised."*** (2 Cor. 5:14-15)

"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)

"I am crucified with Christ, and no longer live, I, but Christ lives in me; ***but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God, who has loved me and given himself for me."*** (Gal. 2:20)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (William Kelly [WK])

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (F.B. Hole [FBH])

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also Phil. 1:29 below, along with the scripture references there.**

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- **Phil. 1:29—**"Because to you has been given, **as regards Christ,** not only ***the believing on him*** but the suffering for him also."

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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])

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- **Phil. 2:3-11—**"Let nothing be in the spirit of strife or vain glory, but, ***in lowliness of mind,*** **each esteeming the other** as more excellent than themselves; **regarding not each his own things** *[his own qualities, interests or advantages],* **but each those of others also.** 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 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*** to God the Father's glory."

  That is:

  Let this mind be in you which was also in Christ Jesus *[that is, the 'lowliness of mind' that was expressed in Him in His downward trek of love, from the infinite height of Godhead glory to lowest depths of the shame and sufferings of the cross];* who, *subsisting [not 'becoming' or 'taking,' but already existing, and thus always existing] in the form ['form' having the same meaning as it does in verse 7 in relation to His human nature ('form of a servant'), referring to the nature or essence] of God [not merely in the 'form of spirit' but the 'form of God,' i.e., the nature or essence of God, eternal and infinite, and every other attribute that distinguishes God as God—ever existing in the 'form of God'],* did not esteem it an object of rapine to be on an equality with God *[that is, He did not consider His own intrinsic equality with God (literally, 'the being equal with God') as*

*something to be snatched at or seized to His own advantage or enrichment];* but *[to the contrary]* emptied himself *[or 'voided Himself,' abased Himself, completely 'poured Himself out' in infinite love, for the sake of the glory of the Triune Godhead and the salvation of lost man; i.e., 'He took no account of Himself,' took no account of His equality with God or His own interests at all. But how or in what way did He do so? In losing anything essential to His Person, inherent to His deity? No! The answer is:]* in taking the *form of a servant ['in taking,' not in subtracting or losing anything essential to His Person, inherent to His Divine glory (which is impossible); but, in infinite humility and condescension, 'taking' the 'form of servant,' taking the place and adding the nature or essence of a servant into His Person, never having thus been a 'servant' before this 'taking'; which in turn was accomplished how? The answer is:]*, in being come *[in 'becoming' or coming to be]* in the likeness of men *['likeness' of men, because His manhood is positively holy (not sinful as other men, or even merely innocent as the unfallen Adam), and because He is more than man: He is God and Man in one undivided Person, Jehovah-Jesus];* and *[moreover]* having been found in figure as a man, *humbled himself in becoming obedient ['becoming obedient' and therefore, as God, never having previously occupied a place of obedience]* even unto death, and that the death of the cross *[of the extremest shame and judgment of the cross, on which He endured the infinite wrath of God in atoning sufferings and death for our sins; and such a death, being the pinnacle of the obedience of the Second Man, the Last Adam—the God-Man—is in infinite contrast with death resulting from the disobedience of the first man, Adam, being disobedient unto death].* 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 [that He is supreme Lord: Jehovah, Jehovah-Jesus]* to God the Father's glory.

> **"For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich** *[with infinite wealth in the fullness of means and resources, flowing from the intrinsic and eternal Godhood glory of His Person, by which all things were at His command to meet the needs others],* **became poor** *[in giving and spending Himself in infinite love, becoming man and thus coming to be in the place of entire dependence on the Father and never using "a single thing for Himself throughout His career . . . whatever the cost," even unto death, and that the death of the cross, where "God forsook Him too" and "nothing {remained for Him} but the unsparing judgment of our sins"(WK)],* **in order that ye by his poverty might be enriched** *[with the surpassing riches of His grace with which He enriches us who believe on Him, the exhaustless treasure of our so-great salvation in Him, not now only but in the ages to come]."* (2 Cor. 8:9)

"The mind that is to be in Christians '[was] also in Christ Jesus.' This does not mean that this mind was only present in manhood. It was present in the eternal Son, in glory, before the incarnation. There are two major steps of humiliation in what has been called a seven-fold descent. The first was the exercise of the humble mind in His pre-incarnation state; the second was when here in holy manhood. . . .**Love ever existed in the Godhead. That is where love comes from and here we see a humility of mind in the eternal Son. Humility in the Godhead! Think on that!.** So in the first immense step He humbled Himself in taking [holy] manhood into union with His Person. W. Kelly wrote: First, it was humiliation *for Him* to become a servant and a man; next, being man He humbled Himself as far as death in His obedience (the blessed converse of Adam's disobedience unto death)." (R.A. Huebner)

"As a [Divine] person He emptied Himself, ἑαυτὸν ἐχένωσεν. **He could not have done so *save as God.*** ['His having done so is again a moral proof of His divine nature. Every creature was bound to keep its first estate.'] A creature who leaves his first estate *sins therein*. **The sovereign Lord can descend *in grace*** ['and take another nature']. **In Him *it is love.*"** (J.N. Darby [JND])

**"He [the Son] is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God ***[cp. John 5:17-18].*** He emptied Himself in taking a servant's shape; **whereas even the archangel is at best but a servant *[Ps. 103:21]* and never can be other: it is Michael's blessedness and part *to be serving God [i.e., to be in a place of obedience: 'Bless Jehovah, all ye his hosts {angels}; ye ministers {servants} of his***

***that do his will' (Ps. 103:21)]. Not so the Son: He humbled Himself to take the place of a servant [the place of obedience], being in His own proper nature and dignity infinitely above it.*** He learned obedience by the things which He suffered; He had only known what it was *to command* [not *to obey* or to be in a place of subordination]; **but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience.** How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him." (WK)

"**Bless Jehovah, all ye his hosts *[angels];* ye ministers *[servants]* of his that do his will." (Ps. 103:21)** As all angels are but servants by nature (as all creatures are), and as the Son was never a servant or in a place of subjection and obedience to the will of another until He became Man, then the Son—the eternal Son—can in nowise be a creature or created angel!

**"**But the plain fact which quickly appears and characterises his [Adam's] ruin is his disobedience. He *disobeyed unto death*; the grand contrast of which is the Second man, the Last Adam, who became *obedient unto death*. **Yet in His eternal being, in His proper position, in His inalienable personal dignity, the Son was a divine person, *and, as such, had nothing to do with obedience.* For this very reason it is said in Heb. 5:8,** that He learned obedience from (or, by) the things which He suffered. ***He did not know what it was to obey till He came down to be man.*** **He knew perfectly well what it was for others, for every creature; but He was no creature but Creator.** Nevertheless, having become man, He loyally undertook the duties of man; and the very first duty of man is to obey God." (WK)

"Being in the form of God, He emptied Himself, taking the form of a bondman. **Of His own will,** He divested Himself of His prerogatives as God, ***choosing not to command as God but to obey as a servant*. All the inherent rights of deity are His inalienably** [as the Divine Son]; ***obedience, however, is a function not of deity, but of one who takes the place of submission to the will of another*. Being God, and being come in man's likeness, Christ Jesus undertook the place of servitude. 'Though He were Son, He learned obedience from the things which He suffered' (Heb. 5:8).** Yet He, 'according to flesh, is the Christ, Who is over all, God blessed for ever. Amen.' (Rom. 9:5)." (W.J. Hocking [WJH])

"Now, the transcendent glory of the obedience of Christ which He carried as far as death, even the death of the cross, lies in the fact that being the Eternal Son He deigned to enter into that relationship of submission for the glory of God. **Being Son in the Godhead and exempt from all obligations and conditions of servitude, He *became* the Servant of God, of Jehovah.** To this end, He 'emptied Himself, taking a bondman's form, taking His place in [the] likeness of men' (Phil. 2: 7). But while the Holy Spirit in Philippians describes graphically how **One 'in the form of God,' a Divine Person, took the 'form of a servant,'** or bondslave, ***we nowhere in scripture read that He took 'the form of a Son,'*** though scripture witnesses that in His incarnation He was still the Son, but not Child. To the place of subjection, the Blessed One 'descended,' for He chose to become the Righteous Servant of Jehovah, but **all scripture is silent as to His becoming the Son**. ***Being the Son, He both willed and submitted to be sent,*** **and being sent, He did the will of Him that sent Him. 'Though He were Son, He learned obedience from the things which He suffered' (Heb. 5:8).** His obedience was more than the obedience of a Servant; it was the obedience of the Son—an obedience, moreover, which He learned in the school of suffering."

"The teaching of scripture concerning our Lord is that He, the Son, at His incarnation came into the place of subjection or obedience. It was in that place of relationship that He 'learned' to submit to the will of Him Who had sent Him. 'Though He were Son, yet learned He obedience from the things which He suffered' (Heb. 5:8). The personal dignities and glories of Him Who is the Son and Who assumed the conditions of subjection and suffering are previously unfolded in the same Epistle **(Heb. 1). He Who is there shown to be God and Jehovah as well as Son learned obedience from the things which He suffered.** *Does not the essential glory of His Person magnify His obedience beyond all comparison and elevate His submission to an unexampled excellence?* **Subjection was foreign to the nature of the Eternal Son, yet He learned obedience when incarnate.** ***The absurdity of the assertion that subjection is denoted by the word, Son, is seen at once when applied to this passage [Heb. 5:8], substituting those words ['in subjection'] for the word 'Son.' The***

***statement of the Messianic glory is converted into a mere platitude by this change: 'Though He were in subjection, yet learned He obedience from the things which He suffered.'*** How commonplace! The one who is subject *must* obey. **The emphatic force of 'though,' which means 'notwithstanding the fact that,'** is lost. The glory of the obedient Son is departed from the passage!

"This gratuitous suggestion is a real dishonour done to the Lord in the circumstances of His humiliation. If [His] sonship 'denotes subjection,' as they say, then obedience is the normal duty of the Son, and if He does the things commanded Him, He is not worthy even to be thanked (Luke 17:9). If His obedience cost Him suffering, does not every good soldier endure hardness (2 Tim. 2:3)? **By this faulty interpretation of *Sonship as applied to our Lord,* the true significance of Heb. 5:8 is perverted, and the glory of the obedience of the Son is reduced to the level of the faithfulness of a servant. *The subjection described in this text was exceptional and unequalled because it was found in One Who obeyed, 'though He were Son.' His personal status exempted Him from all obligation to be subject, yet He obeyed. Of His own voluntary will,*** He undertook the position and responsibilities of a bond-servant. The Son becoming subject was **a glorified excellence unparalleled in the history of creation,** and this excellence the Holy Spirit delineates and magnifies, especially in the Gospel of Mark and in the Epistle to the Hebrews."

***"It was Christ's eternal Sonship that imparted the incomparable character to His service on earth.* In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, 'though He were Son, He learned obedience from the things which He suffered.' In the lowly place of subjection which He assumed, *the Son chose to receive commandments from the Father* and *to be obedient to them* with infinite dispatch and infinite delight.** What obedience could match this in kind or in degree?" (WJH)

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Phil. 2:6 (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"* (as in Phil. 2:11) 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)
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> "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)

"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)

"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*****."** (Acts 20:28)

"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)

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- **Phil. 2:5-11—**"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.**"

  *The future universal submission, worship, confession* (willingly or unwillingly) by all created beings (angelic or human, saved or lost) to Jehovah God, as set forth in Isa. 45:23, is specifically applied and crystallized by the apostle Paul in Phil. 2:10-11 *to the Person of Jesus—He who ever existed in the form of God,* ***Jehovah-Jesus*****:**

  > **"*I, Jehovah* . . . there is no God besides me; a just God and a Saviour, there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.** I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that ***unto me*** ***every knee shall bow, every tongue shall swear."*** (Isa. 45:21b-23)
  >
  > "For it is written *[in Isa. 45:23]*, I live, saith the Lord ***[Jehovah],*** **that** ***to me*** **shall bow every knee, and every tongue shall confess to God.** So then each of us shall give an account concerning himself to God." (Rom. 14:11-12)
  >
  > "***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)
  >
  > "For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will*** *[i.e., whom the Son, in the uniformity of will in the Triunity of the Godhead, equally and sovereignly wills to resurrect]:* for neither does the Father judge any one, but has given ***all judgment*** **to the Son; 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, whether willingly or unwillingly].* **He who honours *not* the Son, honours *not* the Father who has sent him** *[he who does not thus truly and willingly honour/worship the Son now, does not truly and willingly honour/worship the Father now either . . . regardless of what one may falsely claim . . . but will be compelled to do so in a coming day of judgment]."* (John 5:21-23)

  "It is not merely a question of saints or of Israel, but 'every knee shall bow,' etc. This takes in angels and saints, and even those who are forever under the judgment of God, for to 'under the earth' attaches the worst possible sense. Thus the infernal beings, the lost, come in here; the verse includes those that have rejected salvation, no less than those who confess the Saviour. **It is the universal subjection of all to Christ. Jesus has won the title even as man. If unbelievers despised Him as man, as Son of man He will judge them. As man they must bow to Him. The lowly name that was His as Nazarene on the earth must be honoured everywhere; God's glory is concerned in it.** In the name of Jesus or in virtue of His name, 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' v. 11. It is not, again, a question of His being Son (which of course He was from all eternity), but Lord also. We know that the spirit of this is true for the believer now. Every soul that is now born of God bows his knee in virtue of the name of Jesus, and to Jesus. The Christian now confesses by the Holy Ghost that Jesus Christ is Lord; but **this homage** will be made good to an incomparably larger extent by and by. But then it will be too late for

salvation. It is now received by faith which finds blessedness and eternal life in the knowledge of God and of Jesus Christ whom He has sent. Neither is there any man that confesses Him to be the Lord by the Holy Ghost but a saved person. But there will be more than this by and by. When the day of grace is past and God is not merely gathering out an elect body, the Church, but putting down all opposing authority, then the name of Jesus will be throughout the universe owned even by those who do it **by compulsion,** and who by that very acknowledgment confess their own eternal misery." (WK)

*As a foretaste, consider John 18:4-6:*

> "Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazaraean. Jesus says to them, ***I AM.*** And Judas also, who delivered him up, stood with them. When therefore he said to them, ***I AM*** *[His Name as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One],* they went away backward and fell to the ground *[fell prostrate before the declaration and Divine power of His Name]."* (John 18:4-6)

> "And immediately on his going out of the ship there met him out of the tombs a man possessed by **an unclean spirit** . . . **But seeing Jesus from afar off, he ran and worshipped him,** and crying with a loud voice he says, **What have I to do with thee, *Jesus, Son of the Most High God?* I adjure thee by God, torment me not."** (Mark 5:2, 6-7)

***"How manifest the proof of His intrinsic Divine glory!* A Man sent and come in love, *yet the true God,* this was the constant and special testimony of John . . . . Not all** the treachery of Judas, not all the hatred and enmity of the Jews, not all the power of Rome, **could have seized the Lord had not the time arrived to give Himself up. His hour was now come. He could have destroyed the company which sought to apprehend Him *as easily as He caused them to fall prostrate before His Name;* as by-and-by in virtue of His name every knee shall bow, of beings in heaven and beings on earth and beings under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10,11).**" (WK)

***Now compare also 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 below, is here demanded of them to be rendered to Jehovah the Son, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One]."* (Heb. 1:6)

**"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)

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

"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)

***Contrast this*** *necessity of the worship of the Son, and His unhindered acceptance of such worship,* ***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 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."** (Acts 12:21-23)
>
> "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)

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- **Phil. 3:20-21—**"For our commonwealth has its existence in the heavens, from which also we await **the Lord Jesus Christ as Saviour, who shall** transform our body of humiliation into conformity to his body of glory, **according to the working of the power which he has even to subdue** ***all things to himself***."

Who can subdue *all things* unto Himself but the true God? Phil. 3:21 thus necessitates the Lord Jesus Christ's *Omnipotence* as very God**.**

# Colossians

## ***COLOSSIANS***

- **Col. 1:3-4—**"We give thanks to the God and Father of our Lord Jesus Christ continually when praying for you, having heard of ***your faith in Christ Jesus,*** and the love which ye have towards all the saints."
- **Col. 2:5-6—**"For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of ***your faith in Christ.*** As therefore ***ye have received the Christ, Jesus the Lord,*** walk in him."

That is:

For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of ***your faith in Christ.*** As therefore ***ye have received the Christ, Jesus the Lord [supreme Lord: Jehovah, Jehovah-Jesus],*** walk in him
*["When first we came to Christ we came to Him {by faith} as the only One in the universe Who could meet our need, and He did. Well, He is the only One Who can meet our need in working this out in our lives for the pleasure of God." (G. Davison) {GD}]*

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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])

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- **Col. 1:12-14—**"Giving thanks to **the Father,** who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated us into the kingdom of ***the Son of his love:*** in whom we have redemption, the forgiveness of sins."

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:*

"***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)

**"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)

**"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.' ]*."** (John 17:24)

"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)

**"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 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)

**"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 <u>the Son of God</u>,*** **abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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)

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 [RAH])

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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])

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- **Col. 1:14-17—**"In whom we have redemption, the forgiveness of sins; **who is image of the invisible God, firstborn of all creation; <u>*because*</u> by him were created <u>*all things*</u>**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***<u>all things</u>*** have been created through him ***<u>and for him</u>***. ***<u>And he is before all</u>***, and ***all things*** subsist together ***<u>by him</u>***."

That is:

In whom *[In the Son of His love]* we have redemption, the forgiveness of sins ***[according to the infinite value and glory of His Divine Person];*** who is image of the invisible God *[that is,* ***the Son in manhood*** *uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses],* Firstborn of all creation *[not one "born first" or "first generated" or "created first," but "Firstborn" as to the superlative dignity of the position of* ***the Son in manhood,*** *which = 'the Highest, the Chief, the Preeminent One,' in relation to all creation]*; ***because*** *[Why* is this Man *"Firstborn,"* the Highest, Preeminent One in relation to all creation? Specifically and precisely ***because*** of the intrinsic glory of His Person as the Divine Creator, ***because] by him*** **were created** ***all things*** *[not merely some things, most things, or all things except one, but "****the*** *ALL things," all creation; thus He is Creator not created!]*, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** *[again, not merely some things, most things, or all things except one, but "****the*** *ALL things"]* have been created ***through him and for him*** *[for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created* ***all things*** *(which is impossible) for himself—else, where would God and His glory be in all this?].* ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*** *[He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but "IS" before all, being the Uncreated Creator]*, and ***all things*** subsist together ***by him*****.**

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

**"Were He not Man He would not be the image of the invisible God;** yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God** *[as explicitly explained in Col. 1:14-17]***."** (W.T. Whybrow)

"Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God's glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the** [Triune] **Godhead that has declared Him (see John 1:18)**. . . . Christ is 'the image of the invisible God.' **He has presented God in full perfection; He is the truth objectively. He who has seen Him has seen the Father. He was always the Word, the One who made God manifest.** The word 'image,' as has been remarked, is continually used in Scripture for representation. Such is the first thought. Christ is the image of the invisible God." (WK)

With respect to His acquired title as "Firstborn," far from suggesting the blasphemous notion that the Lord Jesus is the first created being, He, *the Son in manhood,* is here declared to be ***"the Firstborn"—the Supreme, Preeminent One in relation to all creation*—precisely because of the *intrinsic Divine glory of His Person as the very Creator Himself, the I AM, Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, the Uncaused First Cause, the Source from which all creation, including time itself, begins and derives its existence—and as such this very One, the eternal Son become flesh, is Heir of all creation (Heb. 1).***

Compare the usage of "firstborn" in the following passages, *which have nothing at all* to do with priority in reference to *time/origin,* but strictly in reference to *position, place, dignity* (and note the usage in Colossians once again, in verse 18 of the same chapter):

"And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son, *my firstborn."*** (Ex. 4:22)
*[Israel was Jehovah's son, Jehovah's firstborn, as a nation, as a people—His special, covenantal earthy people, positionally, "whose is the adoption" (Rom. 9:4)—which allotted place they will yet be fitted to fulfill, by grace through faith/repentance in a coming day (see, e.g., Jer. 31:9 below). This obviously has nothing to do with priority of time/origin. Israel was not the first nation/people to come into existence!]*

*"[In a coming day]* They shall come with weeping *[in repentance],* and with supplications will I *[Jehovah]* lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; **for I will be a father to Israel, and Ephraim is *my firstborn."*** (Jer. 31:9)

"And as to me *[Jehovah],* **I will make him *firstborn,* the highest of the kings of the earth."** (Ps. 89:27)
*[David, as a type of Christ, was firstborn in the sense of having the position or place as highest of the kings of the earth. This obviously has nothing to do with priority of time/origin. David was not the first king ever; he was not the first king of Israel; and he was not even the first son of Jesse.]*

"But ye have come to mount Zion; and to the city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; **and to the assembly of *the firstborn ones* who are registered in heaven** *[notice that the entire Church is composed of individual, heavenly 'firstborn ones'! by virtue of their association with the Firstborn, Preeminent One];* and to God, judge of all; and to the spirits of just men made perfect; and to Jesus, mediator of a new covenant; and to the blood of sprinkling, speaking better than Abel." (Heb. 12:22-24)
*['The assembly of the firstborn ones': "This heavenly company . . . is the church of God . . . And those. who compose it are here characterised: (1) in relation to Him who was carefully shown us in Heb. 1 to be **the Firstborn, the established Heir of all things;** (2) in relation by grace to our proper and destined sphere of glory, heaven, and not earth where Israel as such rightly look for their blessedness and triumph under Messiah's reign. Those who are holy brethren, partakers of a heavenly calling, being children, are heirs also, heirs of God and Christ's joint-heirs. **He is Firstborn, alone in personal right and result of His work; but they are also firstborn truly though of divine grace."** (WK)]*

"Because whom he *[God the Father]* has foreknown, he has also predestinated to be conformed to the image of **his Son, so that he should be *the firstborn*** *[the Chief, Preeminent one]* **among many brethren**." (Rom. 8:29)
*[These 'brethren' are the heirs, the assembly of the 'firstborn ones' (Heb. 12:23), among whom Christ is the 'Firstborn' in necessary, intrinsic preeminence.]*

"And he *[the Son of His love]* is the head of the body, the assembly; **who is the beginning, *firstborn from among the dead,* that he might have the first place in all things."** (Col. 1:18)
*[He is the "beginning" in relation to the Body, the Church, as the Head thereof on resurrection ground; and not only that, but additionally He is "firstborn"—Chief, Preeminent One—in that very sphere of resurrection, so as to have the first place in all things (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work! Thus "firstborn" in Colossians again obviously has nothing to do with any notions of being "born first" or "first generated" or "created first"!]*

"And from Jesus Christ, the faithful witness, ***the firstborn from the dead,*** and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood." (Rev. 1:5)
*[Again: "He is first in rank of all who will rise from the dead. 'First-born' is the expression of supremacy, of pre-eminent dignity, and not one of time or of chronological sequence . . . No matter when, where, or how Christ entered the world, He would necessarily take the first place in virtue of what He is." (Walter Scott)]*

**"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" referring 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, is here demanded of them to be rendered to Jehovah the Son].* And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; ***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. 1:6-8, 10-12)

**"He never took the creature place until He became a man, and then must needs be the first-born. ['Here, as elsewhere (Ps. 89:27), the title of first-born is taken in the sense of dignity rather than of mere priority in time.' 'It is a question of rank, not of date.']** Even if He had been the last-born literally [as Man], He must still be the first-born; for it has nothing to do with the epoch of His advent, but with His *intrinsic dignity.* All others were but the children of the fallen man Adam, and could in no sense be the first-born. He was as truly man as they, but with a wholly peculiar glory. What makes it most manifest is, that He is here declared to be first-born of all creation, ***'for*** by Him were all things created.' This makes the ground perfectly plain. **He was first-born of all creation, because He who entered the sphere of human creaturedom was the Creator, and therefore must necessarily be the first-born.** This is the plain and sure meaning of the passage, in the strongest way confirming the deity of Christ . . . There is no scripture which assumes His dignity more than this." (WK)

" 'First-born' does not necessarily speak of priority in time, but in ***dignity*** . . . because of the privileges attaching to birthright *[which, in cases of literal sons, could be forfeited by someone literally born first and transferred to someone else, thus making the latter 'firstborn' in dignity and privileges apart from anything having to do with priority in time/origin; cf. 1 Chron. 5:1-2].* Thus God says to Pharaoh **(Ex. 4:22),** 'Israel is My son, even ***My first-born;'*** and in **Jeremiah (31:9),** 'I am a Father to Israel, and Ephraim is ***My first-born;'*** thus also of David, the type of Christ **(Ps. 89:27),** 'I will make him ***My firstborn,*** higher than the kings of the earth,' So also Christians are 'the Church of the ***first-born ones,*** whose names are written in heaven' **(Heb. 12:23),** in contrast to Israel, God's first-born upon earth, and the 'spirits of just men made perfect' — Old Testament saints." (F.W. Grant [FWG])

"The word 'firstborn' in Colossians 1:15 refers to **positional priority** not **temporal priority.** See Exodus 4:22 where Israel is called God's 'firstborn.' Israel was not the first nation that God brought into existence, but positionally as God's chosen and privileged nation Israel was supreme. In Psalm 89:27 King David is placed as **firstborn,** but **David was actually the *last-born* son of Jesse!** The term obviously was not used to denote chronological order. Thus the term is used in Colossians 1:15 to express Christ's priority to and preeminence over creation. He outranks every created thing because He is the Creator! There is a Greek word which means **first created (protoktistos)** but Paul did not use this word of Christ [and is *never* used of Christ *anywhere* in Scripture!]." (George Zeller)

"First, then, He is said to be the image of the invisible God. Then we have His human place, in which He was first-born; ***because, being God, it could not be otherwise. ['It was because of His being a Divine Person that He could be said to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all.']*** In Hebrews, He is said to be constituted heir of all things, as the [Incarnate] Son of God. But here it is said, 'all things were created in virtue of him'; it is not merely 'by' Him, but in virtue of His own divine power." (WK)

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- **Col. 1:14-17—**"In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; ***because*** **by him were created *all things***, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** **have been created through him *and for him*. *And he is before all***, and ***all things*** subsist together ***by him***."

  That is:

  ***Because*** ***by him*** ['by,' Gr. *en, by the Son]* **were created *all things*** *[not merely some things, most things, or all things except one, but "**the** ALL things," all creation; thus He is Creator not created! "En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** *[again, not merely some things, most things, or all things except one, but "**the** ALL things"]* have been created ***through him*** ['through,' Gr. *dia, through the Son]* ***and for him*** ['for,' Gr. *eis, for the Son, for his will and glory as the ultimate end].* ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*** *[He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was*

*not a part of creation, but "IS" before all, being the Uncreated Creator]*, and ***all things*** subsist together ***by him*.**

Now compare Col. 1:16-17 to the following declarations in regards to Jehovah God in Rom. 11:33-36:

"O depth of riches both of the wisdom and knowledge of **God**! how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord** *[Jehovah],* or who has been his counselor *[Isa. 40:13-14]* or who has first given to him, and it shall be rendered to him *[Job 41:11]*? For **of him** ['of,' Gr. *ek, of Jehovah God],* and **through him** ['through,' Gr. *dia, through Jehovah God]*, and ***for him*** ['for,' Gr. *eis, for Jehovah God]* are ***all things: to him be glory for ever.*** **Amen." (Rom. 11:33-36)**

"He [Jehovah God] is the source *[originator],* means *[executor],* and end *[ultimate object and goal]* of all He has counselled, accomplished, or purposes still to effect, for His own glory." (WK)

**An absolute truth accounted for solely by virtue of the fundamental truth of *the Triunity of the Godhead!* "These three prepositions, *en, dia, eis,* show Christ to be the characteristic power, the active instrument, and the end in creation."** (JND) **"All things" are said to have specifically been created *by, through,* and *for* the will and glory of *the Son*—not the will and glory of some Other *separate, independent being;* and surely no creature, however exalted, created *all things* (which is impossible) for himself—else, where would God and His glory be in all this?**

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

"Thou art worthy, **O our Lord and God,** to receive glory and honour and power; **for thou hast created all things, *and for thy will they were*, and they have been created."** (Rev. 4:11)

"For it became him, ***for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the *[Triune]* Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian." (WK)

Because of the fundamental truth of the Triunity of the Godhead, it is true of each of the Three Divine Persons (with differences distinctive to each)—Father, Son, and Holy Spirit—that *"of him, and through him, and for him are all things," and to each of Whom "be glory for ever. Amen."*

**Now compare the following:**

**"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*."** (Isa. 44:24)

"**The God who has made the world and all things which are in it,** he, being **Lord of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah,** let us shout for joy to **the rock of our salvation;** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods*. In his hand* are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."*** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, who made the heavens and the earth.**" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, Who made the heavens and the earth, the sea and all that is therein;** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land."** (Jonah 1:9)

"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)

**"Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm;** there is nothing too hard for thee . . . **thou, the great, *the mighty God,—Jehovah of hosts is his name."*** (Jer. 32:17-18)

"**Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions,** he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

**"For thus saith Jehovah who created the heavens, God himself who formed the earth and made it,** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else."** (Isa. 45:18)

**"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I* that have made the earth, and created man upon it; *it is I, my hands*, that have stretched out the heavens, and all their host have I commanded."** (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** **hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy** [Jehovah's] **heavens,** ***the work of thy fingers,*** the moon and the stars which thou hast established." (Ps. 8:3)

**"The heavens declare *the glory of God;* and the expanse sheweth *the work of his hands."*** (Ps. 19:1)

"The portion of Jacob is not like them; ***for it is he that hath formed all things:*** and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name."*** (Jer. 51:19)

"**In the beginning God** created the heavens and the earth." (Gen. 1:1)

***"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 [not*** *'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit]**, and the Word was God [not*** *'became,' but ever 'was'* ***God,*** *that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit].* ***He was in the beginning with God*** *[He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse].* ***All things*** *[not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

"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)

"By faith we apprehend that ***the worlds*** *[Gr. aiones, lit. "ages," meaning 'the whole created universe of time and space']* ***were framed by the word of God,*** so that that which is seen did not take its origin from things which appear." (Heb. 11:3)

**"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)

***"Thou art the Same,*** **thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"Yet to us there is **one God, the Father,** of whom ***all things*** ***[not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** ***[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)
[Note: 1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit!]

"For it became him ***[God], for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him** ***[the eternal Word, God the Son],*** and the world knew him not." (John 1:11)

> **"Fear God and give him glory . . . *worship him who has made* *the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)
>
> "***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)

**As Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things *directly, solely, entirely Himself*.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, *the Son must Himself be Jehovah God*—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

- **"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)

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➢ **Col. 1:14-17—**"In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; ***because*** by him were created ***all things***, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** have been created through him ***and for him. And he is before all***, **and *all things* subsist together *by him***."

Compare:

> **"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)

The Son is the *"upholder of all things,* and this not by an effort, as creatures sustain a burden, but by His *Word, 'Upholding all things* by the *word* of His *power.'* Heb. 1:3. What more sublime description of Jehovah! . . . this Being, that upholds a million worlds with all their splendors by His powerful word? Is it a dependent creature [impossible!], or is it the only true God [Amen!]?" (SG)

"He is Son as none else. He is Heir of the universe; and no wonder. For as He created the worlds, so He upholds all things by the word of His power. Yes, the very Man whom they crucified by the hand of lawless men, who was crucified through weakness! **At the moment He bowed His head and expired, He was sustaining all creation. It were absurd to think or say so, had He been only man; but He was God; and the dissolution of the tie between the outer and the inner man**

[between His human body and His human soul and spirit] **in no way touched His almighty power."** (WK)

"Though Son in manhood, subject to the Father's will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father's will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (RAH)

"Christ's maintenance of the universe [in Heb. 1:3] presents His divine glory in a striking way. 'By Him all things consist,' as the apostle affirms in Col. 1. They were created by Him and for Him, and they subsist together in virtue of Him. This becomes all the more remarkable because He deigned for the deepest purposes to become true man. This, however, trenched not on His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one person of Christ. As He therefore brought all into being, so does He sustain all the universe, and ever did so." (WK)

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- **Col. 1:14-18—**"In whom *[the Son of His love]* we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; ***because*** by him were created ***all things***, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** have been created through him ***and for him. And he is before all***, **and *all things* subsist together *by him*. And he is the head of the body, the assembly; *who is the beginning, firstborn from among the dead, that he might have <u>the first place in all things</u>.*"**

Compare:

> "And from Jesus Christ, the faithful witness, ***the firstborn from the dead,*** and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood." (Rev. 1:5)

**On the significance of His title as *Firstborn,* see Col. 1:14-17 above, along with the scripture references there.**

In Col. 1:18, He is the "beginning" in relation to the Body, the Church, as the Head of this heavenly organism on resurrection ground; and not only that, but He is "firstborn"—*Chief, Preeminent One*—in that very sphere of resurrection, so as to have ***"the first place in all things"*** (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work!

***Who but one who is Jehovah may rightfully have the first place—<u>the first place in all things</u>?***

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

"But, again, 'He is the head of the body, the Church, who is the beginning the firstborn from the dead, that in all things he might have the pre-eminence.' We shall find a reason for this in what follows. It is interesting to see that there are two very distinct first-borns: first-born of all creation, ***because*** He is the Creator; and first-born from the dead, as a new, plain and weighty matter of fact. Thus Christ is not only the Head of creation as man, but He is first-born from the dead as risen. It is in connection with this that He is Head of the Church." (WK)

"It is not difficult to see that the Creator, having entered into the midst of His own creation by becoming Man, He necessarily stands in the creation as Head and Firstborn. In verse 18 however, we find that He is both Head and Firstborn in another connection. He is the Head of the body, the church, and that church is God's new creation work. He is the Firstborn from among the dead; that is, He holds the supreme rights in the resurrection world. Consequently in all things and in every sphere He has the first place. What glorious truth is this! How wonderful that we should know Him as Firstborn in this twofold way, both in connection with the first creation and the new creation! Only our

relation with Him according to the new creation is far more intimate than ever it could have been according to the old. In all creation He is of course Head, in the sense of being Chief, and it is in that sense that He is spoken of as, 'the Head of every man,' in 1 Corinthians 11:3. He is Head to the church in another sense, illustrated by the human body. An organic and vital union exists between the head and the other members of the body, and just so does a vital union exist between Christ and His members in new creation. Further, He is 'the Beginning.' He existed in the beginning, as we are elsewhere told, but that is another thing. Here He is the beginning, and that beginning is connected with resurrection as the next words show. The resurrection of the Lord Jesus was the new beginning for God. All that God is doing today He is doing in connection with Christ in resurrection. All our links with Him are on that footing. Let us very prayerfully consider this point, for except we lay hold of it with spiritual understanding we shall fail to appreciate the true nature of Christianity. In the risen Christ, then, we find God's new beginning." (F.B. Hole [FBH])

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- **Col. 1:27—**"To whom God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory.**"

That is

To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing].*

Col. 1:27 thus necessitates Christ's *Omnipresence* as very God for such a precious blessing to even be possible.

Compare also for example:

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man].*"** (John 3:11-13)

"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him [equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me." (Rev. 3:19-20)

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- **Col. 1:14-20a—**"In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; ***because*** by him were created ***all things***, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** have been created through him ***and for him. And he is before all***, **and *all things* subsist together *by him*.** And he is the head of the body, the assembly; who is the beginning, firstborn from among the dead, ***that he might have the first place in all things; For in him all the fulness [of the Godhead] was pleased to dwell,*** and by him to reconcile all things to itself, having made peace by the blood of his cross—by him."
- **Col. 2:9-10—**"***For in him dwells all the fulness of the Godhead bodily;*** and ye are complete in him, who is the head of ***all*** principality and authority."

That is:

For in him *[in His Person]* all the fulness [of the Godhead] was pleased to dwell *[upon becoming Incarnate via His virginal conception].*
For in him *[in His Person]* dwells all the fulness of the Godhead **bodily** *[that is, likewise in His resurrected, glorified state].*

"There is a strong likeness between Col. 1:19 and verse 9 of our chapter [Ch.2]; only there it refers to that which was true of Him in the days of His sojourn on earth, whilst here it is stated as being true of Him today. It is hardly possible to imagine a stronger statement of His deity, and yet it plainly infers that He still is Man in saying, 'bodily.' " (FBH)

"We reach now one of those very comprehensive statements about the Personal greatness and glory of Christ, 'For in Him dwelleth all the fulness of the Godhead bodily'. What room is there here for the elements of this world? . . . [In Col. 1:19 it is] the 'fulness of the Godhead' as seen in Christ when in this world in testimony for God. It was there in view of reconciliation for the pleasure of the Godhead . . . but here [in Col. 2:9] it is stated of Him as in Manhood in glory; and this time, not so much for testimony, or to effect reconciliation which He has done perfectly for the pleasure of the Godhead, but to keep simple saints like us here for the pleasure of God. How wonderful, is it not? . . . We can see then the necessity of the addition of this word 'bodily'. The fulness must be toward us in that blessed Man. It is of course an assertion that Christ is still in Manhood in a glorified body in the presence of God. Not merely a spirit, but in bodily form He is glorified in the presence of God. . . . It involves both His Godhead and His Manhood." (GD)

"With the pre-eminence of Christ in all things, two great considerations stand before us. First, all fullness was pleased to dwell *in* Him. It was not a partial nor ever so full manifestation of God; this might have been in any man; but here all fullness was pleased in Him to dwell. This is the truth of Christ's Person, the glory of the incarnate Lord. 'He that hath seen me hath seen the Father.' 'If I by the Spirit of God cast out devils, the kingdom of God is come unto you.' 'The Father that dwelleth in me, he doeth the works.' Yet we know it was always by the power of the Holy Ghost that everything was done and said. *So truly was all the fullness pleased to dwell in Him [and so truly is the Triunity of the Godhead presupposed and necessitated].* We observed in an earlier verse that it was because of His being a divine person that He could be said *[Son in Manhood]* to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all. But here there is more. In Him all fullness was pleased to dwell. It was not alone a question of acting, but of dwelling, whether He acted or not. Thus it is a very precise and rich statement indeed.

"But again [Ch.1] (v. 20), there is another unfolding of the truth which sets forth His glory, another reason assigned for His indisputable pre-eminence. By Him, the Christ, is reconciliation effected. All fullness of the Godhead was pleased in Him to dwell and by Him to reconcile all things unto God. . . the context [of 1:19] is purposely so framed, because it is intended to show us . . . that all the fullness *of the Godhead* [rather than of the Father, as in the KJV] dwelt in Christ**, not one person of that divine fullness acting to the exclusion of the rest. They all *[all three Persons of the Triune Godhead]* had one counsel, not barely similar counsels, as so many creatures might, but one and the same.** Hence the object is not to contrast one person with another, but to state that all the fullness was pleased in Him to dwell. It is put in this general form purposely. Then the Spirit of God glides with a scarce perceptible transition from His being the God-man to the work God has done by Him; so you cannot separate clearly the two thoughts, as far as the construction goes . . . Afterward, as before, the Person of Christ is distinct and prominent."

"The fullness of the Godhead never dwelt in the Father bodily, or in the Holy Ghost, but only in Christ. He was the only One of whom this wonderful reality could be affirmed. The whole fullness in Him dwelt and dwells still. 'The Father that dwelleth in me [said He here below], he doeth the works.' Again, 'If I by the Spirit of God cast out devils,' etc. Here we have not only the Son, but in and by Him the three Persons of the Godhead active in grace in this evil world. And faith receives what Scripture says of the unseen and eternal; faith acts on God's revealed mind as to the present. Unbelieving man refuses what is above himself and draws inferences from what he knows or does not know; but God will destroy both him and them." (WK)

"This work [of reconciliation] entailed bloodshedding, the cross, and death itself ([Chap. 1] vers. 20, 21); did it, therefore, in any degree whatsoever *detract* from the intrinsic personal glory of the Son of God? Or, do any inquire whether the Son is of *inferior* rank in the Godhead, because God's enemies are reconciled to Him by the death of His Son (Rom. 5:10), and because death is attributed to the Son, but never to the Father, nor to the Holy Spirit? . . . All such insinuating questions are anticipated and answered here; for the Spirit writes **[1:19],** 'In Him all the fullness was pleased to dwell' . . . **The Son has no inferior or secondary position in Deity, since the whole fullness of the Godhead has a permanent abiding-place in Him.** It was not an incomplete fullness, nor a portion only of the fullness, but the fullness in its perfect entirety, nothing of Deity lacking or diminished in any respect, or at any time. He is 'the Son of the Blessed,' and 'God blessed for ever' (Mark 14:61, 62; Rom. 9:5). **In chap. 2:9,** the same term is in an ampler phrase applied to the Son: 'in Him (Christ) dwelleth all the fullness of the Godhead bodily.' All that is inherent in Deity has a permanent abode in Him. **The added clause, 'of the Godhead,' does not appear in 1:19, where we have in the preceding context (vers. 15-17) the Godhead or Deity of the Son strongly emphasized, and this truth is therefore embodied in the words, 'all the fullness.' "**

"Christ is our all, and scripture often reveals the blessings grace has given us side by side with a revelation of the glories of Christ in Whom they are made ours. We are by this association reminded that *He* is the measure and the certitude of all we receive. Accordingly, we find here that the fullness of our blessedness is associated with the fullness of Christ's Person [Col. 2:9-10]: 'in Him dwells all the fullness of the Godhead bodily; and ye are complete (filled full) in Him.' This particular unfolding to us is a supremely elevating truth concerning our adorable Lord. **In Him all the fullness of the Godhead has come down to us — bodily; also in Him we have that completeness needful for our acceptance before God!** The incarnate Son is thus our perfect Mediator between God and man; in Him God is presented, and in Him man is accepted!

*"Godhead,* the prominent word in this passage, is a word of our English tongue, adequately expressive of the original noun, *theotees,* and has been used during the past six centuries in the various successive English translations of this verse. The suffix, *head,* indicates the presence and embodiment of all the essential qualities and attributes of God — indeed, God Himself. It is allied in origin to the suffix, *hood,* found with a similar significance in words like manhood, motherhood, priesthood, Godhood (occasionally), implying in each case all the status, ability, dignity, necessary to being so-and-so. Thus, manhood comprehends everything that is proper or essential to a man, and that distinguishes a man from every other order of beings. And, in like manner, Godhead signifies God in the absolute nature of His Being, comprising all that He is in Himself, and in none beside Himself. . . Therefore, 'Godhead' may be 'properly used to convey The Absolute,' as well as 'Deity,' its Latin equivalent or synonym.

"It may not be inappropriate in this place to refer to the word, *divinity,* as distinguished from *Godhead* or *Deity,* with which, however, it is sometimes confounded. Both the latter are, as already noted,

faithful translations of the Greek word, *theotees,* which occurs only in Col. 2:9. This word means 'Godhead in the absolute sense' (J.N.D.), and is distinct in meaning from *theiotees,* occurring in Rom. 1:20, which signifies the character of God, rather than God Himself. The word in Romans is applied by the apostle to what may be observed of God in the works of nature — His creatorial majesty, might, and wisdom. These attributes are included in His *theiotees,* divinity, but are not His Essential Being. On the other hand, all the fullness of the *theotees* dwells in Christ bodily. To mark this important distinction between the two words, 'Godhead' in Rom. 1:20 is replaced by 'divinity' in the R.V., the New Tr., in W.K.'s Notes on Romans, and in other translations. 'Godhead' is reserved for the rendering of *theotees* in Col. 2:9, where Deity in the fullest, most absolute sense is required both by the word and its context. [The exact reverse is seen in the mishandling of Rom. 1:20 and Col. 2:9 in the Jehovah's Witnesses' *New World Translation*.] It is always well to note the inspired values of scriptural words, particularly of those relating to the Person of our adorable Lord. And in view of the prevailing denials and detractions of the Ever-blessed Son, it is specially important to mark this distinction between the terms, Deity and Godhead, on the one hand, and divinity on the other, and to remember that the latter should never be regarded as a synonym or as the equivalent of the former two." (W.J. Hocking)

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Col. 2:9 (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)

"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*****."** (Acts 20:28)

"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)

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- **Col. 2:18—**"Let no one fraudulently deprive you of your prize, **doing his own will in humility and worship of angels,** entering into things which he has not seen, vainly puffed up by the mind of his flesh,."

"The only angels that desire to have our homage are evil ones. The holy angels always refuse human worship, ascribing all worship to God. See, for instance, Revelation 19:10 and Revelation 22:9. Now the unholy angels have been despoiled and vanquished at the cross. Who then would wish to worship them? Oh, what light does the cross shed! What deliverance it effects! . . . The opening of the verse has been translated, 'Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels.' This makes the whole position very clear. The procedure all looks very humble. It is really self-will, a thing very hateful to God." (FBH)

***Compare 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 below, 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)

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

"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 <u>equal</u> 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**." (FWG)

***Now contrast this** necessity of the worship of the Son, and His unhindered acceptance of such worship, **with <u>the swift and complete rejection</u>, <u>by both men and angels</u>, 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 **<u>worshipped him</u>**. ***But Peter made him rise, saying, Rise up: I myself also am a man."*** (Acts 10:25-26)
>
> "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."** (Acts 12:21-23)
>
> "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 ***<u>unto the living God</u>, 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 **<u>worship him</u>** ***<u>who has made the heaven and the earth and the sea and fountains of waters</u>."*** (Rev. 14:6-7)
>
> "And ***I fell before his** [the angel's] **feet to** <u>worship him</u>*. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren who have the testimony of Jesus. ***<u>Worship God</u>***. 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 <u>worship</u> before the feet of the angel*** who shewed me these things. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. ***<u>Worship God</u>***." (Rev. 22:8-9)

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➢ **Col. 3:1—**"If therefore ye have been raised with the Christ, seek the things which are above, ***where the Christ is sitting at the right hand of God***."

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).

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)

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- **Col. 3:17—**"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him."

Compare:

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"I am crucified with Christ, and no longer live, I, but Christ lives in me; ***but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God, who has loved me and given himself for me."*** (Gal. 2:20)

"For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)

"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (FBH)

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also Col. 1:3-4 with 2:5-6 above, along with the scripture references there.**

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- **Col. 2:5-6—**"For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of ***your faith in Christ.*** As therefore ***ye have received the Christ, Jesus the Lord [supreme Lord: Jehovah, Jehovah-Jesus],*** walk in him."
- **Col. 4:12—**"Epaphras, who is one of you, ***bondman of Christ Jesus,*** salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all the will of God."
- **Col. 3:22-24; 4:1—**"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**; knowing that of **the Lord** ye shall receive the recompense of the inheritance; ***ye serve the Lord Christ***. . . . Masters, give to bondmen what is just and fair, knowing that ***ye also have a Master in the heavens.***"

That is:

> 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, and to Him belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart].* . . . Masters, give to bondmen what is just and fair, knowing that ***ye also have a Master in the heavens*** *[Jehovah Christ].*

Now compare:

> **"No one can serve *two masters*** *[or 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)

"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.')**

# 1 Thessalonians

## *1 THESSALONIANS*

- **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.' ].*"** (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])

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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."

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*** *[or 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.')**

- **"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)

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➢ **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)

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- **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)
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> **"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)

# 2 Thessalonians

## ***2 THESSALONIANS***

- **2 Thess. 1:2—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."
- **2 Thess. 1:12—**"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the]** our God ***and*** Lord Jesus Christ."

In verse 2, the Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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➢ **2 Thess. 1:12—**"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the] our God and Lord Jesus Christ.**"

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." (See previous comments on 2 Thess. 1:2 above.)

**"That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category** . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before 'Lord Jesus Christ'] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object [of this divine grace]; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that *the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature."*** (William Kelly [WK])

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour." (1 Tim. 5:21)
>
> "I testify before **[the] God and Christ Jesus,** who is about to judge living and dead, **and by *his* appearing and *his* kingdom,** proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine." (2 Tim. 4:1-2)
>
> "For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God."** (Eph. 5:5)
>
> **"Grace** and **peace** be multiplied to you **in knowledge of [the] God and Jesus our Lord."** (2 Pet. 1:2)

"No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person.* . . **but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems** [utterly] **impossible *unless both stood on precisely the same platform of nature or position*** *[unless there were a common nature and glory]."* (WK)

Commenting on 1 Tim. 5:21:
**"There is but one article in the first part of the apostle's ground of appeal, not because it is one person . . . but to mark their entire association, *which could not be unless they stood on the same level of divine nature and glory*. The one article τοῦ simply identifies the two persons**

**in a common object, as the τῶν following marks off the 'elect angels,' however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10." (WK)

Commenting on Eph. 5:5:
"That Christ and God, though distinct *[Persons],* are subsumed under the one definite article *[appearing only once before 'Christ']* provides impressive evidence of our Lord's divinity." (A. Skevington Wood)

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements *[as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2],* the nouns may or may not refer to the same person(s)/object(s) *[in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons]."*

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**'**A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].**'**}

**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God *(as two distinct Persons, the Son and the Father),* rather than, apparently, indicating Christ and God *as the same Person.* For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- "Jesus" as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of *"God and Jesus our Lord"*);
- "Christ" as a *proper* name in Eph. 5:5 (though *Christ,* by itself, is also used as a title; and as a title, it may be pluralized, e.g., "false christs");
- "Christ Jesus" as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from "Christ," and both "God and Christ" being used there as *non*-proper nouns in reference to *Jesus*); and

- "Lord Jesus Christ," as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from "Lord," and both "God and Lord" being used there as *non*-proper nouns in reference to *Jesus Christ*).

***Either way, all of these passages bear testimony to and require the absolute Deity of Christ!***

The TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15, on the other hand, ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour"*—in reference to Jesus Christ. Amen!**

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- **2 Thess. 2:16-17—**"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."

That is:

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 thus emphasizes **the essential unity of nature and equality** of the two Persons of the Son and the Father in the Godhead].*

Compare:

"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, again, emphasizes **the essential unity of nature and equality** of the two Persons of the Father and the Son in the Godhead]."* (1 Thess. 3:11)

"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)

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- **2 Thess. 2:16-17—**"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."
- **2 Thess. 3:5—"But the Lord direct your hearts** into the love of God, and into the patience of the Christ."
- **2 Thess. 3:16—"But the Lord of peace himself give you peace continually in every way.** *The Lord be with you all."*

That is:

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.

But *[prays Paul,]* ***the Lord*** **direct your hearts** into the love of God, and into the patience of the Christ.

But *[prays Paul,]* ***the Lord*** **of peace himself give you peace continually in every way.** *The Lord be with you all.*

"Our Lord, and God our Father, are remarkably identified [in the prayer of 2:16-17] in thus cheering and strengthening us now, as in 1 Thess. 3:11: *a special phraseology, inexplicable save grounded on the eternal relation of the Father and the Son, and their unity of nature in the Godhead."* (WK)

These scriptures—2 Thess. 2:16-17 as well as 3:5 and 3:16—therefore, demonstrate and necessitate 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 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)
>
> **"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)

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- **2 Thess. 3:12-13, 16, 18—**"Now such we enjoin and exhort **in the Lord Jesus Christ,** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . **But the Lord of peace himself give you peace continually in every way. *The Lord be with you all***. . .**The grace of our Lord Jesus Christ be with you all."**

That is:

Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all.***

2 Thess. 3:16 thus necessitates the *Omnipresence* of the Lord Jesus as very God for such a precious blessing to even be possible**.**

Compare also for example:

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)

"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him*** ***[equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you** **the hope of glory** *[Christ lives in each and every*

*believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing].”* (Col. 1:27)

“I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me.” (Rev. 3:19-20)

# 1 Timothy

## ***1 TIMOTHY***

➢ **1 Tim. 1:2—**"**Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace," "mercy," and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

- ✞ **"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)

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➢ **1 Tim. 1:12-14—**"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 <u>blasphemer</u> 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."

Compare also:

I indeed myself *[Paul, in my pre-conversion days]* thought that I ought to do much **<u>against the name of Jesus the Nazaraean</u>.** 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 <u>blaspheme</u> *[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." (Acts 26:9-11)

"And do not they **<u>blaspheme</u> <u>the excellent name</u> *[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 *[or 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 <u>the Name</u> 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)

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➢ **1 Tim. 1:14, 16—**"But **the grace of our Lord** surpassingly over-abounded with **<u>faith and love</u> which is in Christ Jesus . . .** But for this reason mercy was shewn me, that in me, the first, **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **<u>believe on him</u> to life eternal.**"

That is:

***But the <u>grace</u> of our Lord*** *[Jesus]* surpassingly over-abounded *[to Paul as chief of sinners, when on the road to Damascus it was "revealed to his soul, in a light beyond the sun at noonday, that the crucified but glorified Jesus was the Jehovah God of Israel"(WK)]* with **<u>faith and love</u> which is in Christ Jesus** *[in contrast to his former unbelief and hatred]* . . . But for this reason mercy was shewn me, that in me, the first *[as chief of sinners],* **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **<u>believe on him</u> to life eternal.**

Compare:

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

**"That if thou shalt confess with thy mouth ***<u>Jesus as Lord</u>*** *[supreme 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 <u>believing on him</u> 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 ***<u>call upon him</u>*.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]*, **shall be saved."** (Rom. 10:9-13)

"And it shall be that **whosoever shall ***<u>call upon the name of the Lord</u>*** *[i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]* **shall be saved** . . . . And Peter said to them, Repent—and be baptised, each one of you—***<u>in the name of Jesus Christ</u>*, 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." (Acts 2:21, 38-39)

"To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with ***all that in every place <u>call on the name of our Lord Jesus Christ</u>,*** 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 ***<u>all who call upon thy name</u>.*** 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 ***<u>those who called on this name</u>,*** 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 <u>believes on him</u> will receive <u>through his name</u> remission of sins."*** (Acts 10:43)

"Be it known unto you, therefore, brethren, that ***<u>through this one</u>*** *[through the crucified and risen One, and only <u>because</u>, as we see everywhere in scripture, He is <u>both</u> 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, ***<u>in him every one that believes</u> is justified."*** (Acts 13:38-39)

"And they *[Paul and Silas]* said, ***<u>Believe on the Lord Jesus</u> 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, ***<u>having believed in God</u> [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 *("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)

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- **1 Tim. 1:12-17—**"**And I thank Christ Jesus our Lord,** who has given me power, that he has counted me faithful, appointing to ministry him **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.** Faithful is the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the first. But for this reason mercy was shewn me, that in me, the first, **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him to life eternal. *Now to the King of the ages, the incorruptible, invisible, only God, honour and glory forever and ever. Amen*.**"

That is:

> But for this reason mercy was shewn me, that in me, the first *[as chief of sinners],* **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him** to life eternal. ***Now to*** *[God as such, in the invisible essence and majesty of the Divine nature, not only and specifically the Person of the Father to the exclusion of the Son or the Holy Spirit]* ***the King of the ages*** *[God in His supremacy and sovereignty, "above all passing conditions and circumstances of the creature here below"(WK)],* ***the incorruptible*** *[having inherent, underived incorruptibleness],* ***invisible, only God*** *[who is, as we know, Triune],* ***honour and glory forever and ever. Amen*.**

"The more majestic the Person who shows the mercy the greater the depth of the mercy displayed. Hence the Apostle views God *[the Triune God]* in the height of His majesty and not in the intimacy of relationship *[which we have in Christ]*. . . and this enhances the wonder of the mercy which He showed to the Apostle and to us. In response to such mercy Paul ascribes to Him honour and glory to the ages of ages [forever and ever]." (F.B. Hole [FBH])

**Now compare the doxology in 1 Tim. 1:16-17 (to God as such) with the doxology later in 6:15-16 (to the Lord Jesus Chris in particular):**

> "I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of **our Lord Jesus Christ;** which in its own time **the blessed and *only* Ruler** shall shew, **the King of those that reign, and Lord of those that exercise lordship** *[the only supreme King and supreme Lord];* **who *only*** *[in the invisible essence and majesty of the Divine nature, all of the following is true of the God-Man, the Lord Jesus Christ, to the exclusion, of course, of neither the Father nor the Holy Spirit in the Triune Godhead]* **has immortality** *[inherent and underived immortality]*, **dwelling in unapproachable light** *[of the absolute majesty of His Divine glory; cp. Rev. 1:13-18 and comments there for the effect of its (albeit partial) manifestation on the apostle John (and likewise on Saul of Tarsus (Paul) in Acts 9:3-8 / 22:6-11 / 26:12-15]*; **whom** *[as such]* **no man** *[particularly man in his present corruptible, mortal state]* **has seen, nor is able to see; to whom be honour and eternal might. Amen."** (1 Tim. 6:13-16)

**And further compare 1 Tim. 6:15-16 to the following:**

> "These shall make war with the Lamb, and ***the Lamb*** shall overcome them; for ***he is Lord of lords*** *[supreme Lord, a Divine Title of the only true God, Jehovah (Deut. 10:17 and Ps. 136:3)]* ***and King of kings*** *[supreme King]*: and they that are with him called, and chosen, and faithful." (Rev. 17:14)

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; ***and his name is called The Word of God*** *[John 1:1-3, 14a]* . . . And he has upon his garment, and upon his thigh, a name written, ***King of kings*** *[supreme King]* ***and Lord of lords*** *[supreme Lord, which, as noted, is an exclusive Divine Title of Jehovah (Deut. 10:17 and Ps. 136:3)]*." (Rev. 19:11-13, 16)

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** *[as in the 'Mighty God,' Isa. 9:6]* and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)

> "**Give ye thanks unto Jehovah,** for he is good; for his loving-kindness endureth for ever: Give thanks unto the God of gods, for his loving-kindness endureth for ever; **Give thanks unto *the Lord of lords*,** for his loving-kindness endureth for ever." (Ps. 136:1-3)

**Because of the fundamental truth of the Triunity of God, absolute assertions of the supreme Lordship of Christ thus *excludes neither* the Father nor the Holy Spirit, but is equally true of all three blessed Persons of the one Godhead.**

**On the parallel passage of 1 Tim. 6:13-16:**

"Notice the full and complete way in which Scripture identifies the Lord Jesus and God. In these verses (14-16) it is not easy to discern which of the two *[the Son or the Father]* is spoken of *[for They are one in nature or essence in the Triune Godhead, co-equal in every way].* . . . In Revelation 19:16 it is without a doubt the Lord Jesus who is King of kings and Lord of lords." (FBH)

"Then, indeed, when the One men reviled, insulted and crucified is displayed in glory, there will be not only a full answer to all His faithfulness, but a full display of all that God is. It will be manifest to all the world what is already revealed to faith, that, *in the Person of Christ,* God is revealed as the blessed and only Ruler, the King of kings, and the Lord of lords, the One who, **in the majesty of His Deity,** alone has essential immortality, and who dwells in inaccessible light." (Hamilton Smith [HS])

"The Spirit speaks of His unseeable and inaccessible glory: our Lord Jesus Christ is the One Whose appearing will manifest God's glory before the universe in its own seasons. This manifestation it is which gives occasion for the striking doxology which closes the section, where God ***as such*** is presented as He 'Who only hath immortality, dwelling in light unapproachable, Whom none of men hath seen nor can see; to Whom be honour and might everlasting, Amen.' . . . **But it will be in the appearing of our Lord that God will show His various glories,** He 'Who only hath immortality,' in and by Him Who died and rose and lives again for evermore, the King of those that reign and the Lord of those that rule, in the kingdom of **our Lord Jesus Christ, Who, Himself God and Lord,** deigned by His abasement unto the death of the cross to lay a new basis in a ruined world, so that grace might reign through righteousness unto eternal life by Jesus Christ our Lord. All testimony of faith is now seemingly as vain as was the good confession of Jesus our Lord; but His appearing will be the display of divine power, glory, and righteousness to the confusion of all that doubt as well as of proud rebels. . . . God will show our Lord's appearing in its own due times, not merely for the overthrow of apostate wickedness, but for the establishment, in the peace and blessing of man **bowing to Jesus, of His own honour and might eternal."** (William Kelly [WK])

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- **1 Tim. 3:15-16—**"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 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."

That is:

> But if I delay, *[these things I write to you]* 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 *[now follows a seven-fold statement]* ***[1]*** the mystery *[the now revealed secret]* of piety is great: ***[2]*** **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**, ***[3]*** has been justified in the Spirit *[being thus distinct from the Person of the Holy Spirit]*, ***[4]*** **has appeared to angels** ***[being thus distinct from angelic beings, as we have before us He Who is the 'living God' Incarnate, crucified and risen], [5]*** has been preached among the nations, ***[6]*** has been believed on in the world, ***[7]*** has been received up in glory.

"Some doubtless will cry out as if 'He Who,' as in the Revised Version, grievously displaces 'God,' as in the Authorized Version ***[but 'God' is necessarily implied in the former, i.e., in 'He who']*** . . . But weigh well the better attested reading, and soon you may happily learn how much more exact is the relative *['He who']* in this connexion, ***as it also really supposes the self-same truth in the background.*** For where would be even the sense of saying that Abram or Abraham, that David, Isaiah,

or Daniel, or that any other human being, 'was manifested in flesh'? An angelic creature so manifested would be revolting for the end in view, and could no more avail than a man. If only a man, no other way than 'flesh' was open to him: the mightiest 'hunter before the Lord,' the subtlest wit, the most consummate orator or poet or warrior or statesman, 'he also is flesh,' no less the least born of woman. **Not so the one Mediator between God and men; for though He deigned to become man, He was intrinsically and eternally divine. . . .** Here [in 1 Tim. 3] the opening and immeasurable wonder of the truth is the glory of Him Who was born of the virgin and thus manifested in flesh. **So in the kindred passage of John 1 it is written (John 1:14), *'The Word became flesh,'*** where it had been carefully laid down before (John 1:1) that ***'The Word was God,'*** as well as 'with God,' in the beginning before He made anything in the universe created by Him."

"If we take the reading 'He Who was manifested,' there is but one person that can answer to it, the Son of God, our Lord Jesus Christ [Jehovah-Jesus]. It could not be either the Father, nor yet the Holy Spirit of God. . . If it [the text] be so taken, the person of the Son is implied . . . But as the Son was God, and Christ the image of the invisible God, it is substantially true, no matter how it be taken, whether as in the Authorised [i.e., 'God'] or as in the Revised form [i.e., 'He who']." (WK)

And compare *"the assembly of the living God"* to the following:

> "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)
>
> "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*.**" (Acts 20:28) *[As our blessed Lord 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.]*

***And as such, the assembly is His; it is God the Son's church.*** Yet, because of the fundamental truth of the Triunity of the Godhead, the assembly is ***also God the Father's and God the Holy Spirit's.***

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in 1 Tim. 3:15-16 (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; 8:13-14; 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!]*. . . . ***And the Word became flesh*."** (John 1:1-3, 14a)
>
> "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)

"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*****."** (Acts 20:28)

**"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)

Finally, on the meaning and nature of the ***"mystery of piety (godliness)"*** in 1 Tim. 3:15-16:

"As the assembly is the house of God — the living God — and the witness and support of the truth, how important that we should know how to behave ourselves in the house of God. In view of pious behaviour the Apostle speaks of 'the mystery of piety', or the secret of right behaviour. One has written of this passage, 'This is often quoted and interpreted as if it spoke of the mystery of the Godhead, or the mystery of Christ's Person. But it is the mystery of godliness, or the secret by which all real godliness is produced — the divine spring of all that can be called piety in man' (J.N.D.). This mystery of piety is what is known to piety, but not yet manifest to the world. **The secret of godliness lies *in the knowledge of God manifested in and through the Person of Christ."*** (HS)

"If verse 15 speaks of the church as the witness to the truth verse 16 gives a wonderful unfolding of that which lies at the heart of truth, the very revelation of God Himself, spoken of as 'the mystery of godliness.' There is no thought here of godliness being a mysterious thing. The force of the sentence is rather — that beyond all question **great is the hidden spring from whence flows such godliness** as is here taught. The godliness displayed by saints in different ages was always in keeping with such knowledge of God as was available to them, and never went beyond it. The New Testament unquestionably indicates a higher type of godliness than the Old Testament. But why? Because we now have not a partial but a full revelation of God. . . . **The one who knows by faith this real, true, historic Christ, the true God manifested in flesh, and who as Man has gone up into glory, possesses the secret of a life of godliness.** No unbeliever can possibly be godly though he may be of most kindly and amiable disposition as a natural man." (FBH)

**"The secret (now revealed) of piety or godliness is the truth of Christ. He is the source, power, and pattern** of what is practically acceptable to God—His person as now made known. True life is living by the faith of the Son of God Who loved me and gave Himself for me (Gal. 2:20)." (WK)

**"Godliness depends on and is the fruit of the truth in Christ,** the secret no longer hidden but revealed; which as a whole, therefore, is in ways wholly distinct from and above a Jewish Messiah reigning in visible power, but One known as we Christians know Him. Compare 2 Cor. 5:16-18." (WK)

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- **1 Tim. 2:5-6—**"For God is one, and **the mediator of God and men one, t*he man Christ Jesus, who gave himself a ransom* for all,** the testimony to be rendered in its own times."

That is:

For God is one *[God as such is one, the Triune God, without reference to any single Person in the Godhead]*, and the mediator of God and men one, the man Christ Jesus *['Jesus' = 'Jehovah the Saviour' (Matt. 1:21), Jehovah-Jesus, the God-Man, the eternal Son incarnate],* who gave himself a ransom for all.

Compare:

"For he [God] is not a man, as I am *[said Job nearly 2,000 years prior to the Incarnation of God the Son],* that I should answer him; that we should come together in judgment. There is not an umpire *[mediator]* between us, **who should lay his hand upon us both."** (Job 9:32-33)

"The Mediator between God and men one—the Man Christ Jesus. This proves the utter worthlessness of all men, for only Christ can bring men to God, and all need so to be brought. The Mediator is great enough to put His hand upon the throne of God. In taking Manhood and going into

death He stooped low enough to put His hand upon the sinner that He might bring such righteously to God." (N. Anderson)

"Long before Christ appeared the hearts of men yearned for a mediator. The book of Job is evidence of this, for that patriarch felt the immense gulf that lay between God and himself. 'He is not a man as I am' was his complaint, 'neither is there any Daysman betwixt us, that might lay his hand upon us both' (Job 9:32, 33). The One who takes up the part of Daysman or Mediator must Himself be God to fully represent God, and must be Man to rightly represent man. The Man Christ Jesus is He. Being Man we have no need of further men to come in as subsidiary mediators between Him and ourselves. And then, oh wonder of wonders! the Mediator became the Ransom. Being Man He could rightly offer Himself as the ransom price for men, and being God there was infinite value in the ransom price that He offered. Hence none are excluded on God's part. His desires for the salvation of men embrace all: the ransom work of Christ had all in view. This is one of those Scriptures that states the scope and bearing of the death of Christ rather than its actual realized effects. All are not saved, as we know sadly enough, but the blame of that lies upon their side and not upon God's. The tidings of Christ's ransom work are the subject of gospel testimony in the appointed season. Now is that appointed season and the Apostle himself was the great herald thereof in the Gentile world." (FBH)

"He [Christ Jesus] only of divine persons [in the Triune Godhead] is Mediator; and though He is so as man . . . The incarnation, if owned in terms, is really robbed of all its glory and blessedness [by those who deny His absolute and eternal Deity]; for if Christ Jesus were but 'a man,' why or how could He be mediator of God and men? Superiority in degree is no adequate basis. It is His divine nature which makes His becoming man so precious; as it is the union of both in His person which gives character to His love, and efficacy to His sacrifice, and value to His ransom." (WK)

"The One Mediator is a Man in order that God may be known to men. Man cannot rise to God; but God, in His love, can come down to man. One has said, 'He came down into the lowest depths in order that there should be none, even of the most wretched, who could not feel that God in His goodness was near him—come down to him—His love finding its occasion in misery; and that there was no need to which He was not present, which He could not meet' (J.N.D.)." (HS)

"The Mediator is a man that God may be known of men. The Absolute is divided from the relative (and we, indeed creatures universally, are necessarily relative) by a gulf impassable to us. But if man cannot himself rise to God—and those of mankind who are by grace righteous would most of all repudiate and abhor so presumptuous a thought—God can and does in infinite love come down to man, to man in his guilt and misery with an endless judgment before him. This, however, does not meet all that is wanted, though it blessedly manifests the love of God in the gift of His own Son that we through faith might have life, eternal life, in Him. Yet even this free gift, immense as it is, does not suffice, for we were lost sinners; and so we needed to be brought to God, freed from our sins, and cleansed for His presence in light. He therefore sent His Son as propitiation for our sins (1 John 4:10). Herein indeed is love, not that we loved Him (though we ought to have so done), but that He loved us, and proved it in this way, divine and infinite, in the Person of His Only-begotten Son sent to suffer unspeakably for our sins on the cross that we might through the faith of Him be without spot or stain before God (where otherwise we could not be), and that we might know it even now on earth by the Holy Ghost given to us. So here it is said that He 'gave Himself a ransom for all.'" (WK)

Exclusive statements such as 1 Tim. 2:5, *in context,* are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

Take, for example, Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

> "Paul, apostle, not **from men** nor **through man, *but through Jesus Christ***, and God the Father who raised him from among the dead." (Gal. 1:1)

1 Tim. 2:5 no more implies the *non*-**Godhood** of Christ than Gal. 1:1 implies His *non*-**Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both 1 Tim. 2:5 and Gal. 1:1 it is Jesus Christ as ***the God-Man***

who is the Object before us. Thus the *true* implication of 1 Tim. 2:5 is that Christ Jesus is not *simply* Jehovah God, *as the Father and the Holy Spirit are,* but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person. *Thus is He alone able to be the one Mediator between God and men, and as Man give Himself in atoning death for us!*

"The Son of God took holy humanity into His Person. He is the God-man. He took humanity in order that His body might be given in death. **While death is a *human* thing, it was an act of *His Person***. The sufferings in the three hours of darkness, the voluntary death, and the shedding of His blood – ***the atoning work – have the value and glory of His Person imparted to them. Such value and glory is necessarily infinite***." (RAH)

And consider 1 Cor. 8:6:

> "Yet to us there is **one God, the Father,** of whom ***all things*** *[not merely some things but 'ALL things,' all creation without exception],* and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** *[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],* and we by him." (1 Cor. 8:6)

1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! Likewise as to Jude 4:

> "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)

Neither 1 Cor. 8:6 nor Jude 4 are meant to imply that the Son alone is supreme ***Lord*** *["Lord of lords" (Rev. 17:14, 19:16)],* to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *"the Lord the Spirit";* and James 3:9 with respect to the Father, *"the Lord and Father"*). The fact of the matter is, ***Godhood is absolutely implicit in such Lordship,*** for:

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)
>
> **"Thou art worthy, O our *Lord and God*,** to receive glory and honour and power; **for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***The God*** **who has *made the world and all things* which are in it, *he, being Lord* of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

Consider 1 Cor. 2:11 as another example:

> "The Spirit searches *all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God].* For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God*."** (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Or take Luke 10:22:

> "All things have been delivered to me by my Father, and ***no one knows who the Son is but the Father,*** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True *[the Lord Jesus Christ in His coming with power and great glory],* and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God."** (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Again, scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

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- **1 Tim. 5:21—**"I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour."

Note the one article joining God the Father and Christ Jesus together—*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*—in this adjuration equally before both of Them. And further note **the additional article** before the elect angels, thereby marking them off as a separate group. ***All elect angels*** are thus distinct from the Divine Persons of the Father and Christ Jesus, the Risen Man, the God-Man.

"But the sense of God before his [Paul's] soul, with Whose presence he binds up 'Christ Jesus,' would give firmness and decision, and keep love and obedience indissoluble and active, in contrast with the moral laxity which usurps the name of that holy affection, though as far from it really as God is from fallen man whose evil will is allowed. **There is but one article in the first part of the apostle's ground of appeal, not because it is one person . . . but to mark their entire association, *which could not be unless they stood on the same level of divine nature and glory*. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the 'elect angels,' however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10." (WK)

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus,** who is about to judge living and dead, **and by *his* appearing and *his* kingdom,** proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine." (2 Tim. 4:1-2)
>
> "For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God."** (Eph. 5:5)

> "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the] our God and Lord Jesus Christ."** (2 Thess. 1:12)
>
> **"Grace** and **peace** be multiplied to you **in knowledge of [the] God and Jesus our Lord."** (2 Pet. 1:2)

"No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person.* . . **but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems** [utterly] **impossible *unless both stood on precisely the same platform of nature or position*** *[unless there were a common nature and glory]**."*** (WK)

Commenting on 2 Thess. 1:12:
**"That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category** . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before 'Lord Jesus Christ'] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that *the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature."*** (WK)

Commenting on Eph. 5:5:
"That Christ and God, though distinct *[Persons],* are subsumed under the one definite article *[appearing only once before 'Christ']* provides impressive evidence of our Lord's divinity." (A. Skevington Wood)

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements *[as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2],* the nouns may or may not refer to the same person(s)/object(s) *[in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons]."*

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{'A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person]."}

> **[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God *(as two distinct Persons, the Son and the Father),* rather than, apparently, indicating Christ and God *as the same Person.* For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- "Jesus" as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of *"God and Jesus our Lord"*);
- "Christ" as a *proper* name in Eph. 5:5 (though *Christ,* by itself, is also used as a title; and as a title, it may be pluralized, e.g., "false christs");
- "Christ Jesus" as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from "Christ," and both "God and Christ" being used there as *non*-proper nouns in reference to *Jesus*); and
- "Lord Jesus Christ," as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from "Lord," and both "God and Lord" being used there as *non*-proper nouns in reference to *Jesus Christ*).

***Either way, all of these passages bear testimony to and require the absolute Deity of Christ!***

The TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15, on the other hand, ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour"*—in reference to Jesus Christ. Amen!**

# 2 Timothy

## ***2 TIMOTHY***

➢ **2 Tim. 1:2—**"**Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace," "mercy," and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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- **2 Tim. 1:13—**"Have an outline of sound words, which words thou hast heard of me, in **faith and love which are in Christ Jesus**."
- **2 Tim. 3:14-17—**"But thou, abide in those things which thou hast learned, and of which thou hast been fully persuaded, knowing of whom thou hast learned them; and that from a child thou hast known the sacred letters, which are able to make thee wise unto ***salvation*** *[past, present and future-tense salvation],* ***through*** **faith which is in Christ Jesus.** Every scripture is divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work."

Compare:

"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*** *[supreme 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 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." (Acts 2:21, 38-39)

"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 *("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, <u>blessed is the man that confideth in thee</u>!"*** *(Ps. 84:12)*

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, and <u>do not trust</u> 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)

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- **2 Tim. 2:21, 24—**"If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel to honour, sanctified, serviceable to ***<u>the Master</u>,*** prepared for every good work. . . And a ***<u>bondman of the Lord</u>*** ought not to contend, but be gentle towards all; apt to teach; forbearing."

That is:

If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel to honour, sanctified, serviceable to ***<u>the Master</u>,*** prepared for every good work. . . And a ***<u>bondman of the Lord</u>*** *[being His bondservant, the Lord Jesus 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; as His bondservants he]* ought not to contend, but be gentle towards all; apt to teach; forbearing.

Now compare:

**"<u>No one can serve *two masters*</u>** *[or 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, ***<u>bondman of Jesus Christ</u>*** *[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 *<u>only</u>* <u>Master and Lord</u> Jesus Christ** *[as our* ***<u>ONLY</u> 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, ***<u>Lord</u> [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 '<u>ONLY</u> Sovereign Master and Lord'],* **<u>thou art</u> *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 ***<u>thy bondmen</u>,*** 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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- **2 Tim. 4:1-2—**"I testify before **[the] God and Christ Jesus,** who is about to judge living and dead, **and by *his* appearing and *his* kingdom,** proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine."

Note the one article joining God the Father and Christ Jesus together—*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*—in this adjuration equally before the Father and Christ Jesus, the Risen Man, the God-Man.

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour." (1 Tim. 5:21)
>
> "For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God."** (Eph. 5:5)
>
> "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the] our God and Lord Jesus Christ."** (2 Thess. 1:12)
>
> **"Grace** and **peace** be multiplied to you **in knowledge of [the] God and Jesus our Lord."** (2 Pet. 1:2)

"No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person.* . . **but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems** [utterly] **impossible *unless both stood on precisely the same platform of nature or position*** *[unless there were a common nature and glory]**."*** (William Kelly [WK])

Commenting on 1 Tim. 5:21:
**"There is but one article in the first part of the apostle's ground of appeal, not because it is one person . . . but to mark their entire association, *which could not be unless they stood on the same level of divine nature and glory*. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the 'elect angels,' however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10." (WK)

Commenting on 2 Thess. 1:12:
**"That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category** . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before 'Lord Jesus Christ'] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that *the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature."*** (WK)

Commenting on Eph. 5:5:
"That Christ and God, though distinct *[Persons],* are subsumed under the one definite article *[appearing only once before 'Christ']* provides impressive evidence of our Lord's divinity." (A. Skevington Wood)

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11,*

*2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements *[as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2],* the nouns may or may not refer to the same person(s)/object(s) *[in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons].”*

**“Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *“Paul,” “John,” “Moses,” “Joshua,”* etc.])”

“In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**‘**A *proper* noun is defined as a noun which *cannot* be “pluralized”—thus it does *not* include titles. A person’s name, therefore [as in *“Peter,” “James,” “Daniel,” “Jeremiah,”* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp’s rule [and thus *always* refers to *one and the same* Person].**’**}

**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a “proper” name in that it can be “pluralized.” Thus in the expression *“the* God and Father” (Eph. 1:3, 1 Pet. 1:3, etc.) both “God” and “Father” refer to **one and the same Person.]**

“Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . .” (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God *(as two distinct Persons, the Son and the Father),* rather than, apparently, indicating Christ and God *as the same Person.* For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- “Jesus” as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of *“God and Jesus our Lord”*);
- “Christ” as a *proper* name in Eph. 5:5 (though *Christ,* by itself, is also used as a title; and as a title, it may be pluralized, e.g., “false christs”);
- “Christ Jesus” as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from “Christ,” and both “God and Christ” being used there as *non*-proper nouns in reference to *Jesus*); and
- “Lord Jesus Christ,” as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from “Lord,” and both “God and Lord” being used there as *non*-proper nouns in reference to *Jesus Christ*).

***Either way, all of these passages bear testimony to and require the absolute Deity of Christ!***

The TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15, on the other hand, ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *“great God* and *Saviour,” “God* and *Saviour,” “Lord* and *Saviour”*—in reference to Jesus Christ. Amen!**

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- **2 Tim. 4:18—**"**The Lord** shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** for the ages of ages. Amen."

That is:

> **The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen.

**Compare this *doxological praise in worship of our Lord Jesus Christ* to the following:**

> **"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ*, *to whom* is *the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)
>
> "But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him* be *the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)
>
> "But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, *be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)
>
> ***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)
>
> "***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)

**As remarked at 2 Pet. 3:18: "To him be glory . . . that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections**." (John Gill)

**Moreover, observe that such doxological praise in worship of our Lord Jesus Christ is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

> "But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

***Now further compare 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 below, 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)

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

"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)

"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)

***Now contrast this*** *necessity of the worship of the Son, and His unhindered acceptance of such worship,* ***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 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."** (Acts 12:21-23)

"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)

# *Titus*

## ***TITUS***

- **Tit. 1:1—**"Paul, **bondman of God**, and apostle of Jesus Christ according to the faith of God's elect, and knowledge of the truth which is according to piety."

That is:

Paul, **bondman of God** *[being His bondservant, **God** is thus Paul's supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart]*, and apostle of Jesus Christ according to the faith of God's elect, and knowledge of the truth which is according to piety.

Now compare:

**"No one can serve *two masters*** *[or 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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➢ **Tit. 1:4—**"**Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *<u>from</u>*** God our Father ***<u>and</u>*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *<u>of</u>*** our God ***<u>and</u>*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *<u>from</u>*** God our Father ***<u>and</u>*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *<u>from</u>*** God the Father ***<u>and</u>*** Christ Jesus our Lord." (2 Tim. 1:2)

"**Grace** to you and **peace *<u>from</u>*** God our Father ***<u>and</u>*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***<u>and</u>*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

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

**"Grace** to you and **peace *<u>from</u>*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; <u>and</u>*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; ***<u>and</u>*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son]*.**" (Rev. 1:4-5)

- ✞ **"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)

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

That is:

Awaiting the blessed hope and appearing of the glory of **<u>our great God and Saviour Jesus Christ</u>** *[the article appears <u>once</u> before "great God and Saviour," thereby joining <u>both</u> appellatives together in reference to Jesus Christ; literally it reads: "<u>the</u> great God **and** Saviour of us Jesus Christ." Moreover, the very title of "Saviour," as applied to Him, in and of itself scripturally implies and necessitates the very absolute Deity which is explicitly expressed in His first designation as very "God"]*; **who gave himself for us, that he might redeem us** from all lawlessness, and purify to himself a peculiar people, zealous for good works.

"As He brought the grace of God here below, so will He bring the glory to appear in His day. He it is who is called 'the great God' *[by virtue of being the only true God]* as well as 'our Saviour' lest we might forget His essential nature, when He emptied Himself to become a bondman, and humbled Himself to the death of the cross, in accomplishment of the infinite devotedness of His love in redemption to God's glory. He is no little God, as Arians feigned, but *our great God and Saviour*." (William Kelly [WK])

Compare:

"Come, let us sing aloud to ***Jehovah*****,** let us shout for joy to ***the rock of our salvation;*** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. ***For Jehovah is a great God*****, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."*** (Ps. 95:1-6)

"***For Jehovah is great*** and exceedingly to be praised; he is terrible above all gods. **For all the gods of the peoples are idols; *but Jehovah made the heavens.***" (Ps. 96:4-5)

"And Ezra blessed ***Jehovah, the great God;*** **and all the people answered, Amen, Amen!** with lifting up of their hands; and they bowed their heads, and worshipped Jehovah with their faces to the ground." (Neh. 8:6)

***"Wherefore thou art great, Jehovah Elohim;*** **for there is none like thee, neither is there any God beside thee,** according to all that we have heard with our ears." (2 Sam. 7:22)

***"For Jehovah your God is*** the God of gods, and ***the Lord of lords, the great God, the mighty*** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)

**Now further compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Tit. 2:13 (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.)):

"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)

***"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)

**"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)

"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*.**" (Acts 20:28)

"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)

For passages which demonstrate that the very title of "Saviour" as applied to Him (in *"our great God and Saviour Jesus Christ"*) in and of itself scripturally implies and necessitates the absolute Deity which is explicitly expressed in His first designation as very "God," **see Tit. 3:4-7 below (and references there).** To thus be the "Saviour" is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements, the nouns may or may not refer to the same person(s)/object(s)."

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**'**A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].**'**}

**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus the TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15 ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour"*—in reference to Jesus Christ. Amen!**

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- **Tit. 3:4-7—**"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. 1:1-4—**"Paul, bondman of God, and apostle of Jesus Christ according to the faith of God's elect, and knowledge of the truth which is according to piety; in the hope of eternal life, which God, who cannot lie, promised before the ages of time, but has manifested in its own due season his word, in the proclamation with which I have been entrusted, according to the commandment of **our Saviour God;** to Titus, my own child according to the faith common to us: Grace and peace *from* God the Father, *and* **Christ Jesus our Saviour**."
- **Tit. 2:9-14—**"Bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying; not robbing their masters, but shewing all good fidelity, that they may adorn the teaching which is of **our Saviour God** in all things. ***For the grace of God which carries with it salvation*** for all men has appeared, teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, 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."

"God saves us in order to make us His heirs [Tit. 3:7] and it is striking how He is presented as Saviour in this epistle**. It is even more striking how the term *Saviour* is applied to both God and the Lord Jesus in such a way as to assure us that Jesus is God.** In Titus 1, it is 'God our Saviour' in verse 3, and 'Christ [Jesus] our Saviour' in verse 4. In Titus 3, it is 'God our Saviour' in verse 4, and '[Jesus] Christ our Saviour' in verse 6. In Titus 2, it is 'our great God and Saviour Jesus Christ' in verse 13." (F.B. Hole)

The following passages further demonstrate that the very title of "Saviour" as applied to our Lord Jesus in and of itself scripturally implies and necessitates His absolute Deity. To thus be the "Saviour" is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

> "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** *[His people Israel]* 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 Saviour: Jehovah God!]."* (Matt. 1:21-23)
>
> "For to-day a **Saviour** has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah']."*** (Luke 2:11)
>
> "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)
>
> "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)

**"*I, Jehovah* . . . there is no God besides me; *a just God and a* *Saviour, there is none besides me*."** (Isa. 45:21b)

**"And *salvation is in none other* *[none other than the Lord Jesus Christ],* *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)

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

Moreover, salvation is only possible *by grace* . . . *God's* grace. And the Holy Spirit tells us in, e.g., Tit. 3:7, that our salvation, our justification, is purely and entirely ***by the grace of "Jesus Christ our Saviour," 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 we believe that we shall be **saved *by the grace of the Lord Jesus*,** in the same manner as they also." (Acts 15:11)

Believers are thus only saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus. *Such is true solely by virtue of the fundamental truth of the Triunity 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.

“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)

# *Philemon*

## ***PHILEMON***

➢ **Philem. 3—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

**"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

✞ **"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)

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➢ **Philem. 4-5—**"I thank my God, always making mention of thee at my prayers, hearing of **thy love and the faith which thou hast towards** *[Gr. pros]* **the Lord Jesus,** and for *[Gr. eis]* all the saints."

Meaning that Philemon's **love and his faith have as its object the Lord Jesus,** which manifest themselves practically towards all saints.

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

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

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

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

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

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, <u>and do not trust</u> 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)

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# *Hebrews*

## ***HEBREWS***

- **Heb. 1:1-3—***"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,*** whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high."
- **Heb. 11:3—**"By faith we apprehend that ***the worlds were framed by the word of God,*** so that that which is seen did not take its origin from things which appear."
- **Heb. 3:4—**"For every house is built by someone; but **he *who has built all things* is God**."
- **Heb. 1:8, 10-12—**"But as to ***the Son, Thy throne, O God, is forever and ever,*** and a sceptre of uprightness is the sceptre of thy kingdom. . . . **And, *Thou in the beginning*, Lord, 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,*** and thy years shall not fail."

That is:

**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 *[with completeness and finality]* ***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** ***[and rightfully so, as He is the very Divine Creator of all things:]*** **by whom** ***[by the eternal Son, 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 hypostasis—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 *[that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer].*

By faith we apprehend that ***the worlds*** *[Gr. aiones, lit. "ages," meaning 'the whole created universe of time and space']* ***were framed by the word of God,*** so that that which is seen did not take its origin from things which appear.

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

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.

Now compare the following:

***"Thou art the Same,*** **thou alone, Jehovah,** ***who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.*** And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

**"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*."** (Isa. 44:24)

"**The God *who has made the world and all things which are in it,*** he, being **Lord of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah,** let us shout for joy to **the rock of our salvation;** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods*. In his hand* are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."*** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, *who made the heavens and the earth."*** (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, *who made the heavens and the earth, the sea and all that is therein;*** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land."** (Jonah 1:9)

"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)

**"Alas, Lord Jehovah! Behold, *thou hast made the heavens and the earth* by thy great power and stretched-out arm;** there is nothing too hard for thee . . . **thou, the great, *the mighty God,—Jehovah of hosts is his name."*** (Jer. 32:17-18)

"**Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions,** he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

**"For thus saith Jehovah *who created the heavens,* God himself *who formed the earth and made it,*** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else."** (Isa. 45:18)

**"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens*, and all their host have I commanded."** (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand*** **hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy** [Jehovah's] **heavens, *the work of thy fingers,*** the moon and the stars which thou hast established." (Ps. 8:3)

**"The heavens declare *the glory of God;* and the expanse sheweth *the work of his hands."*** (Ps. 19:1)

"The portion of Jacob is not like them; ***for it is he that hath formed all things:*** and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name."*** (Jer. 51:19)

"**In the beginning God** *created the heavens and the earth."* (Gen. 1:1)

***"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 [not** 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two*

*Persons of the Triune Godhead: God the Father and God the Holy Spirit],* ***and the Word was God*** *[**not** 'became,' but ever 'was'* ***God,*** *that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit].* ***He was in the beginning with God*** *[He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse].* ***All things*** *[not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

"**Because by him** ['by,' Gr. *en, by the Son]* **were *created all things*** *["En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things have been created through him*** ['through,' Gr. *dia, through the Son]* **and *for him*** ['for,' Gr. *eis, for the Son, for His glory as the ultimate end]*. ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*****, and *all things* subsist together by him."** (Col. 1:16-17)

"Yet to us there is **one God, the Father,** of whom ***all things [not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things [the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)
[Note: 1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit!]

"For it became him ***[God], for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him *[the eternal Word, God the Son],*** and the world knew him not." (John 1:11)

> **"Fear God and give him glory . . . *worship him who has made the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)
>
> **"Thou art worthy, *O our Lord and God,* to receive glory and honour and power; for thou hast *created all things*,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***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)

**Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things *directly, solely, entirely Himself*.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, *the Son must Himself be Jehovah God*—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other**

**than *Jehovah the Son*.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

- ✞ **"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)

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➢ **Heb. 1:1-3—***"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,*** whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and *upholding all things by the word of his power,*** having made by himself the purification of sins, set himself down on the right hand of the greatness on high."

That is, the eternal Son, the Creator-Son—even upon, and ever since, taking manhood into His Divine Person is:

> ***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.

Compare:

> "In whom *[In the Son of His love]* we have redemption, the forgiveness of sins; who is image of the invisible God *[that is, the Son in manhood uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses],* Firstborn of all creation *[not one "born first" or "first generated" or "created first," but "Firstborn" as to the superlative dignity of the position of the Son in manhood, which = 'the Highest, the Chief, the Preeminent One,' in relation to all creation]*; ***because*** *[Why* is this Man *"Firstborn,"* the Highest, Preeminent One in relation to all creation? Specifically and precisely ***because*** of the intrinsic glory of His Person as the Divine Creator, ***because] by him* were created *all things*** *[not merely some things, most things, or all things except one, but "the ALL things," all creation; thus He is Creator not created!]*, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** *[again, not merely some things, most things, or all things except one, but "the ALL things"]* have been created ***through him and for him*** *[for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created all things (which is impossible) for himself—else, where would God and His glory be in all this?]. And [to be even more unmistakably clear and absolute]* ***he is before all*** *[He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but "IS" before all, being the Uncreated Creator]*, ***and all things subsist together by him.*"** (Col. 1:14-17)

The Son is the *"upholder of all things,* and this not by an effort, as creatures sustain a burden, but by His *Word, 'Upholding all things* by the *word* of His *power.'* Heb. 1:3. What more sublime description of

Jehovah! . . . this Being, that upholds a million worlds with all their splendors by His powerful word? Is it a dependent creature [impossible!], or is it the only true God [Amen!]?" (Samuel Green [SG])

"He is Son as none else. He is Heir of the universe; and no wonder. For as He created the worlds, so He upholds all things by the word of His power. Yes, the very Man whom they crucified by the hand of lawless men, who was crucified through weakness! **At the moment He bowed His head and expired, He was sustaining all creation. It were absurd to think or say so, had He been only man; but He was God; and the dissolution of the tie between the outer and the inner man** [between His human body and His human soul and spirit] **in no way touched His almighty power."** (William Kelly [WK])

"Though Son in manhood, subject to the Father's will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father's will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (R.A. Huebner [RAH])

"Christ's maintenance of the universe [in Heb. 1:3] presents His divine glory in a striking way. 'By Him all things consist,' as the apostle affirms in Col. 1. They were created by Him and for Him, and they subsist together in virtue of Him. This becomes all the more remarkable because He deigned for the deepest purposes to become true man. This, however, trenched not on His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one person of Christ. As He therefore brought all into being, so does He sustain all the universe, and ever did so." (WK)

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- **Heb. 1:1-3—***"**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,*** whom he has established **heir of all things, by whom also he made the worlds; *who being the effulgence of his glory and the expression of his substance,* and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high."

  That is, the eternal Son, the Creator-Son, in His Divine Person in Manhood is intrinsically:

  > ***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 hypostasis—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.

  "He is in the highest sense (as intrinsically there can be none other) a divine person no less than the Father, and the Holy Spirit. But He is specially ***the displayer of Godhead,*** as in power and providence so in goodness, and in grace even to the lost. Compare 2 Cor. 4:4 and Col. 1:15." (WK)

  **"Were He [Christ] not Man He would not be the image of the invisible God;** yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God** *[as explicitly explained in Col. 1]***."** (W.T. Whybrow)

  "Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God's glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the** [Triune] **Godhead that has declared Him (see John 1:18)**. . . . Christ is 'the image of the invisible God.' **He has presented God in full perfection; He is the truth objectively. He who has seen Him has**

**seen the Father. He was always the Word, the One who made God manifest.** The word 'image,' as has been remarked, is continually used in Scripture for representation." (WK)

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

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➢ **Heb. 1:1-3—***"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,*** whom he has established **heir of all things, *by whom also he made the worlds*; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high."

That is:

> **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 *[with completeness and finality]* ***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** ***[****and rightfully so, as He is the very Divine Creator of all things****:]*** **by whom** *[by the eternal Son, 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 *[that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer].*

***"Witness to the Eternal Sonship is given in Hebrews 1 . . .* (1) The eternity of the Sonship is shown by His creation of the worlds (Heb. 1:2).** He made the worlds or *aions,* that is, all the time-phases and the space-phases of the universe (John 1:3;Col. 1:16). . . **(2) The eternity of the Sonship is involved in His *inherent* ability to reveal God (Heb. 1:3).** This ability is associated with His 'Being,' that is, His eternal continuous existence: being the effulgence of God's glory and the very impress or expression of God's substance or essential nature, as well as upholding the universe by the word of His power. These glories of the Son arise from His own proper nature, and are therefore associated with the eternity of His Being, and they cannot be restricted to His incarnate condition. In the Godhead the Son is the outshining of God's glory and the expression of His substance, as truly as in manhood. What stupendous import the apprehension of this truth adds to the words, 'God . . . has spoken to us in [the person of the] Son'! **(3) The eternity of the Sonship is taught by the fact that *the Son is personally addressed as God and as Jehovah* (Heb. 1:8-12).** These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity.* **The divine Name is not transferable:** 'I am Jehovah, that is My Name; and My glory will I not give to another' (Isa. 42:8)." (W.J. Hocking [WJH])

**Now 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:***

> "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)

"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.' ].*"** (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)

"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.' " (RAH)

**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)

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- **Heb. 1:1-5—***"**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,*** whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he *inherits a name more excellent than they*.** For to which of the angels said he ever, ***Thou art my Son: this day have I begotten thee?*** and again, I will be to him for father, and he shall be to me for son?"

That is, the eternal Son in Manhood, He who, upon becoming Incarnate, "was made [in His humanity] some little less than angels on account of the suffering of death" (Heb. 2:9), after completing, by Himself, the work of atonement on the Cross and *setting Himself down* in the place of supreme power *by virtue of His own inherent rights as a Divine Person and as Redeemer . . . a seat which is 'in fact proper and possible to none but a Divine Person, yet is it also presented as the place suited to Him who had just made purification [expiation] of sins' (WK)—this One* became or took a place:

> *[as the Man in ascension glory]* by so much better than the angels, as *[as measured by and compared to the fact that]* he inherits **a name *[a glory, honor, renown]*** more excellent than they [more excellent than what *they*—'the angels' in their entirety—*are*].
> **[This '*name,*' glory, honor, renown, which the Son inherits *is the infrangible testimony to His absolute deity as Jehovah God* which is borne witness to abundantly in OT prophetic scriptures—a series of which the Holy Spirit proceeds to cite with infallible precision (almost entirely from the Book of Psalms) in verses 5-13 in connection with the Son's Incarnation, ascension glory and coming Kingdom glory].**
> For to which of the angels **[that is, to which *individual* among 'the angels' of God *in their entirety,* who are thus again categorically distinguished (even 'ALL' angels, as in v. 6 and 14) from the Son who is obviously no created angel, no created being!]** said he ever [as in Ps. 2:7], Thou art my Son **[You *'are,'* not 'have become,' *My Son,* the eternal Son]:** this day have I begotten thee **[in Manhood, i.e., refers to the day of the eternal Son's Incarnation, when He became flesh via the virginal conception, and thus 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']**? and again [as in 1 Chron. 17:13], I will be to him for father, and he shall be to me for son [again, in reference to the Son *in manhood]?*

**The "name"***—i.e., the glory, honor, renown* (cf. Phil. 2:9)—that the Son has "inherited" (Heb. 1:4) has no reference to anything "inherited" in His own eternal being in the timeless eternal past, but refers to that which He has inherited in time as ***Incarnate*** **(the eternal Son become flesh, the Son in manhood).** That "name" (that glory . . . that honor . . . that renown) which He has inherited is more excellent than what the angels are by nature (infinitely *superior to* what the highest of angelic creatures are), **for that "name" *proclaims His Divine Person as incarnate, the infinite glory of the incarnate eternal Son of the Father*.**

"He takes everything from the Father's hand, and is granted a Name which is absolutely supreme. In this passage [Phil. 2:9] 'name' is used, we judge, in the same way as it is used in Hebrews 1:4. No particular name is referred to, whether Lord, or Jesus, or Christ, or any other, but it refers rather to His fame or reputation. The once despised and rejected Jesus has such fame and renown that ultimately every created being will have to bow before Him and confess His Lordship. And when an assembled universe does Him homage, whether they do it with glad willingness or with grief under compulsion, all will be to the glory of God the Father." (F.B. Hole [FBH])

> "Let this mind be in you which was also in Christ Jesus *[that is, the 'lowliness of mind' that was expressed in Him in His downward trek of love, from the infinite height of Godhead glory to lowest depths of the shame and sufferings of the cross];* who, *subsisting [not 'becoming' or 'taking,' but already existing, and thus always existing] in the form ['form' having the same meaning as it does in verse 7 in relation to His human nature ('form of a servant'), referring to the nature or essence] of God [not merely in the 'form of spirit' but the 'form of God,' i.e., the nature or essence of God, eternal and infinite, and every other attribute that distinguishes God as God—ever existing in the 'form of God'],* did not esteem it an object of rapine to be on an equality with God *[that is, He did not consider His own intrinsic equality with God (literally, 'the being equal with God') as something to be snatched at or seized to His own advantage or enrichment];* but *[to the contrary]* emptied himself *[or 'voided Himself,' abased Himself, completely 'poured Himself out' in infinite love, for the sake of the glory of the Triune Godhead and the salvation of lost man; i.e., 'He took no account of Himself,' took no account of His equality with God or His own interests at all. But how or in what way did He do so? In losing anything essential to His Person, inherent to His deity? No! The answer is:] in taking the form of a servant ['in taking,' not in subtracting or losing anything essential to His Person, inherent to His Divine glory (which is impossible); but, in infinite humility and condescension, 'taking' the 'form of servant,' taking the place and adding the nature or essence of a servant into His Person, never having thus been a 'servant' before this 'taking'; which in turn was accomplished how? The answer is:], in being come [in 'becoming' or coming to be]* in the likeness of men *['likeness' of men, because His manhood is positively holy (not sinful as other men, or even merely innocent as the unfallen Adam), and because He is more than man: He is God and Man in one undivided Person, Jehovah-Jesus];* and *[moreover]* having been found in figure as a man, *humbled himself in becoming obedient ['becoming obedient' and therefore, as God, never having previously occupied a place of obedience]* even unto death, and that the death of the cross *[of the extremest shame and judgment of the cross, on which He endured the infinite wrath of God in atoning sufferings and death for our sins; and such a death, being the pinnacle of the obedience of the Second Man, the Last Adam—the God-Man—is in infinite contrast with death resulting from the disobedience of the first man, Adam, being disobedient unto death].* 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 [that He is supreme Lord: Jehovah, Jehovah-Jesus]* to God the Father's glory." (Phil. 2:3-11)

"There is another word added here [in Heb. 1:4], the bearing of which is no less evident on Jewish minds. They thought much of angelic glory. The law they received as ordained by ministry of angels (Acts 7:50;Gal. 3:19). They were wont therefore to regard with awe and wonder those obedient messengers of God's power, of which there can be no stronger proof than John's temptation in Rev. 19, 22 [in falling down to worship the angel]. Hence the gravity of the further testimony to Christ's glory here, 'made so much better than the angels, as he hath inherited a name more excellent than they'." (WK)

"It may be asked however, Why is the contrast with *angels so* elaborated and even carried on into the next chapter? What is the point of it? Well every Jew knew that angels played a very large part in connection with the giving of the law by Moses, though but little is said of them in Exodus. The words of Stephen, recorded in Acts 7:53 show this, as also the second verse of our second chapter [Heb. 2:2]. This display of angelic might gave a very powerful sanction to Moses and the law he brought them, in the minds of the people. And now there appears amongst men the Divine Spokesman, yet to them He is but Jesus of Nazareth, a humble and despised Man. There is no beauty about Him that they should desire Him or His words nor is there any display of angels to accredit Him. **It became therefore of the utmost importance to insist on the true [Divine] glory of His person as being immeasurably above all angels.** Had He been visibly attended by ten thousand times ten thousand, it would have added nothing to Him!" (FBH)

Here are some further helpful remarks along the same lines:

"We may easily understand that every soul truly born of God would and must break forth into thanksgiving to hear of a deeper glory than he had first perceived in Christ. We must not look on the Lord according to our experience, if there has been simplicity in the way God has brought us to the

perception of His glory; we must endeavour to put ourselves back, and consider the prejudices and difficulties of the Jew. **They had their own peculiar hindrances; and one of their greatest was the idea of *a divine person becoming a man;* for a man, to a Jew, was far below an angel.** Are there not many now, even professing Christians (to their shame be it spoken) who think somewhat similarly? Not every Christian knows that **a mere angel, as such, is but a servant *[Heb. 1:7, 14; Ps. 103:21; 104:4];*** not every Christian understands that man was made to rule. No doubt he is a servant, but not merely one so accomplishing orders, but having a given sphere, in which he was to rule as the image and glory of God: a thing never true of an angel—never was, and never can be. The Jews had not entered into this; no man ever did receive such a thought. The great mass of Christians now are totally ignorant of it. The time, the manner, **and the only way in which such a truth could be known, was in the person of Christ; for He became not an angel but a man.**

**"But the very thing that to us is so simple, when we have laid hold of the astonishing place of man in the person of Christ—this was to them the difficulty. *His being a man, they imagined, must lower Him necessarily below an angel.* The apostle, therefore, has to prove that which to us is an evident matter of truth—of revelation from God—without argument at all. And this he proves from their own scriptures. '***For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?'* **[Heb. 1:5]** Now it is true that angels are sometimes called 'sons of God' [collectively], **but God never singles out one and says, 'Thou art my Son.'** In a vague general way, He speaks of all men as being His sons. He speaks of the angels in a similar way, as being His sons. Adam was a son of God—apart, I mean, from the grace of God—as a mere creature of God into whose nostrils He breathed the breath of life. Adam was a son of God, angels were sons of God; but to which of the angels did God ever speak in such language as this? **No, it was to a man; for He was thus speaking of the Lord as Messiah here below; and this is what gives the emphasis of the passage. *It is not predicated of the Son as eternally such; there would be no wonder in this. None could be surprised, assuredly, that the Son of God, viewed in His own eternal being, should be greater than an angel. But that He, an infant on earth, looked at as the son of the Virgin, that He should be above all the angels in heaven—this was a wonder to the Jewish mind; and yet what had in their scriptures a plainer proof? It was not to an angel in heaven, but to the Babe at Bethlehem, that God had said, 'Thou art my Son; this day have I begotten thee;' and, again, 'I will be to him a Father, and he shall be to me a Son'*—words said historically of David's son; but, as usual, looking onward to a greater than David, or [a greater than] his wise son [Solomon], who immediately succeeded him. Christ is the true and continual object of the inspiring Spirit. But next follows **[in Heb. 1:6] a still more powerful proof of His glory:** 'And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.' **So far from any angel approaching the glory of the Lord Jesus, it is God Himself who commands that all the angels shall worship Him."** (WK)

This also has a most profound and blessed bearing on the position of heavenly believers *in Christ:*

"It is Christ who renders evident the ground of God's counsel to raise from among men those destined to *a place incomparably higher than that of angels.* If the Son of God became man, it was at once intelligible, becoming, and necessary. And the redemption that is in Christ, and our consequent nearness of relationship into which grace brings the believer, *make plain our association with Him and our elevation above angels.* For they [angels] are not *called* but *kept.* Not sunk into moral ruin, they have no experience of the mercy that saves and unites with Christ. **Hence angels are never said to reign. They serve, instead of sitting on thrones.** We are to reign with Him, yet shall we serve then as we serve now, and all the better through grace, because, delivered from the lowest estate of guilt and evil, **we are objects of His ceaseless and infinite love, and shall share His glory as surely as we now rest on His grace.** Angels know not either extreme, as we do; but all we boast is through Him who became so much better than the angels as He hath an inheritance more excellent than they. It is the Messiah of whom we are hearing." (WK)

**Now back to Heb. 1:5 in particular . . .**

"The first scripture quoted is from Psalm 2:7: 'My Son art *thou: - I* this day have begotten thee.' Never was such a word addressed to an angel. It applies only to Christ. But how? The apostle John loves to expatiate on His eternal Sonship. Again, elsewhere in the epistles of Paul He is often shown as Son of God in resurrection (Rom. 1:4, Rom. 8:29; Col. 1:18), as of course also when He returns from heaven (1 Thess. 1:10). How is He regarded here? As Son of God born in time [Ps. 2:7 is cited for Christ as Son of God *in this world.* 'This day have I begotten Thee' refers not to His eternal Sonship or the mistaken notion of 'eternal generation'; nor does it refer to His resurrection (see Acts 13:33-35

along with comments there). It is His birth in time as Messiah which is expressed]: so we see Him in Luke 1:32 and yet more definitely in verse 35. 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, as He is in resurrection and evermore in glory; He only, and in virtue of divine right acknowledged of God, and to Jesus solely by the word magnified above all Jehovah's name."

"Hence there is no need or even room for swerving from the simple yet grand truth that, as the Psalmist [in Ps. 2:7], so the apostle, in preaching at Antioch of Pisidia [in Acts 13:33] and here [in Heb. 1:5a] in writing to the Christian Jews, speaks of what Jehovah said of His [eternal] Son when born a man. It is therefore His birth in time: 'I this day have begotten thee.' But it is of all moment for the truth and His own personal dignity, to remember that His Sonship when incarnate as well as in resurrection is based on His eternal relationship as Son, the great theme of the apostle John, without which the other two could not have been."

"The next citation [Heb. 1:5b] appears to be from **1 Chron. 17:13** (2 Sam. 7, where the same words occur, being more historical): *'I will be to him a father, and he will be to me a son.'* **This is the assertion of the perfect and mutual affection that reigned between the Father and His Son, now a living man;** not what became an accomplished fact as in Psalm 2:7, and what should subsist when He was born of woman, 'Son of David, Son of Abraham' (Matt. 1:1)." (WK)

**See also Heb. 1:1-3 above (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.***

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- **Heb. 1:1-6—***"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,*** whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he inherits a name more excellent than they.** For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? ***And again, when he brings in the Firstborn into the habitable world, he says, And let all God's angels worship him.****"*

That is:

> 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, is here demanded of them to be rendered to* ***Jehovah the Son,*** *Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].*

"The third [quotation from the OT] gives us the decree concerning Christ at the moment of His reintroduction into the world in power and glory; not His first coming, but His second. ***We read the Psalm and the 'Him' is clearly Jehovah [97:1, 5]. We read Hebrews and the 'Him' is clearly Christ.*** What does that teach us? *[That Jesus is Jehovah God Himself!]* Notice also that the term 'gods' may be used *[collectively]* of any who *[are merely in a place to]* represent God, whether angels as here [in Ps. 97:7], or men [as judges] as in Psalm 82:6, — the passage which the Lord Jesus quoted in John 10:34." (FBH)

Angels are no more than His messengers and servants (Heb. 1:7, 14; Ps. 103:21; 104:4), whereas Christ is the object of worship—*their worship*. The apostle proves this, e.g., by quoting Ps. 97:7: *"And let all God's angels worship him."* "This can only mean that He is [Jehovah] God. **It is idolatry to**

**worship any but the true God.** Yet God here commands that the Lord Jesus Christ should be worshiped [as Jehovah] by the angels." (William MacDonald)

Listen to Psalm 97 in its entirety:

> *1* ***Jehovah reigneth: let the earth be glad, let the many isles rejoice.***
> *2 Clouds and darkness are round about* ***him****; righteousness and judgment are the foundation of* ***his*** *throne.*
> *3 A fire goeth before* ***him****, and burneth up* ***his*** *adversaries round about.*
> *4* ***His*** *lightnings lightened the world: the earth saw, and trembled.*
> *5 The mountains melted like wax at* ***the presence of Jehovah,*** *at* ***the presence of the Lord of the whole earth.***
> *6 The heavens declare* ***his*** *righteousness, and all the peoples see* ***his*** *glory.*
> *7* ***Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods*** *[i.e., angels].****[This command for all angels to worship Jehovah, we are told by the Spirit of God in Heb. 1:6, is a directive to worship none other than Jehovah Jesus, Jehovah the Son!]***
> *8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of* ***thy*** *judgments,* ***O Jehovah.***
> *9* ***For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods.***
> *10 Ye that love* ***Jehovah,*** *hate evil:* ***he*** *preserveth the souls of* ***his*** *saints,* ***he*** *delivereth them out of the hand of the wicked.*
> *11 Light is sown for the righteous, and joy for the upright in heart.*
> *12 Rejoice in* ***Jehovah,*** *ye righteous; and give thanks in remembrance of* ***his*** *holiness.*

"The only angels that desire to have our homage are evil ones. The holy angels always refuse human worship, ascribing all worship to God. See, for instance, Revelation 19:10 and Revelation 22:9." (FBH)

***Further compare these repeated occasions of 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)

"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)

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

> ***"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)

"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 <u>equal</u> 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 [FWG])

***Now contrast this*** *necessity of the worship of the Son, and His unhindered acceptance of such worship,* ***with <u>the swift and complete rejection</u>, <u>by both men and angels</u>, 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 **<u>worshipped him</u>.** ***But Peter made him rise, saying, Rise up: I myself also am a man."*** (Acts 10:25-26)

> "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."** (Acts 12:21-23)

> "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 ***<u>unto the living God</u>, 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 **<u>worship him</u>** ***<u>who has made the heaven and the earth and the sea and fountains of waters</u>."*** (Rev. 14:6-7)

> "And ***I fell before his*** [*the angel's]* ***feet to <u>worship him</u>***. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren who have the testimony of Jesus. ***<u>Worship God</u>***. 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 <u>worship</u> before the feet of the angel*** who shewed me these things. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. ***<u>Worship God</u>***." (Rev. 22:8-9)

**See also <u>Heb. 13:20-21 below</u> (<u>along with the scripture references there</u>) on the worship of Jesus Christ in *doxological praise—which, moreover, is identical to that rendered to God the Father (e.g., Phil. 4:20)*.**

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- **Heb. 1:1-8, 10-12—***"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,*** whom he has established **heir of all things, by whom also he made the worlds; who being the effulgence of his glory and the expression of his substance, and upholding all things by the word of his power,** having made by himself the purification of sins, set himself down on the right hand of the greatness on high, **taking a place by so much better than the angels, as he inherits a name more excellent than they.** For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? ***And again, when he brings in the Firstborn into the habitable world, he says, And let all God's angels worship him.*** And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; **but as to the Son, Thy throne, O God, forever and ever, and** a sceptre of uprightness is the sceptre of thy kingdom. . . . ***And,*** **Thou in the beginning, Lord, 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,*** and thy years shall not fail."

  That is:

  > 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, is here demanded of them to be rendered to Jehovah the Son].* And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; ***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.

  With respect to His acquired title as "Firstborn," far from suggesting the blasphemous notion that the Lord Jesus is the first created being, He, *the Son in manhood,* is here declared to be ***"the Firstborn"—the Supreme, Preeminent One in relation to all creation*****—precisely because of the *intrinsic Divine glory of His Person as the very Creator Himself, the I AM, Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, the Uncaused First Cause, the Source from which all creation, including time itself, begins and derives its existence—and as such this very One, the eternal Son become flesh, is Heir of all creation.***

  Compare the usage of "firstborn" in the following passages, *which have nothing at all* to do with priority in reference to *time/origin,* but strictly in reference to *position, place, dignity*:

  > "And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son, *my firstborn."*** (Ex. 4:22) *[Israel was Jehovah's son, Jehovah's firstborn, as a nation, as a people—His special, covenantal earthy people, positionally, "whose is the adoption" (Rom. 9:4)—which allotted place they will yet be fitted to fulfill, by grace through faith/repentance in a coming day (see, e.g., Jer. 31:9 below). This obviously has nothing to do with priority of time/origin. Israel was not the first nation/people to come into existence!]*
  >
  > *"[In a coming day]* They shall come with weeping *[in repentance],* and with supplications will I *[Jehovah]* lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; **for I will be a father to Israel, and Ephraim is *my firstborn."*** (Jer. 31:9)

"And as to me *[Jehovah],* **I will make him *firstborn,* the highest of the kings of the earth."** (Ps. 89:27)
*[David, as a type of Christ, was firstborn in the sense of having the position or place as highest of the kings of the earth. This obviously has nothing to do with priority of time/origin. David was not the first king ever; he was not the first king of Israel; and he was not even the first son of Jesse.]*

"But ye have come to mount Zion; and to the city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; **and to the assembly of *the firstborn ones* who are registered in heaven** *[notice that the entire Church is composed of individual, heavenly 'firstborn ones'! by virtue of their association with the Firstborn, Preeminent One];* and to God, judge of all; and to the spirits of just men made perfect; and to Jesus, mediator of a new covenant; and to the blood of sprinkling, speaking better than Abel." (Heb. 12:22-24)
*['The assembly of the firstborn ones': "This heavenly company . . . is the church of God . . . And those. who compose it are here characterised: (1) in relation to Him who was carefully shown us in Heb. 1 to be **the Firstborn, the established Heir of all things;** (2) in relation by grace to our proper and destined sphere of glory, heaven, and not earth where Israel as such rightly look for their blessedness and triumph under Messiah's reign. Those who are holy brethren, partakers of a heavenly calling, being children, are heirs also, heirs of God and Christ's joint-heirs. **He is Firstborn, alone in personal right and result of His work; but they are also firstborn truly though of divine grace."** (WK)]*

"Because whom he *[God the Father]* has foreknown, he has also predestinated to be conformed to the image of **his Son, so that he should be *the firstborn*** *[the Chief, Preeminent one]* **among many brethren."** (Rom. 8:29)
*[These 'brethren' are the heirs, the assembly of the 'firstborn ones' (Heb. 12:23), among whom Christ is the 'Firstborn' in necessary, intrinsic preeminence.]*

"In whom *[In the Son of His love]* we have redemption, the forgiveness of sins ***[according to the infinite value and glory of His Divine Person];*** who is image of the invisible God *[that is, **the Son in manhood** uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses],* Firstborn of all creation *[not one "born first" or "first generated" or "created first," but "Firstborn" as to the superlative dignity of the position of **the Son in manhood,** which = 'the Highest, the Chief, the Preeminent One,' in relation to all creation]*; ***because*** *[Why* is this Man *"Firstborn,"* the Highest, Preeminent One in relation to all creation? Specifically and precisely ***because*** of the intrinsic glory of His Person as the Divine Creator, ***because]*** ***by him*** **were created *all things*** *[not merely some things, most things, or all things except one, but "**the** ALL things," all creation; thus He is Creator not created!]*, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** *[again, not merely some things, most things, or all things except one, but "**the** ALL things"]* have been created ***through him and for him*** *[for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created **all things** (which is impossible) for himself—else, where would God and His glory be in all this?].* ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*** *[He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but "IS" before all, being the Uncreated Creator]*, and ***all things*** subsist together ***by him*.**" (Col. 1:14-17)

"And he *[the Son of His love]* is the head of the body, the assembly; **who is the beginning, *firstborn from among the dead,* that he might have the first place in all things."** (Col. 1:18)
*[He is the "beginning" in relation to the Body, the Church, as the Head thereof on resurrection ground; and not only that, but additionally He is "firstborn"—Chief, Preeminent One—in that very sphere of resurrection, so as to have the first place in all things (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work! Thus "firstborn" in Colossians again obviously has nothing to do with any notions of being "born first" or "first generated" or "created first"!]*

"And from Jesus Christ, the faithful witness, ***the firstborn from the dead,*** and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood." (Rev. 1:5)
*[Again: "He is first in rank of all who will rise from the dead. 'First-born' is the expression of supremacy, of pre-eminent dignity, and not one of time or of chronological sequence . . . No*

*matter when, where, or how Christ entered the world, He would necessarily take the first place in virtue of what He is." (Walter Scott)]*

**"He never took the creature place until He became a man, and then must needs be the first-born. ['Here, as elsewhere (Ps. 89:27), the title of first-born is taken in the sense of dignity rather than of mere priority in time.' 'It is a question of rank, not of date.']** Even if He had been the last-born literally [as Man], He must still be the first-born; for it has nothing to do with the epoch of His advent, but with His *intrinsic dignity.* All others were but the children of the fallen man Adam, and could in no sense be the first-born. He was as truly man as they, but with a wholly peculiar glory. What makes it most manifest is, that He is here [in Col. 1] declared to be first-born of all creation, ***'for*** by Him were all things created.' This makes the ground perfectly plain. **He was first-born of all creation, because He who entered the sphere of human creaturedom was the Creator, and therefore must necessarily be the first-born.** This is the plain and sure meaning of the passage, in the strongest way confirming the deity of Christ . . . There is no scripture which assumes His dignity more than this." (WK)

" 'First-born' does not necessarily speak of priority in time, but in ***dignity*** . . . because of the privileges attaching to birthright *[which, in cases of literal sons, could be forfeited by someone literally born first and transferred to someone else, thus making the latter 'firstborn' in dignity and privileges apart from anything having to do with priority in time/origin; cf. 1 Chron. 5:1-2].* Thus God says to Pharaoh **(Ex. 4:22),** 'Israel is My son, even ***My first-born;'*** and in **Jeremiah (31:9),** 'I am a Father to Israel, and Ephraim is ***My first-born;'*** thus also of David, the type of Christ **(Ps. 89:27),** 'I will make him ***My firstborn,*** higher than the kings of the earth,' So also Christians are 'the Church of the ***first-born ones,*** whose names are written in heaven' **(Heb. 12:23),** in contrast to Israel, God's first-born upon earth, and the 'spirits of just men made perfect' — Old Testament saints." (FWG)

"The word 'firstborn' in Colossians 1:15 [as well as in Heb. 1:6] refers to **positional priority** not **temporal priority.** See Exodus 4:22 where Israel is called God's 'firstborn.' Israel was not the first nation that God brought into existence, but positionally as God's chosen and privileged nation Israel was supreme. In Psalm 89:27 King David is placed as **firstborn,** but **David was actually the *last-born* son of Jesse!** The term obviously was not used to denote chronological order. Thus the term is used in Colossians 1:15 to express Christ's priority to and preeminence over creation. He outranks every created thing because He is the Creator! There is a Greek word which means **first created (protoktistos)** but Paul did not use this word of Christ [and is *never* used of Christ *anywhere* in Scripture!]." (George Zeller)

"First, then, He is said [in Col. 1] to be the image of the invisible God. Then we have His human place, in which He was first-born; ***because, being God, it could not be otherwise. ['It was because of His being a Divine Person that He could be said to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all.']*** In Hebrews, He is said to be constituted heir of all things, as the [Incarnate] Son of God." (WK)

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- **Heb. 1:8-12—**"**But *as to the Son*, *Thy throne, O God*, *is forever and ever,*** and a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. **And, *Thou in the beginning, Lord,* 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,*** and thy years shall not fail."

That is:

But as to ***the Son*** *[addressing the Son in manhood, the Father says in Ps. 45:6-7]*, ***Thy throne, O God*, *is forever and ever*** *[His throne, as God, is necessarily everlasting,'forever and ever']*, and a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God *[The Father thus addresses the Son, the Messiah King, as being both very God by nature and as being very Man by nature (as His God, i.e., 'Thy God')—for He is both God and Man in one glorious Person, whom the Father]* has anointed thee with oil of gladness above thy companions. **And** *[again, addressing the Son in manhood, 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.*[Thus is the Incarnate Son very God and very Man in one blessed Person, the God-Man, Jehovah-Messiah]*

Notwithstanding what some might foolishly claim, it is absolutely absurd to translate ***ho thronos sou ho theos*** (or the Hebrew equivalent) **as *"God is thy throne"*** (as if to suggest that the Father is the Son's throne), rather than as *"Thy throne, O God" [lit. 'the throne yours O God']* (which is a crystal clear address by the Father to the Son as to the Son's absolute Godhood). Not only would it be absurd (and completely foreign to scripture) to have God be a "throne" to anyone (even metaphorically)—to have anyone occupy God as his throne—but it would also entail, ironically, the idea of the Son being actually *greater than* the Father, rather than the truth of the Son being *co-equal* with the Father in the Triune Godhead. For, confessedly, the person occupying a "throne" is intrinsically greater than the throne itself. Thus, to say *"God is thy throne"*—i.e., that God the Father *is the throne of* the Son—is to say that God the Father *is inferior to* God the Son, which is an error equally bad and destructive as that which denies the Their true co-equality. Thus that which proves too much proves nothing at all, except its own disproof!

"**The eternity of the Sonship is taught by the fact that *the Son is personally addressed as God and as Jehovah*** (Heb. 1:8-12). These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity.* The divine Name is not transferable: 'I am Jehovah, that is My Name; and My glory will I not give to another' (Isa. 42:8)." (WJH)

**"The quotation from Psalm 45 was most distinct and conclusive.** No Jew then, if now, could doubt that the psalm refers throughout to the Messiah introducing and maintaining His kingdom on earth in association with the godly Jewish remnant. Christ is seen as King, not Head of the church (though godly Jews are now anointed as His partners, before He appears in His royal glory). **But the one object for which it is cited is to prove that *God* recognises the Messiah as *God.*** It is not men only nor angels, nor Jews nor Gentiles. It, is 'God,' the divine title, not of special earthly relationship, but of essential nature in contrast with the creature. What an answer to reproach and rejection! It might be supposed impossible to find any ascription beyond this in honour of Christ; but it is not so: the next witness [in Heb. 1:10-12] exceeds. Here is another and higher testimony to the Son from the fourth book of Psalms (Ps. 102:25-27)." (WK)

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Heb. 1:8 (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)

"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)

"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*****."** (Acts 20:28)

"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)

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- **Heb. 1:8, 10-12—**"**But *as to the Son*, Thy throne, O God, is forever and ever,** and a sceptre of uprightness is the sceptre of thy kingdom. . . . ***And, Thou in the beginning, Lord, 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,*** and thy years shall not fail."

That is:

**But *as to the Son*** *[addressing the Son in manhood, the Father says in Ps. 45:6]*, **Thy throne, O God, is forever and ever** *[His throne, as God, is necessarily everlasting, 'forever and ever']*, and a sceptre of uprightness is the sceptre of thy kingdom. . . . ***And*** *[again, addressing the Son in manhood, 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. *[Thus is the Incarnate Son very God and very Man in one blessed Person, the God-Man, Jehovah-Messiah]*

Let us hear WJH once again:
"**The eternity of the Sonship is taught by the fact that *the Son is personally addressed as God and as Jehovah*** (Heb. 1:8-12). These names are applied prophetically to the Son in His kingdom (Ps. 45), and in His affliction and humiliation (Ps. 102), but their application to Him in those circumstances proves that these names are His by *inherent* right, and were not acquired at His incarnation. For if the Son was at all entitled to the name, God, and to the name, Jehovah, He was so entitled *from all eternity.* **The divine Name is not transferable:** 'I am Jehovah, that is My Name; and My glory will I not give to another' (Isa. 42:8)."

**Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things *directly, solely, entirely Himself*.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, *the Son must Himself be Jehovah God*—as is explicitly stated, e.g., in our present passage (Heb. 1:10-12), where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*. (See Heb. 1:1-3 above, along with the scripture references there.)**

*"Lord,"* while not occurring in the Hebrew of Ps. 102:25, does occur in the Greek translation of the OT (the LXX), and is infallibly recorded in the Greek New Testament by the Spirit of God in Heb. 1:10. The Greek *"Lord"* here expresses that which is **undeniably implicit** in the Psalm, being equivalent to, and **necessarily** referring, **contextually and doctrinally,** to none other than *Jehovah.*

"The quotation in Heb. 1 from this Psalm seems to give it this structure and character [namely, that 102:12-22 and 25-28 are God's answer to the Suffering Messiah, the Man of Sorrows]; for it tells us that v. 25-27 *is the language of God to the Son,* and this leads us to conclude that v. 12-22 is the same." (J.G. Bellett)

Listen to Psalm 102 in its entirety:

*A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before Jehovah.*
*1* ***Jehovah,*** *hear my prayer, and let my cry come unto* ***thee.***
*2 Hide not* ***thy*** *face from me: in the day of my trouble, incline* ***thine*** *ear unto me; in the day I call, answer me speedily.*
*3 For my days are consumed like smoke, and my bones are burned as a firebrand.*
*4 My heart is smitten and withered like grass; yea, I have forgotten to eat my bread.*
*5 By reason of the voice of my groaning, my bones cleave to my flesh.*
*6 I am become like the pelican of the wilderness, I am as an owl in desolate places;*
*7 I watch, and am like a sparrow alone upon the housetop.*
*8 Mine enemies reproach me all the day; they that are mad against me swear by me.*
*9 For I have eaten ashes like bread, and mingled my drink with weeping,*
*10 Because of* ***thine*** *indignation and* ***thy*** *wrath; for* ***thou*** *hast lifted me up, and cast me down.*
*11 My days are like a lengthened-out shadow, and I, I am withered like grass.*
***12 But thou, Jehovah, abidest for ever*** *[see also v. 26],* *and* ***thy*** *memorial from generation to generation.*
*13* ***Thou*** *wilt rise up,* ***thou*** *wilt have mercy upon Zion: for it is the time to be gracious to her, for the set time is come.*
*14 For* ***thy*** *servants take pleasure in her stones, and favour her dust.*
*15 And the nations shall fear the name of* ***Jehovah,*** *and all the kings of the earth* ***thy*** *glory.*
*16 When* ***Jehovah*** *shall build up Zion,* ***he*** *will appear in* ***his*** *glory.*
*17* ***He*** *will regard the prayer of the destitute one, and not despise their prayer.*
*18 This shall be written for the generation to come; and a people that shall be created shall praise* ***Jah:***
*19 For* ***he*** *hath looked down from the height of* ***his*** *sanctuary; from the heavens hath* ***Jehovah*** *beheld the earth,*
*20 To hear the groaning of the prisoner, to loose those that are appointed to die;*
*21 That the name of* ***Jehovah*** *may be declared in Zion, and* ***his*** *praise in Jerusalem,*
*22 When the peoples shall be gathered together, and the kingdoms, to serve* ***Jehovah.***
*23* ***He*** *weakened my strength in the way,* ***he*** *shortened my days.*
*24 I said, My* ***God,*** *take me not away in the midst of my days! …* ***Thy*** *years are from generation to generation.*
***25 Of old hast thou [thou who? Thou Jehovah!] founded the earth, and the heavens are the work of thy hands:***
***26 They shall perish, but thou continuest*** *[see also v. 12];* ***and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed.***
***27 But thou art the Same, and thy years shall have no end.***
*28 The children of* ***thy*** *servants shall abide, and their seed shall be established before* ***thee.***

"This psalm is 'A prayer of the afflicted one when he is overwhelmed, and before Jehovah poureth out his complaint.' It is as full of interest, as of moment incalculable. **The Epistle to the Hebrews (Heb. 1:10-12) quotes it to prove that the O.T. regards Christ the Son of God as Jehovah, Ps. 45 having just been alleged in proof of His Godhead [Heb. 1:8], and in both psalms by the God of Israel Himself. Yet it is Messiah's depth of humiliation which gives occasion to this expression of His divine glory.** Out of that depth the Son contrasts His own wasting away in trouble with the permanence of Jehovah, with the certainty of Zion's rise from ruin, and the fulfilment of hope in the glorious morrow, when the peoples shall be no longer rebellious but gathered together to serve Jehovah. **But when Messiah renews His cry of sorrow, the Father declares that the holy Sufferer is no less than Himself, Jehovah the Creator,** Who will change the creature as of old He made it, and is destined yet to have the sons of His servants abiding, and their seed established before Him. **The comment of inspiration** [in Heb. 1:10-12] **is as wondrous as the Psalm: none but the Holy Spirit could have given either; and both are worthy of Him to whom they testify."** (WK)

"It might be supposed impossible to find any ascription beyond this in honour of Christ [i.e., Heb. 1:8 which cites Ps. 45:7 to prove that *God* recognises the Messiah as *God];* but it is not so: the next witness [in Heb. 1:10-12] exceeds. Here is another and higher testimony to the Son from the fourth book of Psalms (Ps. 102:25-27): 'And, thou in the beginning, Lord, didst found the earth, and the

heavens are works of thy hands. They shall perish, but thou continuest; and they all shall grow old as a garment; and as a vesture shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail' (verses 10-12). The *'And'* [at the opening of verse 10] simply connects this fresh quotation with the former as said to the Son. But the divine title differs. **It is the name which every Jew owns as incommunicable and supreme.** 'God' *may* be used subordinately in peculiar circumstances of those who [collectively, not individually] represent His authority as kings or judges. Compare Ex. 21, 22; Psalm 82. [Though, be it noted, such a usage or sense is never the case with *the singular Theos* ('God') in the New Testament.]. **But *Jehovah,* in the LXX., translated *'LORD'* as here used, is never applied otherwise than to God in the highest sense,** and this in special or covenant character of relationship with Israel **as the Everlasting and Immutable. It** ***['Lord']*** **is therefore anarthrous** [without the article].

"The force of this application of the closing words in the psalm is immense. It is Jehovah's answer to the prayer of the afflicted, the humbled, cast off, and suffering Messiah, and especially to His petition in verse 24. **No language can more thoroughly show Him man** when overwhelmed and pouring out complaint before Jehovah, yet the Holy One of God, so born and so sustained under unparalleled temptations in unbroken dependence and obedience. . . [In] verses 23, 24, He spreads before Jehovah His own strength weakened and His days shortened, and begs not to be taken away in the midst of them, while owning that Jehovah's years are throughout all generations. **Thereon follows the glorious answer to the self-emptied and suffering Son: 'Of old didst thou lay the foundation,' etc. 'They shall be changed, but thou art the same,' etc.**

**"It is *Jehovah from above* who thus answers *Jehovah below* in the midst of His entire submission to sorrow and humiliation 'crucified in weakness.'** Jehovah will arise and build up Zion; and when He does, He will appear in His glory; but Zion shall not be without her humbled and afflicted Messiah, whatever the weakness He bowed under for the glory of God and the deliverance of His people; **for the Son is as truly Jehovah as the Father. 'Hear, O Israel, Jehovah thy Elohim is one Jehovah.' Such is the meaning of Psalm 102, as interpreted by one no less inspired than he who wrote the Psalm.** Without Heb. 1 we might not have found it out; with it we at once see that no other interpretation gives adequate meaning to the Psalm. **But what a proof of Christ's supreme deity, and this grounded on His possession of the ineffable Name from Him Who has it confessedly! The divine glory of Christ is the answer to all appearances and every dilemma.**

"If it be argued that the word 'Lord' (κύριε) in the LXX. has no counterpart in the Hebrew, the answer is that **the truth meant in no way depends on the insertion of that word, but on the attributes of creative and judicial glory, as well as divine unchangeableness in His changing all creation ascribed to the Messiah by Jehovah. He was man, and crushed to the uttermost,** as must be if He made good the errand of grace on which He came—righteously vindicating God in the face of sin and delivering the people on whom lay indignation and wrath; and this He did in suffering weakness, not in power, **but He is owned in that suffering *as ever the same, the Eternal:* not only as having an everlasting kingdom, but as the One who was and who is and who is to come, the Ancient of days albeit Son of man, as John testifies in Rev. 1. We may compare also Dan. 7:13, 22, where the Son of Man, *who came to the Ancient of Days, is Himself also identified with the Ancient of Days.* So careful is scripture while exhibiting His manhood to mention His deity."** (WK)

And with respect to the additional **Divine title** of Jehovah-Jesus as He who is ***"the Same"*** (Heb. 1:12), compare for example:

> ***"See now that I, I am HE, And there is no god with me;*** I kill, and I make alive; I wound, and I heal, And there is none that delivereth out of my hand." (Deut. 32:39)
>
> ***"Thou art the Same,* thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee. ***Thou art the Same,* Jehovah Elohim,** who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." (Neh. 9:6-7)
>
> **"Jesus Christ *is the Same* yesterday, and today, and forever."** (Heb. 13:8)

On Deut. 32:39 and the expression ***"HE"*** (in the phrase ***"I am HE"***), J.N. Darby (JND) notes its blessed meaning as signifying:

> **" *'The Same,'* 'the self-existent one.' This expression becomes virtually a name of God:** see 2 Sam. 7.28; 2 Kings 19.15; 1 Chron. 17.26; 2 Chron. 20.6; Neh. 9.6, 7; Ps. 44.4; **102.27;** Isa. 37.16; 41.4; 43.10, 13; 46.4; 48.12; 51.9, 10; 52.6; Jer. 5.12; 14.22; **Heb. 1.12; 13.8."**

Likewise, e.g., on Ps. 102:27 and the expression ***"The Same,"*** he observes again:

> **" 'Lit. *'Thou He,'* a name of God, 'The [self-]existing One, who does not change:'** see Deut. 32.39 [and the cross-references provided there]."

Finally, on Heb. 1:12, JND writes that ***"The Same"*** means:

> **" 'The existing one who does not change.' *Every creature is changeable.* A divine title.** See Deut. 32.39."

**For: *"I Jehovah change not."* (Mal. 3:6a); *"Thou art the Same, thou alone, Jehovah."* (Neh. 9:6a)**

**In fact, see the scores of passages of OT scripture** 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.

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- **Heb. 1:13-14—**"But as to which of the angels said he ever, ***Sit at my right hand*** until I put thine enemies as footstool of thy feet? **Are they not *all* ministering spirits,** sent out for service on account of those who shall inherit salvation?"

That is:

> 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*** *[the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person]* 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?

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).

> ***"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,*** whom he has established **heir of all things, *by whom also he made the worlds*; who being the effulgence of his glory and the expression of his substance, and u*pholding all things*** **by the word of his power,** having made by himself the purification of sins, ***set himself down on the right hand of the greatness*** *[or Majesty]* ***on high*** *[that is, He set Himself down, as the Son in manhood, in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer]*." (Heb. 1:1-3)
>
> "Now a chief point in connection with the things said is: **We have such a high priest *who sat down on the right hand of the throne of the greatness*** *[or Majesty]* ***in the heavens*****."** (Heb. 8:1)
>
> **"Looking stedfastly on Jesus** the leader and completer of faith: who, in view of the joy lying before him, endured the cross, having despised the shame, and ***is set down at the right hand of the throne of God*****."** (Heb. 12:2)

> "But ***he,*** having offered one sacrifice for sins, ***sat down in perpetuity at the right hand of God*****, waiting from henceforth** ***until his enemies be set for the footstool of his feet.*****"** (Heb. 10:12)

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*****."** (Rev. 12:5)
>
> "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)

"Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

**"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.** Dominion was given to Adam, the type of Him that was to come. God ever had the Kingdom in view from the foundation of the world. Of this kingdom Christ is the destined King. But as He will have in His grace the changed

saints to reign with Him, so also He will have saints unchanged set on His right hand and despisers on His left, when He sits on His throne of glory and judges all the nations according to their treatment of His messengers (His brethren) to be sent forth just before He appears again.

**"Never will the church sit where Christ sits now** [on the throne of God]**, nor any member of it, even apostle or prophet. It is peculiar to God Who calls Christ there: *because Christ is also God and Jehovah (as we have seen no less than He who sent Him), Christ sits there.*** During the Apocalyptic period, judgments from God fall successively and with increasing intensity on guilty man, especially in Christendom; and at length, when His enemies are set a footstool [Ps. 110:1], Christ personally appears to tread them down. Then when in association with His ancient people, Jehovah sends the rod of His strength out of Zion, and Christ rules in the midst of His foes [Ps. 110:2]. But such no longer are the Jews, who once constrained the Gentiles to crucify Him; they offer themselves willingly in the day of His power. He will have then the dew of His youth, the generation to come [Ps. 110:3]. 'Instead of thy fathers shall be thy children.' Men corrupt themselves more and more, whatever they vaunt of progress. Nevertheless under Christ there will surely be the best wine for the earth kept till then. And then will the blessedness be shown of Jehovah's oath about the great Melchizedek; for though Christ is so now as to order, only then will it be exercised [Ps. 110:4]. He will bring out the bread and the wine for the victors in all their meaning, blessing man on the part of God most high, and blessing God on man's part. For indeed will it be the good age, and every one and thing in its due place, which He only can accomplish. No doubt that day will open with wrath, as we know it will close with judgment when time melts into eternity.

"But then again the aim of the Spirit is not to open out the coming glory for the earth [in the Epistle to the Hebrews], but **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.*** The holy angels are sustained of the Lord. It is ours to know salvation, whether as now seen complete in Christ (as in Eph. 2, etc.) or as completed in us at His coming and therefore future (as here and elsewhere)." (WK)

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- **Heb. 3:1-6—**"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, **Jesus,** who is faithful to him that has constituted him, as Moses also in all his house. For he has been counted worthy of greater glory than Moses, by how much he that has built the house has more honour than it. For every house is built by some one; but **he *who has built all things* is God.** And **Moses** indeed was faithful ***in*** all his house, **as a ministering servant,** for a testimony of the things to be spoken after; ***but Christ, as Son over his house,*** whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end."

That is:

> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, **Jesus,** who is faithful to him *[God the Father]* that has constituted him, as Moses also in all his house *[God's house, which for Moses was Israel in connection with Tabernacle in the wilderness, while for Jesus, as we see next, it is the entire universe: 'all things'].* For he *[Jesus]* has been counted worthy of greater glory than Moses, by how much he *[Jesus]* that has built the house has more honour than it *[the house itself].* For every house is built by some one; but **he** *[Jesus]* ***who has built all things [as set forth irrefutably in Chapter 1]*** **is God.** And **Moses** indeed was faithful ***in*** all his house *[God's house],* **as a ministering servant** *[Num. 12:7],* for a testimony of the things to be spoken after; ***but Christ, as Son over [not as ministering servant in] his house [thus is Christ's Divine Sonship placed in clear and essential contrast to servanthood],*** whose house are we *[we, the heavenly people of God are His house, His building in which He dwells],* if indeed we hold fast the boldness and the boast of hope firm to the end.

" 'Christ Jesus, faithful to him that appointed him, as also Moses was faithful in all his house.' The house is the place where God dwells; and there is another thing here—the Head of the house administering it [i.e., Jesus, the eternal Son in Manhood, the God-Man]."

"In contrast with the lawgiver, who had only the place of servant in the house which pertains to God, Jesus is counted worthy of a glory so much the greater, for He is the One to whom the house belongs; He is appointed over His house, and He occupies that place as Son. He Himself rules His own house that He has built. And more than this, this Son is God Himself: 'he that buildeth all things is God.' " (JND)

"He [Jesus] was the Divine Builder of all, Son over God's house, Moses being but a ministering servant, though faithful."

**"The allusion [in verses 3-4] is evident to the argument and the proofs of Heb. 1. Jesus, whatever office He may fill, is God. He sheds glory on the position He takes,** though assuredly the way in which He administers each office redounds to the glory of Him that appointed Him. **It is interesting to see that the axiom of the fourth verse is the morally irresistible argument from design,** which has been more or less ably applied by those who have written on the evidence of creation to its Creator. . . [A]s in Heb. 1 and 2 we have seen the universe in relation to Christ, so it is here. **God [the Triune God] formed it all, but Christ created it as the Divine Person active in the work, for He is God no less than the Father,** and set over the house *not as servant* like Moses but *as Son,* and this in the closer sense of the house wherein He dwells, besides the broader one of the universe which He established." (WK)

**See also Heb. 1:1-3 above (along with the scripture references there) on the fact that Christ is Jehovah the Creator, as well as 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.***

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- **Heb. 5:8—***"Though he were Son,* he learned **obedience** from the things which he suffered."

That is:

> ***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** *[not, 'learned to obey,' but 'learned obedience' by experience]* from the things which he suffered *[on earth as the God-Man]*.

"But the plain fact which quickly appears and characterises his [Adam's] ruin is his disobedience. He *disobeyed unto death*; the grand contrast of which is the Second man, the Last Adam, who became *obedient unto death*. **Yet in His eternal being, in His proper position, in His inalienable personal dignity, the Son was a divine person, and, as such, had nothing to do with obedience. For this very reason it is said in Heb. 5:8,** that He learned obedience from (or, by) the things which He suffered. He did not know what it was to obey till He came down to be man. **He knew perfectly well what it was for others, for every creature; but He was no creature but Creator. Nevertheless, having become man,** He loyally undertook the duties of man; and the very first duty of man is to obey God." (WK)

"Being in the form of God, He emptied Himself, taking the form of a bondman. **Of His own will,** He divested Himself of His prerogatives as God, ***choosing not to command as God but to obey as a servant*. All the inherent rights of deity are His inalienably** [as the Divine Son]; ***obedience, however, is a function not of deity, but of one who takes the place of submission to the will of another*. Being God, and being come in man's likeness, Christ Jesus undertook the place of servitude. 'Though He were Son, He learned obedience from the things which He suffered' (Heb. 5:8).** Yet He, 'according to flesh, is the Christ, Who is over all, God blessed for ever. Amen.' (Rom. 9:5)." (WJH)

"Now, the transcendent glory of the obedience of Christ which He carried as far as death, even the death of the cross, lies in the fact that **being the Eternal Son He deigned to enter into that relationship of submission for the glory of God. Being Son in the Godhead and exempt from all obligations and conditions of servitude, He *became* the Servant of God, of Jehovah.** To this

end, He 'emptied Himself, taking a bondman's form, taking His place in [the] likeness of men' (Phil. 2: 7). But while the Holy Spirit in Philippians describes graphically how **One 'in the form of God,' a Divine Person, took the 'form of a servant,'** or bondslave, ***we nowhere in scripture read that He took 'the form of a Son,'*** though scripture witnesses that in His incarnation He was still the Son, but not Child. To the place of subjection, the Blessed One 'descended,' for He chose to become the Righteous Servant of Jehovah, but **all scripture is silent as to His becoming the Son**. ***Being the Son, He both willed and submitted to be sent,*** **and being sent, He did the will of Him that sent Him. 'Though He were Son, He learned obedience from the things which He suffered' (Heb. 5:8).** His obedience was more than the obedience of a Servant; it was the obedience of the Son—an obedience, moreover, which He learned in the school of suffering."

"The teaching of scripture concerning our Lord is that He, the Son, at His incarnation came into the place of subjection or obedience. It was in that place of relationship that He 'learned' to submit to the will of Him Who had sent Him. 'Though He were Son, yet learned He obedience from the things which He suffered' (Heb. 5:8). The personal dignities and glories of Him Who is the Son and Who assumed the conditions of subjection and suffering are previously unfolded in the same Epistle **(Heb. 1). He Who is there shown to be God and Jehovah as well as Son learned obedience from the things which He suffered.** *Does not the essential glory of His Person magnify His obedience beyond all comparison and elevate His submission to an unexampled excellence?* **Subjection was foreign to the nature of the Eternal Son, yet He learned obedience when incarnate.** ***The absurdity of the assertion that subjection is denoted by the word, Son, is seen at once when applied to this passage*** *[Heb. 5:8],* ***substituting those words*** *['in subjection']* ***for the word 'Son.' The statement of the Messianic glory is converted into a mere platitude by this change: 'Though He were in subjection, yet learned He obedience from the things which He suffered.'*** How commonplace! The one who is subject *must* obey. **The emphatic force of 'though,' which means 'notwithstanding the fact that,'** is lost. The glory of the obedient Son is departed from the passage!

"This gratuitous suggestion is a real dishonour done to the Lord in the circumstances of His humiliation. If [His] sonship 'denotes subjection,' as they say, then obedience is the normal duty of the Son, and if He does the things commanded Him, He is not worthy even to be thanked (Luke 17:9). If His obedience cost Him suffering, does not every good soldier endure hardness (2 Tim. 2:3)? **By this faulty interpretation of *Sonship as applied to our Lord,* the true significance of Heb. 5:8 is perverted, and the glory of the obedience of the Son is reduced to the level of the faithfulness of a servant.** ***The subjection described in this text was exceptional and unequalled because it was found in One Who obeyed, 'though He were Son.' His personal status exempted Him from all obligation to be subject, yet He obeyed. Of His own voluntary will,*** He undertook the position and responsibilities of a bond-servant. The Son becoming subject was **a glorified excellence unparalleled in the history of creation,** and this excellence the Holy Spirit delineates and magnifies, especially in the Gospel of Mark and in the Epistle to the Hebrews."

***"It was Christ's eternal Sonship that imparted the incomparable character to His service on earth.*** **In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, 'though He were Son, He learned obedience from the things which He suffered.' In the lowly place of subjection which He assumed, *the Son chose to receive commandments from the Father* and *to be obedient to them* with infinite dispatch and infinite delight.** What obedience could match this in kind or in degree?" (WJH)

**See also, e.g., Heb. 1:1-3 (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.***

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- **Heb. 7:1-3—**"For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first being interpreted is King of righteousness, and then also King of Salem, which is King of peace; ***without father, without mother, without genealogy; having neither beginning of days nor end of life,*** **but *assimilated to the Son of God,* abides a priest continually.**"

  That is:

  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.**

  "In the Old Testament story Melchizedec is introduced abruptly; no genealogy is given, no mention is made of his birth, his death, nor of the number of his years, no hint is given of another arising to succeed him in his priestly office. This is the more remarkable inasmuch as Genesis is exactly the book which does furnish us with just those details in regard to the other striking characters that pass across its pages. Why then were these details omitted as regards Melchizedec? Just that he might be a more accurate type of the Son of God." (FBH)

  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.*

  "How could 'Without father, without mother, without descent, having neither beginning of days, nor end of life' apply to our Lord's Manhood in this world? *Father* here is the idea of derivation . . . . But, was He without ***mother*** as to His Manhood? Was He without ***beginning of days*** when in this world? Yea, was He ***without end of life*** in so far as His responsible life in this world was concerned? Even in resurrection He is not without beginning of days, though thank God He is now a Man in the power of endless life [7:16]. *As a Man then, 'born in this world'* . . . He had *Father ['this day have I begotten Thee']*; *mother*; *beginning of days and end of life*. Transfer these statements from His Manhood to His [Divine] Person as Son, and every difficulty is removed. **The Eternal Son was *ever* without an ancestry, without a beginning and without an end. It is such a Person as this who is a Priest for ever in the power of an endless life. Take note it is the Person and not so much the Priesthood which is brought before us in this verse** [Heb. 7:3]." (G. Davison)

  **"It is *the Son* who fills this office *[this high priestly office] according to all the glory of His Person*."**

  **See also, e.g., Heb. 1:1-3 (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.***

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- **Heb. 12:1-2—**"Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us, ***looking stedfastly on Jesus*** the leader and completer of faith: who, in view of the joy lying before him, endured the cross, having despised the shame, and ***is set down at the right hand of the throne of God.***"

  That is:

  ***Looking stedfastly*** *["It means, looking away from other things and fixing the eye exclusively on one"(JND)]* ***on Jesus*** *[in Divine and heavenly glory, who, as become Man, and in His entire path here below, is]* the leader and completer of faith: who, in view of the joy lying before him, endured

the cross, having despised the shame, and ***is set down at the right hand of the throne of God*** *[the Son in manhood is now seated in the place of supreme power by virtue of His own inherent rights as a Divine Person and as Redeemer].*

**Here, as elsewhere in the Epistle to the Hebrews, and throughout the Scriptures, where the special focus turns to the perfect humanity of our Saviour, that which is true of Him in Manhood is *inseparable* from His absolute eternal Godhood. For Christ is never (impossibly) viewed in Scripture as man *separate or detached from* what He is in His own Person as God or Jehovah. Christ in Manhood is ever recognized to be Divine. He is a divine-human Person, fully God and fully man in one blessed Person, the God-Man.**

"In His path, in His testimony . . . the light shone full and unrefracted. . . Yet never had been, never can there be again, such depths and such comprehensiveness of trial, apart from that which it was His alone to bear, in His suffering once for sins. to effect everlasting redemption."
*"It is in vain to trust our moral power. We must look away, from every one and every thing without or within, to Him who is as mighty to deliver as He graciously waits on our need. Power is not in the first man but in the Second."* (WK)

"He comes before us now as the Leader and Perfecter of faith, having run the whole course of it here without any wavering or the least deviation. . . . *Of His [Divine, Eternal] Sonship we have been taught (i.). Of the excellency and greatness of His person we have been reminded (i., ii.). Of His official position as Apostle and High Priest we have read (iii., iv). Of His death too we have learnt (ix., x.). Now we are again called to remember His life on earth in humiliation."* (CES)

"The One who was the perfect exemplification of faith is set before us as our goal, and as the Object commanding our faith. In this we have an immense advantage over all the worthies mentioned in Hebrews 11, for they lived in a day when no such Object could be known. We have noticed that faith is the eye, or the telescope, of the soul; that it is faith that sees. Well, here faith looks to Jesus. If He fills the vision of our souls we shall find in Him the motive energy that we need for the running of the race." (FBH)

"Thus in running the race set before us, it is 'looking unto Jesus.' Looking *off* unto Him — for that is the force of the word. Looking off first from the weights and the sin, — on to Jesus; for that which gives power to discard the weights is to catch the eye of the One on high. We will then insensibly drop everything that is not consistent with the perfect will of that blessed Master. . . We have had a whole chapter of witnesses [Heb. 11], from Abel onward. We can look at them and thank God for them; but in the race we are to look away even from them. We are not so much to think of Abel, as of the sacrifice he brought; not of Abraham and his circumstances, but of the living God in whom he trusted; not of Moses and the Egypt which he gave up, but rather of Christ and the power of His riches to detach from the world. In other words, we are not to be entirely occupied by any of the examples of faith, whether past or present, but to look off from them all unto Him who is the Leader and the Perfecter of faith. The word Author is the same as in the second chapter — the 'Captain' of our salvation. It is the Prince, the Master, the One who has completed His course and perfectly exemplified what faith is. . . It is not merely that Christ is the Chief one who has walked in this path of faith, but He is the *source* of power for His people. He is the Captain leading His people; and He gives them power to follow. He is the Originator of the life of faith, not merely in our souls, but in our walk also." (Samuel Ridout [SR])

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

Now further compare:

> ***"But we all, looking on the glory of the Lord*** *[Jesus],* with unveiled face, **are transformed** according to the same image from glory to glory, even as by [the] Lord [the] Spirit." (2 Cor. 3:18)
>
> "For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)

"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me; *but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (FBH)

**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 have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

"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)

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- **Heb. 12:25-26—**"**See that ye refuse not him that speaks.** For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from **him who does so from heaven: <u>whose voice</u> then shook the earth;** but now ***<u>he</u>*** has promised, saying, Yet once ***<u>will I shake</u>*** not only the earth, but also the heaven."

  That is:

  > **See that ye refuse not him that speaks** *[i.e., the Son].* For if those did not escape who had refused him *[Moses]* who uttered the oracles on earth, much more we who turn away from **him who does so from heaven** *[i.e., the Son who speaks from heaven, the God-Man in ascension glory]:* **<u>whose voice</u> then shook the earth** *[whose voice then shook the earth? It was none other than <u>Jehovah's</u> voice—which is here identified with the voice of the Son who now speaks from heaven!—thus it was the voice of Jehovah the Son who then shook the earth!];* but now ***<u>he</u>*** *[again, Jehovah, Jehovah the Son!]* has promised, saying [in Hag. 2:6], Yet once ***<u>will I</u>*** *[Jehovah of hosts]* ***<u>shake</u>*** not only the earth, but also the heaven.

  Compare:

  > **"For thus saith Jehovah of hosts:** *Yet once, it is a little while,* ***<u>and I will shake</u>*** *the heavens, and the earth, and the sea, and the dry land;* and I will shake all nations, and the desire of all nations shall come *[in the Person of Jehovah-Messiah, the coming King in great power and glory];* and I will fill this house with glory, **saith Jehovah of hosts."** (Hag. 2:6-7)

  "Hebrews 12:24-26: whose voice spoke from heaven **(compare chap. 1:1, 2)—**whose at Sinai on earth? **Hence His name was also Emmanuel, God with us** [the God-Man!]." (JND)

  "How plain, conclusive, and overwhelming! It was wicked to refuse the divine warning of the law; it is incomparably worse to turn away from Him that speaks from heaven. For He speaks, not of the yoke which neither the fathers nor the children were able to bear, nor yet of their rebellious restiveness under it, but of redemption through His own blood who was wounded for their transgressions, and bruised for their iniquities, of peace already made through the blood of His cross, who sits at God's right hand in witness of full acceptance for all who believe. To turn away from His voice is the gravest sin and the surest ruin. Do you ask a proof? **His voice then shook the earth when the law was given; for the Son was ever the One that spoke and acted even of old, no less God and the one Jehovah than the Father. And soon His voice will be heard again still more tremendously.** Then Israel heard, by-and-by every creature must hear. For yet once, saith He, will I cause to quake not only the earth but also the heaven. Yet such is the efficiency of His work that for those who believe it is a *'promise.'* What can harm those that are His own? If God be for us, who is against us? He who has not even spared His own Son but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay accusation against God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather was also raised up, that is also at God's right hand, that also intercedeth for us: who shall separate us from the love of Christ? Hence what is an awful menace to unbelievers is a promise to faith. Even the quaking of the universe 'he hath promised'; it is no threat to us, for His love will rest on us then as much as ever, and we shall peacefully enter into all that is for His glory. From other Scriptures we know that we shall be then with Christ on high, but the words may be a special comfort to the godly Jews who follow, as we have shown elsewhere." (WK)

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- **Heb. 13:8—**"**Jesus Christ *is the Same*** yesterday, and today, and forever**.**"

**Jesus Christ—**the One who is, *and because He is,* God and Man in one Person—***is the Same*** yesterday and today, and forever.

That is, He is *personally, intrinsically, morally impeccable and unchangeable.* Such was always and necessarily true of the Son as a Divine Person prior to His Incarnation; such is always and necessarily true of the Son as Incarnate: whether during the days of His flesh on earth, or in resurrection and ascension glory in heaven, or in eternity to come. He is ever '*the Same,' the Unchangeable One*—a 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. **For: *"I Jehovah change not"* (Mal. 3:6a); *"Thou art the Same, thou alone, Jehovah"* (Neh. 9:6a). In fact, observe "the name *Jehovah*—'I am'—the practical force of which is *'the same yesterday, to-day, and forever'."*** (JND)

**On the Divine Name, *the Same,* see also, e.g., Heb. 1:12 (under Heb. 1:8, 10-12) above, along with the scripture references there.**

**"In [Heb. 13] verse 8 also our thoughts are carried back to the things with which we started in Hebrews 1.** There we discovered that the words occurring in Psalm 102, 'Thou art the same, and Thy years shall not fail,' were not addressed to God in a general way, but specifically to the One whom we know as our Lord Jesus Christ. This thought is amplified in the great statement that He is 'the same yesterday, and today, and forever.' **Of whom could such a statement be made but of One who was and is God?"** (FBH)

**"[Jesus Christ is] that Man who is God, *the sole Man*** of whom the Spirit could say, 'The same yesterday, and today, and forever.' " (WK)

"The abiding sameness of the Lord Jesus. . . The unchangeableness of Christ is the guard against being carried away ['with various and strange doctrines,' verse 9]." (WK)

"[The highest object is set before us in Heb. 13:8]: the great Sufferer, He of all glory who always abides. 'Jesus Christ [is] yesterday and today the same, and for ever (unto the ages).' Such is the true meaning. . . It does beautifully introduce Him who not only remains alive again for evermore, but changes not. It is the creature's weakness to change. And of all creatures none more given to change than man, though he be head of all and endowed beyond all on earth; yet most changeable, like a reed bending to every wind through his will and his passions. ***But here we have real man, and tried as none other ever was, yet the Unchanging One, as indeed He was and is God no less really.*** What a stay for our faith! For we who believe on Him have still the fallen nature; and who so competent as He to deliver us from our liability to swerve from the good, holy, and true into some snare of the enemy! **To look to Him, depend on Him, delight our souls in Him, follow Him, is an immense safeguard, given of grace to this end; and He knows how to keep and hold the least stedfast of saints that wait on Him.** Truly He is the rock that never moves, to sustain such as without Him must be the sport of wind and wave." (WK)

"Christ is the fulness of this Word [the written Word of God]; and the effect of true ministry is necessarily always to exalt Him. Christ is He also who, as we saw at the beginning of the epistle, has brought us the full revelation of God in contrast with all former fragmentary communications. **Thus there can be nothing to come afterwards—no addition to Him. He is Israel's Jehovah, the unchangeable God:** always at one with Himself; *'The Same yesterday, today and for ever.'* **Christ is thus the measure of all that is true riches for His people, the test of all true doctrine, the object of all real faith.** But being so, He is the object of Satan's constant enmity, whose unwearied labor it is to weave those divers and strange doctrines which, however contradictory of one another they may be, present to the natural taste a variety of roads by which men may wander from **the one true Way."** (FWG)

"Jesus Christ is the same today that He was yesterday. You can look back upon His yesterday and know that He has not changed one iota; upon the throne of God He is the same gracious Saviour He was upon earth . . . . throughout the boundless ages of eternity, Jesus Christ abides the same. His yesterday on earth is the same as His today on the throne; and forever His future will present to us

**the One who never changes; *the One who is, who was, and is to come*—God and Man in two distinct natures, but one person forever."** (SR)

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- **Heb. 13:20-21—**"But the God of peace, who brought again from among the dead our Lord Jesus, the great shepherd of the sheep, in the power of the blood of the eternal covenant, perfect you in every good work to the doing of his will, doing in you what is pleasing before him ***through Jesus Christ; to whom* be glory** for the ages of ages. Amen."

That is:

But the God of peace, who brought again from among the dead our Lord Jesus, the great shepherd of the sheep, in the power of the blood of the eternal covenant, perfect you in every good work to the doing of his will, doing in you what is pleasing before him ***through Jesus Christ; to whom* be glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever]*. Amen.

**Compare this *doxological praise in worship of Jesus Christ* to the following:**

**"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom* be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)

**"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ*, *to whom* is the glory and the might** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)

"But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him* be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)

"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, be glory, majesty, might, and authority** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him* be the glory and the might** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)

"***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)

**As remarked at 2 Pet. 3:18: "To him be glory . . . that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections**." (John Gill)

**Moreover, observe that such doxological praise in worship of Jesus Christ is ***identical*** to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

> "But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

**See also Heb. 1:1-16 above (along with the scripture references there) *to compare* our Lord Jesus' unhindered acceptance of the worship of Himself, including worship at the direction of both the Son and the Father, and *to contrast* this necessity of the worship of the Son, 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!**

# *James*

## ***JAMES***

- **James 1:1—**"James, **bondman of God *and* of the Lord Jesus Christ,** to the twelve tribes which are in the dispersion, greeting."

That is:

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 as absolute and primary, with singleness of purpose and devotedness of heart],* to the twelve tribes which are in the dispersion, greeting.

Which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par thus with God!

Now compare:

**"No one can serve *two masters*** *[or 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)

"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.')**

- ✞ **"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)

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➢ **James 2:1—**"My brethren, do not have **the faith of our Lord Jesus Christ,** [Lord] of glory, with respect of persons."

That is:

My brethren, do not have **the faith of** *[the faith whose object consists of]* **our Lord Jesus Christ, Lord of glory** *[or lit. 'the Lord of us Jesus Christ, the glory,' for He is Personally the Divine Glory—the display of the Divine excellence, of God's intrinsic splendor and perfections, Heb. 1:3],* with respect of persons [with partiality among yourselves].

Compare:

> "Which none of the princes of this age knew, for had they known, they would not have crucified **the Lord of glory** *[that is, the Lord characterized by glory]*." (1 Cor. 2:8)

> "And he said, Brethren and fathers, hearken. **The God of glory** *[that is, the God characterized by glory]* appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran." (Acts 7:2)

> **"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 *[with completeness and finality]* ***in the person of <u>the Son</u>*** *[the Son become flesh, the Son in manhood]*, whom he *[the personal God as such]* has established **heir of all things** ***[****and rightfully so, as He is the very Divine Creator of all things****:]*** **by whom** *[by the eternal Son, 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!]*." (Heb. 1:1-3a)

"In [James] chapter 2 believers are clearly distinguished; they are not to have the faith of the Lord of glory with respect of persons. To despise the poor was contrary to the law, which regarded all Israelites as objects of the favour of God . . . It is also entirely contrary to the spirit of Christianity, which looks for humility, and calls the poor happy, which gives us to seek greatness in heavenly glory, shewing that the cross here answers to the glory above. **Faith has seen that Lord of glory in humiliation, not having where to lay His head."** (J.N. Darby [JND])

"Such a practice [of favoritism toward the rich, James 2:1-4] is not according to the faith of **our Lord Jesus Christ, <u>the Lord of glory</u>,** *who Himself became poor so that by His poverty we might be rich."* (A.C. Gaebelein)

"Mercy is God's habitual and congenial work; judgment is His strange work, yet most righteous, against those who, having the utmost need, despise His mercy and most of all in the Lord of glory. Yet He has shown and proved it in its richest resources and its most affecting form, emptying Himself, yea, the true God humbling Himself, to save His ungodly enemies." (William Kelly [WK])

> **"For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich** *[with infinite wealth in the fullness of means and resources, flowing from the intrinsic and eternal Godhood glory of His Person, by which all things were at His command to meet the needs others],* **became poor** *[in giving and spending Himself in infinite love, becoming man and thus coming to be in the place of entire dependence on the Father and never using "a single thing for Himself throughout His career . . . whatever the cost," even unto death, and that the death of the cross, where "God forsook Him too" and "nothing {remained for Him} but the unsparing judgment of our sins"(WK)],* **in order that ye by his poverty might be enriched** *[with the surpassing riches of His grace with which He enriches us who believe on Him, the exhaustless treasure of our so-great salvation in Him, not now only but in the ages to come]."* (2 Cor. 8:9)

**With respect to the Lord Jesus Christ being ***<u>the Object of our faith</u>*****, compare:**

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

> **"That if thou shalt confess with thy mouth ***<u>Jesus as Lord</u>*** *[supreme 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 <u>believing on him</u> 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 ***<u>call upon him</u>*****.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[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 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." (Acts 2:21, 38-39)

"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 *("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)

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

The subject of the Epistle of James "is the practical life of the poor of the flock, who still frequented the synagogue, and denunciations against the rich unbelievers who oppressed the poor, and **blasphemed the name of the Lord [Jesus]."** (JND)

"Notice also the expression, *'that worthy name by the which ye are called.'* The rich [unbelieving] Jew blasphemed it but God pronounces it a worthy Name. By it they were called . . . The poor were the objects of persecution not so much because they were poor, as because they were identified with Christ, and He was the object of the world's hatred." (F.B. Hole)

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)**

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, 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 *[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." (Acts 26:9-11)

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 *[or 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)

**See also comments at 3 John 5-7 *("for the sake of the Name").***

# 1 Peter

## ***1 PETER***

- **1 Pet. 2:3-8—**"If indeed ye have **tasted that the Lord is good**. ***To whom*** **coming,** ***a living stone, cast away indeed as worthless by men, but with God chosen, precious,*** yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. **Because it is contained in the scripture: Behold, I lay in Zion a corner stone, chosen, precious: and he that *believes on him* shall not be put to shame.** To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, **this is become head of the corner, and a stone of stumbling and rock of offence;** who stumble at the word, being disobedient, to which also they have been appointed."
- **1 Pet. 3:14-15—**"But if also ye should suffer for righteousness' sake, blessed are ye; but be not afraid of their fear, neither be troubled; but **sanctify [the] Lord the Christ** in your hearts, and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear."

That is:

If indeed ye have **tasted that the Lord is good** *[tasted that the LORD, Jehovah—**Psalm 34:8 as applied to the Person of Christ** as is made undeniably evident in the next verse (v. 4), thus we believers have tasted that **Jehovah-Jesus** is good!]*. ***TO WHOM*** **coming** *[coming in faith to whom? To 'the LORD,' **Jehovah-Jesus**, who is]* ***a living stone, cast away indeed as worthless by men, but with God chosen, precious,*** yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. **Because it is contained in the scripture** *[in Isa. 28:16]:* **Behold, I lay in Zion a corner stone** ***[Jesus Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him in v. 8 below],*** **chosen, precious: and he that *believes on him* shall not be put to shame.** To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of the corner *[Ps. 118:22],* **and a stone of stumbling and rock of offence** ***[is Jesus Christ, Jehovah-Messiah, Isa. 8:13-14,*** *with respect to those who reject Him];* **who stumble at the word, being disobedient, to which** *[stumbling]* **also they have been appointed** *[judicially appointed because of their disobedience, i.e., unbelief].*

But if also ye should suffer for righteousness' sake, blessed are ye; but be not afraid of their fear, neither be troubled; but **sanctify [the] Lord the Christ** ***[Jehovah-Christ]*** in your hearts ***[thus is Isa. 8:13-14 applied once again to the Person of Christ*** *by the Spirit of God through the apostle Peter],* and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear.

Compare:

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

"Therefore thus saith the Lord Jehovah: **Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a sure foundation: he that trusteth shall not make haste** *[or, shall not be ashamed]*." (Isa. 28:16)

"***Jehovah of hosts, him* shall ye sanctify;** and let him be your fear, and let him be your dread. ***And he will be*** for a sanctuary; and **for a stone of stumbling, and for a rock of offence** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Isa. 8:13-14)

"For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; 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 God over all* blessed for ever. Amen. . . .** What then shall we say? That they of the nations, who did not follow after righteousness, have attained righteousness, but the righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to that law. Wherefore? Because it was not on the principle of faith, but as of works. They *[of Israel]* have stumbled **at the stumblingstone** ***[which is Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him next],*** according as it is written ***[in Isa. 8:13-14 and 28:16],*** **Behold, I place in Sion a stone of stumbling and rock of offence** ***[Jehovah, Jehovah-Messiah]:*** **and he that *believes on him*** shall not be ashamed." (Rom. 9:3-5, 30-33)

> **"That if thou shalt confess with thy mouth <u>Jesus as Lord</u>** *[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 *<u>believing on him</u>* 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 ***<u>call upon him</u>*.** For every one whosoever, **who shall *<u>call on the name of the Lord</u>*** *[the name of Jehovah (Joel 2:32), in the Person of Jehovah-Jesus]*, **shall be saved."** (Rom. 10:9-13)

"[1 Pet. 2] verse 3 furnishes a weighty proviso: 'if indeed ye tasted that the Lord is good.' It is a reference evidently to Ps. 34 (33) 8 where there is a most touching call from the inspired writer that others might share his joy in Jehovah. 'O taste and see that Jehovah is good; blessed is the man that trusteth in Him.' **Here it is to the Christian so much the sweeter, in that the apostle identifies the Lord Jesus with Jehovah** [as he does again in v. 8], **as it is the truth.** To have proved it for and in our inmost soul is the condition of growth in the word; but it is a condition that is assuredly verified in all who believe on Him. Yes, they can and do say in their hearts, that the Lord is good. They have tasted it in the word all through." (William Kelly [WK])

"In the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in ***the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father."*** (WK)

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- **1 Pet. 2:3-8—**"If indeed ye have **tasted that the Lord is good.** ***To whom* coming, *a living stone, cast away indeed as worthless by men, but with God chosen, precious,*** yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. **Because it is contained in the scripture: <u>Behold, I lay in Zion a corner stone</u>, chosen, precious: and he that *<u>believes on him</u>* shall not be put to shame.** To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, **this is become head of the corner, and a stone of stumbling and rock of offence;** who stumble at the word, being disobedient, to which also they have been appointed."

  **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?**

  Compare:

  > "And it shall be that ***whosoever shall call upon <u>the name of Jehovah</u> shall be saved."*** (Joel 2:32)
  >
  > **"That if thou shalt confess with thy mouth ***<u>Jesus as Lord</u>*** *[supreme 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 <u>believing on him</u> 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 ***<u>call upon him</u>*.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]*, **shall be saved."** (Rom. 10:9-13)
  >
  > "And it shall be that **whosoever shall call upon *<u>the name of the Lord</u>*** *[i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]* **shall be saved** . . . . And Peter said to them, Repent—and be baptised, each one of you—***<u>in the name of Jesus Christ</u>*, 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." (Acts 2:21, 38-39)
  >
  > "To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with ***all that in every place <u>call on the name of our Lord Jesus Christ</u>,*** 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 *("saved by the grace of the Lord Jesus"),* along with the scripture references there.**

**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? Keeping also in mind that:**

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

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

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

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

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

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, <u>do not trust</u> 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)

"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])

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- **1 Pet. 2:13-16—**"Be in subjection therefore to **every human institution** ***<u>for the Lord's sake</u>;*** whether to the king as supreme, or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men; as free, and not as having liberty as a cloak of malice, but ***<u>as God's bondmen</u>.***"

That is:

Be in subjection therefore to **every human institution** ***<u>for the Lord's sake</u>;*** whether to the king as supreme *[i.e., as 'superior' in the governing realm of 'human institutions'],* or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men; as free, and not as having liberty as a cloak of malice, but ***<u>as God's bondmen</u>*** *["God's bondservants," meaning that* ***<u>God</u>*** *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].*

Now compare:

**"<u>No one can serve *two masters*</u>** *[or 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, ***<u>bondman of Jesus Christ</u>*** *[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 *<u>only</u>* <u>Master and Lord</u> Jesus Christ** *[as our* ***<u>ONLY</u> 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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➢ **1 Pet. 3:22—***"[The resurrected Jesus Christ]* ***who is at the right hand of God,*** gone into heaven, angels and authorities and powers being subjected to him."

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).

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)

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- **1 Pet. 4:11b—**"**That God *in all things* may be *glorified through Jesus Christ*, *to whom* *is the glory and the might*** for the ages of ages. Amen."

That is:

**That God *in all things* may be *glorified through Jesus Christ*** *[through the Person of **'Jesus' = 'Jehovah the Saviour' (Matt. 1:21),** Jehovah-Jesus, the God-Man, the eternal Son incarnate],* ***to whom* *is the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen.

**Compare this *doxological praise in worship of Jesus Christ* to the following:**

**"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom* be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)

"But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him* be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)

"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, *be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him* be the glory and the might** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)

> "***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)

**As remarked at 2 Pet. 3:18: "To him be glory** [and the might] **. . . that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections**." (John Gill)

**Moreover, observe that such doxological praise in worship of Jesus Christ is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

> "But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

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

"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)

***Now contrast this** necessity of the worship of the Son, and His unhindered acceptance of such worship, **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 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."** (Acts 12:21-23)
>
> "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)

- **"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)

# 2 Peter

## ***2 PETER***

➢ **2 Pet. 1:1-3—**"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. Grace** and **peace** be multiplied to you **in the knowledge of** God **and** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue."

That is:

Simon Peter, ***bondman and apostle of Jesus Christ*** *[it is Peter's boast to be His "bondservant," which means that Jesus Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart]****,*** 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')].*

Now compare:

**"No one can serve *two masters*** *[or 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, and to Him belongs our obedience and allegiance as absolute and primary]*." (Col. 3:22-24)

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.')**

**See also 2 Pet. 2:1 below for further observations along these lines.**

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- **2 Pet. 1:1-3—**"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*. Grace** and **peace** be multiplied to you **in the knowledge of** God **and** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue."

That is:

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** *[the article appears once before "God and Saviour," thereby joining both appellatives together in reference to Jesus Christ; literally it reads: "the God of us and Saviour Jesus Christ." Moreover, the very title of "Saviour," as applied to Him, in and of itself scripturally implies and necessitates the very absolute Deity which is explicitly expressed in His first designation as very "God" (which is likewise the case with the truth set forth in verses 2 and 3, as we will see below)]*.

"In the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in ***the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father."*** (William Kelly [WK])

**"*Of our God and Saviour Jesus Christ*** *(tou theou hēmōn kai sōtēros Iēsou Christou).* So the one article *(tou)* with *theou* and *sōtēros* [with *God* and *Saviour*] **requires precisely as with** *tou kuriou hēmōn kai sōtēros Iēsou Christou* ***(of our Lord and Saviour Jesus Christ),* one person, not two, in 2 Peter 1:11 as in 2 Peter 2:20, 2 Peter 3:2, 2 Peter 3:18. So in 1 Peter 1:3 we have** *ho theos kai patēr* ***(the God and Father),* one person, not two. The grammar is uniform and inevitable**

(Robertson, *Grammar*, p. 786), as even Schmiedel (Winer-Schmiedel, *Grammatik*, p. 158) admits: **'Grammar demands that one person be meant.'** Moulton (*Prol.*, p. 84) cites papyri examples of like [grammatical structure] usage of *theos* for the Roman emperors. **See the same idiom in Titus 2:13."** (A.T. Robertson [ATR])

**See extended Note on the "Granville Sharp Rule" at 2 Pet. 1:1-2 below.**

**Now compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in 2 Pet. 1:1 (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.)):

"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)

***"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)

**"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)

"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*****."** (Acts 20:28)

"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)

**Compare also** the following passages which demonstrate that **the very title of "Saviour"** (in *"our God and Saviour Jesus Christ"*), as applied to Him, **in and of itself scripturally implies and necessitates the very absolute Deity** which is explicitly expressed in His first designation as very "God." To thus be the "Saviour" is to necessarily be the *Divine Saviour*. **Godhood is *implicit* in such Saviourhood.**

"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)

"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** *[His people Israel]* 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 Saviour: Jehovah God!]."* (Matt. 1:21-23)

"For to-day a **Saviour** has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah']."*** (Luke 2:11)

"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)

"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)

**"*I, Jehovah* . . . there is no God besides me; *a just God and a Saviour, there is none besides me*."** (Isa. 45:21b)

**"And *salvation is in none other*** *[none other than the Lord Jesus Christ],* ***for neither is there another name*** under heaven which is given among men **by which we *must be saved*."** (Acts 4:12)

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

"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)

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

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➢ **2 Pet. 1:1-3—**"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. Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue."

That is:

> **Grace** and **peace** be multiplied to you **in knowledge of [the]** God **and** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons; lit. 'in knowledge of the God and Jesus the Lord of us']*.

Note the one article ("the") joining God (the Father) and Jesus 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*—as to the manner in which the blessings of grace and peace flow to believers; i.e., in the knowledge embracing equally and unitedly God the Father and Jesus our Lord, the Risen Man, the God-Man.

"No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person.* . . **but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems** [utterly] **impossible *unless both stood on precisely the same platform of nature or position*** *[unless there were a common nature and glory]***. . .** [I]n the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in **the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father."** (WK)

***"God and of Jesus our Lord*** *(tou theou kai Iēsou tou kuriou hēmōn).* At first sight the idiom here [in 2 Pet. 1:2] seems to require one person as in 2 Peter 1:1 [but] . . . *Iēsou* [Jesus] is a proper name." (ATR) **See extended Note on the "Granville Sharp Rule" below.**

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour." (1 Tim. 5:21)
>
> "I testify before **[the] God and Christ Jesus,** who is about to judge living and dead, **and by *his* appearing and *his* kingdom,** proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine." (2 Tim. 4:1-2)
>
> "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of [the] our God and Lord Jesus Christ."** (2 Thess. 1:12)
>
> "For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God."** (Eph. 5:5)

Commenting on 1 Tim. 5:21:
**"There is but one article in the first part of the apostle's ground of appeal, not because it is one person . . . but to mark their entire association, *which could not be unless they stood on the same level of divine nature and glory*. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the 'elect angels,' however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10." (WK)

Commenting on 2 Thess. 1:12:
**"That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category** . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before 'Lord Jesus Christ'] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both

were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that *the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature."*** (WK)

Commenting on Eph. 5:5:
"That Christ and God, though distinct *[Persons],* are subsumed under the one definite article *[appearing only once before 'Christ']* provides impressive evidence of our Lord's divinity." (A. Skevington Wood)

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, **2 Pet. 1:1,** 1:11, 2:20, and 3:18],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements *[as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2],* the nouns may or may not refer to the same person(s)/object(s) *[in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons]."*

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**'**A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].**'**}

**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God *(as two distinct Persons, the Son and the Father),* rather than, apparently, indicating Christ and God *as the same Person.* For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- "Jesus" as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of *"God and Jesus our Lord"*);
- "Christ" as a *proper* name in Eph. 5:5 (though *Christ,* by itself, is also used as a title; and as a title, it may be pluralized, e.g., "false christs");

- "Christ Jesus" as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from "Christ," and both "God and Christ" being used there as *non*-proper nouns in reference to *Jesus*); and
- "Lord Jesus Christ," as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from "Lord," and both "God and Lord" being used there as *non*-proper nouns in reference to *Jesus Christ*).

***Either way, all of these passages bear testimony to and require the absolute Deity of Christ!***

The TSKS construction in Tit. 2:13, **2 Pet. 1:1,** 1:11, 2:20, and 3:15, on the other hand, ***all*** **absolutely** refer to ***one and the same person*****,** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour"*—in reference to Jesus Christ. Amen!**

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➢ **2 Pet. 1:1-3—**"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. Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue."

That is:

> **Grace** and **peace** be multiplied to you *[how or in what way do such blessings flow to us?]* ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*.

The Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both or unitedly in the knowledge of both! **(See also previous comments on 2 Pet. 1:2 above,** in regard to the significance of the one article ("the") joining God (the Father) and Jesus together, which further demonstrates and necessitates *both Persons being Divine Persons,* ***on an equal footing*** *in oneness of nature and glory in the Triune Godhead.)*

Compare how frequently such impregnable testimony is borne to Him:

> "To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)
>
> "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)
>
> "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)
>
> "Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)
>
> "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)
>
> "**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)
>
> "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)
>
> "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)
>
> "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *<u>from</u>* God our Father *<u>and</u>* Christ Jesus our Lord."** (1 Tim. 1:2)

**"Grace, mercy, peace, *<u>from</u>* God the Father *<u>and</u>* Christ Jesus our Lord."** (2 Tim. 1:2)

**"Grace** and **peace *<u>from</u>*** God the Father ***<u>and</u>*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *<u>from</u>*** God our Father ***<u>and</u>*** the Lord Jesus Christ." (Philem. 3)

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

**"Grace** to you and **peace *<u>from</u>*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; <u>and</u>*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; ***<u>and</u>*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son]*.**" (Rev. 1:4-5)

- **"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)

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➢ **2 Pet. 1:1-3—**"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. Grace** and **peace** be multiplied to you **in the knowledge of** God **and *<u>Jesus our Lord</u>*. As *<u>his divine power</u>*** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue."

That is:

> ***<u>His divine power</u>*** *[whose "divine," and thus* ***Omnipotent,*** *power?* ***The One who was just referred to, "Jesus our Lord," the One who is*** *supreme Master/Lord (v.1), very "God and Saviour" (v.1), the Person on equal footing with the Father in oneness of nature and glory in the Triune Godhead as to the manner in which the blessings of grace and peace flow to believers in the knowledge embracing equally and unitedly Him and God the Father (v. 2)—it is the Divine Power of this very One, who]* has given to us all things which relate to life and godliness, ***through the knowledge of him*** that has called us by *[His own]* glory and virtue.

*"Seeing that his divine power hath granted unto us* (*hōs hēmin tēs theias dunameōs autou dedōrēmenēs*) . . . ***Autou* [the pronoun 'his'] refers to Christ, who has 'divine power' (*tēs theias dunameōs*) [and is thus Omnipotent!], since he is *theos* [very 'God'] (2 Peter 1:1).** . . . *Of him that called us* (*tou kalesantos*). . . Christ called Peter and all other Christians. *By his own glory and virtue* (*dia doxēs kai aretēs*). . . **'Glory' here is the manifestation of the Divine Character in Christ."** (ATR)

Everything set forth in 2 Pet. 1:1-3 points to the "Divine Power" here being that of Jesus our Lord. Absolutely nothing suggests or implies otherwise. The most that one might sincerely urge is that, as in some other instances, "it is not easy to discern which of the two *[the Son or the Father]* is spoken

of" in 2 Pet. 1:3. **And the reason for that is:** *such is the full and complete way in which Scripture identifies the Father and the Son in Their oneness of nature or essence in the Triune Godhead.*

"According as his divine power,.... Meaning either the power of God the Father, to whom belong eternal power and Godhead . . . or rather the power of Christ, since he is the next and immediate antecedent to this relative ['his']; and who, as he has the fulness of the Godhead in him, is almighty, and can do all things; and is *'El-shaddai,'* God all-sufficient, and can communicate all things whatsoever he pleases, and does." (John Gill [JG])

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➢ **2 Pet. 1:16-17—**"For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of his majesty. For he received from **God the Father** honour and glory, such a voice being uttered to him by the excellent glory: ***This is my beloved Son,*** in whom I have found my delight."

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.' ]*."** (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 world** ***[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)

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➢ **2 Pet. 2:1—**"But there were false prophets also among the people, as there shall be also among you **false teachers,** who shall bring in by the bye destructive heresies, and ***deny the Master that bought them,*** bringing upon themselves swift destruction."

That is:

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, Despot (Gr. Despotes),*** as in Jude 4; Rev. 6:10; Acts 4:24; and Luke 2:29] **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.

Compare:

"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)

"Jude, ***bondman of Jesus Christ,*** 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)

"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 they, having heard it, lifted up their voice with one accord to God, and said, ***Lord [Sovereign Master (Gr. Despotes), 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 them. . .*** And now, Lord, look upon their threatenings, and give to ***thy bondmen*** with all boldness to speak thy word." (Acts 4:24, 29)

"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)

**See also 2 Pet. 1:1 above, along with the scripture references there, on 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*—which, as such, serves as one of *the strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ's *absolute deity* in particular.**

**Note:** A vitally important distinction to be observed is that between ***redemption*** and ***purchase***—with the former pertaining to believers only (as it speaks of actual freedom in salvation), and the latter to all men, believers and unbelievers. *Purchase and ownership* by His blood does not necessarily imply *salvation* or *redemption.* 2 Pet. 2:1 speaks of false teachers, apostates, as *bought or purchased* only, not *redeemed.* For to be "redeemed" is to have one's sins actually "forgiven" (see, e.g., Eph. 1:7

and Col. 1:14.) The scriptures plainly speak of those false professors who become apostates, who openly reject the Person and Work of the Son of God, counting as common His infinitely precious blood, **by which they have been sanctified or now set apart as those for whom Christ has died and thus paid the price of purchase and ownership with His own blood (Heb. 10:29; Heb. 2:9; 2 Pet. 2:1)**—i.e., Christ owns, and is *Sovereign Master* of man (saved and unsaved) both by right of *Creation* and now by right of *Purchase* at the infinite cost of His own blood, having tasted death for every man.

"In 2 Peter 2:1 the Revisers give rightly 'the Master' (δεσπότην) that bought them; for it is purchase, not redemption, which is in question. Purchase is universal; not so redemption, which is inseparable from faith in Christ and the forgiveness of offences. It is clear from the passage before us that the most wicked are 'bought' by the Master, whom they deny to their own swift destruction; that they were 'redeemed' is more assumption, and, in fact, a grave error." (WK)

"Peter does not say that they *[these false teachers]* were *redeemed.* It is a great mistake to confound being 'bought' with being 'redeemed.' All the world is bought, but only believers are redeemed. *Universal purchase is a truth of God; universal redemption is a falsehood.* Redemption implies that we have the forgiveness of sins. You see that clearly in the Epistles. Take, for instance, that to the Ephesians, 'In Whom we have *redemption* through His blood, *the forgiveness of trespasses,* according to the riches of His grace' (Eph. 1:7). Now it is clear that the great mass of mankind have not redemption through His blood; but they are all bought, and the believer is bought too, and we are constantly exhorted on the ground, not only of our being redeemed, but of our being bought. For instance, the Corinthians are told that they were bought. That is the reason why they should not act as if they were their own masters." (WK)

"These errors secretly introduced are 'destructive heresies'. They are not simply defective views of the truth, but denials of the truth, errors that are fatal, or destructive of Christianity, which lead to the denial of 'the Lord that bought them'. This is lawlessness that throws off the authority of the Lord and opens the door to every form of self-will. The Apostle does not say, *The Lord that redeemed them:* he does <u>not</u> admit that these false teachers are among the redeemed. The simile refers, it is said, to *'a master who has purchased slaves at the market, and they disown and refuse to obey him'.* These men had professed the Lord's Name, and had been received into the Christian circle, but now taught errors that deny the Lord. They are not really the Lord's, and their end will be swift and overwhelming destruction. They had taught destructive heresies and they themselves meet 'swift destruction'." (Hamilton Smith [HS])

"The meaning of the original, which simply means 'bought,' and is so translated in 2 Peter 2:1, of the lost, and in 1 Corinthians 6:20, 1 Corinthians 7:23, of the saved. The same word occurs upwards of twenty times in the gospels, and is applied to the purchase of land and cattle, food and raiment, etc. In fact, only in the Revelation is it rendered 'redeemed;' and even there, the same word bears the sense 'buy' exactly the same number of times. . . . [But] if in Greek the same word is translated either way, ***it is clear that the term in itself does not involve the ultimate destiny of the purchased, or the purpose of the purchaser.*** But the passage already referred to in 2 Peter is decisive, that false teachers, enemies of the flock of God, are said to deny the Lord (δεσπότην) that bought or redeemed them. The difficulty is owing to a not sufficiently large view of God's ways and of Christ's work. The reader will do well to view John 17:2, and Hebrews 9, 10. It is the difference, on the one hand, between Christ's authority over all flesh, and His giving eternal life to the elect; and on the other hand, of His tasting death for every one, and His bringing many sons to glory: in both, a twofold-relation to man generally, and to the saints." (WK)

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- **2 Pet. 3:18—**"But grow in grace, and ***<u>in the knowledge of</u>*** **our Lord and Saviour Jesus Christ.** ***To him be the glory*** both now and to the day of eternity. Amen."

"We are to seek to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. **For the fifth time** in this short Epistle our blessing is connected with the knowledge of our Lord and Saviour Jesus Christ (2 Peter 1:2, 3, 8; 2 Peter 2:20)." (HS)

Compare:

"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. Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through ***the knowledge of him*** that has called us by glory and virtue." (2 Pet. 1:1-3)

"For these things existing and abounding in you make you to be neither idle nor unfruitful as regards ***the knowledge of our Lord Jesus Christ.*"** (2 Pet. 1:8)

"For if after having escaped the pollutions of the world through ***the knowledge of the Lord and Saviour Jesus Christ,*** again entangled, they are subdued by these, their last state is worse than the first." (2 Pet. 2:20)

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself or equally with the Father?***

"I am crucified with Christ, and no longer live, I, **but Christ lives in me; *but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (F.B. Hole)

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➢ **2 Pet. 3:18—**"But grow in grace, and ***in the knowledge of*** **our Lord and Saviour Jesus Christ. *To him* *be the glory*** both now and to the day of eternity. Amen."

That is:

But grow in grace, and ***in the knowledge of*** **our Lord and Saviour Jesus Christ. *To him* *be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen!

**Compare this *doxological praise in worship of our Lord and Saviour Jesus Christ* to the following:**

**"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)

**"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ, to whom is the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)

"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, *be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)

"***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)

**"To him be glory, both now, and for ever;** or 'to the day of eternity'; **that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections;** the glory of all his offices and work as Mediator; the glory of man's salvation; and the glory of all that grace, and the growth of it, together with the knowledge of himself, which saints have from him; and that both in this world, and that which is to come." (JG)

**Moreover, observe that such doxological praise in worship of our Lord and Saviour Jesus Christ is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

"But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

***Now further compare 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 below, 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)

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

"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)

"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)

***Now contrast this** necessity of the worship of the Son, and His unhindered acceptance of such worship, **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 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."** (Acts 12:21-23)

"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)

# 1 John

## ***1 JOHN***

- **1 John 1:1-2—**"**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, which was with the Father, and has been manifested to us**)."
- **1 John 5:20-21—**"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***."

That is:

> **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 [the eternal Father],* and has been manifested to us**).

**In regard to His deity as the eternal Son,** He has neither beginning nor end, is without any source of origin or life, and is in fact in His Person ***the Eternal Life*** who was ever in communion with the Father in eternity past, before the beginning of time.

Compare:

> ***"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** [**not** 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], **and the Word was God** [**not** 'became,' but ever 'was' **God,** that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God** [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. **All things** [not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

> "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)

> **"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 world** ***[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)
>
> "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)

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- **1 John 1:1-2—**"**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, which was with the Father, and has been manifested to us**)."
- **1 John 5:20-21—**"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*.**"

That is:

> 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*** *['This One,' the Son]* ***is the true God and eternal life*** *[the article appears once before "true God and Eternal Life," joining both appellatives together in reference to Jesus Christ; literally it reads: "This One is the true God **and Life Eternal," as explicitly stated of Him in 1:2 above]*. Children, **keep yourselves from idols** *[as "every object outside Him {the Son} is an idol, from which we have to keep ourselves, be it knowledge, power, position, love, truth, or anything or anyone else. For whoever denies the Son has not the Father; he who confesses the Son has the Father also." (WK)].*

"How full of meaning and blessedness are the closing words of this paragraph! **'This {Jesus Christ His Son} is the true God and life eternal.'** He, *of* whom we are and *in* whom we are, is **the true One, as against all false gods . . . . He is the true God; and He is also eternal life,** without which, given to us, we could know neither the Father nor Him whom He sent [John 17:3]. In Christ risen we have the full character of that life for our souls now; in our resurrection or change at His coming we shall have it for our bodies. Along with the truth and the grace thus impressively presented is a short and solemn warning: 'Dear children, keep yourselves from idols.' **Every object outside Christ, that man's heart sets up and cleaves to, Satan makes into an idol.** They may not be for the present gold or silver, or stone or wood, but of a subtler nature." (William Kelly [WK])

> **"Fear God and give him glory . . . *worship him who has made the heaven and the earth and the sea and fountains of waters*."** (Rev. 14:7)

**Also observe this "notable feature" of the First Epistle of John: "Very frequently you cannot tell whether *'He' [or 'Him']* is God or Christ. *The apostle glides from the one to the other: and the reason is because both are true* for though Christ became man, He never ceased to be God. . . . Often, if he clearly begins with Christ, he as clearly passes on to speak of God. *But Christ is God,* and the Word of God, the One who personally brings out the mind of God, as His great declarer, in deed as in word."** (WK)

**"This unity of God and Christ is manifest throughout John's writings, 'I and my Father are one.' 'We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.' Take, again, such an example - for it is only an example –** 'And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is *born of Him.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.' [1 John 2:28-3:2] **Now, who will say to whom this applies Christ, or God? *It is impossible to distinguish them.* What characterises all the writings of John, in the language of Christ, is One who has the place and title of perfect equality,** yet now being a Man, takes nothing, never glorifies Himself, but receives all from His Father, as in John 17. **In them we have God over all, blessed for ever (Rom. 9:5)."** (J.N. Darby [JND])

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

**Now compare the following passages where the Son, the Lord Jesus Christ, is explicitly called very "God," as in 1 John 5:20** (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)

"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*****."** (Acts 20:28)

"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)

- ✞ **"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)

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- **1 John 2:23—***"Whoever denies the Son has not the Father either; he who confesses the Son has the Father also."*
- **1 John 3:23—**"And this is his commandment, that we ***believe on the name of his Son Jesus Christ,*** and that we love one another, even as he has given us commandment."
- **1 John 5:5—**"**Who is he that gets the victory over the world, but *he that believes that Jesus is the Son of God?"***
- **1 John 5:13—**"These things have I written to you that ye may know that ***ye have eternal life who believe on the name of the Son of God."***

**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?**

Compare:

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

**"That if thou shalt confess with thy mouth ***<u>Jesus as Lord</u>*** *[supreme 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 <u>believing on him</u> 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 ***<u>call upon him</u>*.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]*, **shall be saved."** (Rom. 10:9-13)

"And it shall be that **whosoever shall call upon ***<u>the name of the Lord</u>*** *[i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]* shall be saved** . . . . And Peter said to them, Repent—and be baptised, each one of you—***<u>in the name of Jesus Christ</u>*, 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." (Acts 2:21, 38-39)

"To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with ***all that in every place <u>call on the name of our Lord Jesus Christ</u>,*** 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 *("saved by the grace of the Lord Jesus"),* along with the scripture references there.**

**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? 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: <u>blessed is the man that trusteth in him</u>!"*** *(Ps. 34:8)*

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

***"<u>Blessed is the man that hath made Jehovah his confidence</u>, and <u>turneth not</u> to the proud, and to such as turn aside to lies."*** *(Ps. 40:4)*
***"Jehovah of hosts, <u>blessed is the man that confideth in thee</u>!"*** *(Ps. 84:12)*

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

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

*"For we are the circumcision, who worship by the Spirit of God, and* ***<u>boast in Christ Jesus</u>, and <u>do not trust</u> 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)

"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)

"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 <u>equal</u> 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)

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- **1 John 5:5—**"**Who is he that gets the victory over the world, but he that believes that *Jesus is the Son of God*?**"
- **1 John 4:9-10—**"Herein as to us has been manifested the love of God, that **God has sent *his only-begotten 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."

That is:

> 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.

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)

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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)

Now 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:*

> **"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 [not 'was' or 'came to be,' but 'who is,' 'the one being']* in the bosom of the Father *['the place of love expressed and enjoyed'],* he hath declared him *[the Son, in His Person, is the blessed Revealer and Revelation of all that God is]."*** (John 1:18)
>
> "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.' ]*."** (John 17:24)

**"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 world** ***[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)

"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 . . .*** And behold, ***I am with you*** **all the days, until the completion of the age***"* (Matt. 28:9-10, 16-20)

# 2 John

## ***2 JOHN***

- **2 John 3—**"**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."

  The Father and the Son are ***equally*** the source of this ***same*** blessed "grace," "mercy," and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

  Compare how frequently such impregnable testimony is borne to Him:

  "To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

  "Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

  "**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

  "So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

  **"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

  **"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

  **"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

  "**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

  **"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

  **"Grace** to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*****"** (Rev. 1:4-5)

- ✞ **"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)

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- **2 John 3—**"**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 9—**"Whosoever goes forward and **abides not** in the doctrine of the Christ ***has not God.*** He that **abides** in the doctrine, **he has both *the Father and the Son*.**"

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, ***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)

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"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.' ]*."** (John 17:24)

**"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 world *[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 <u>the Son of God</u>,* abides a priest continually** *[our Lord, in regard to His Manhood, **<u>did</u>** 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)

**<u>Note on "only-begotten" (Gr. *monogenes*)</u>:** *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 <u>thy son, thine only son, whom thou lovest</u>, 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])

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- **2 John 7, 9—**"For many deceivers have gone out into the world, they who do not confess Jesus Christ **come in flesh**—this is the deceiver and the antichrist. . .Whosoever goes forward and **abides not** in the doctrine of the Christ ***has not God*****.** He that **abides** in the doctrine, ***he has both the Father and the Son***."

**Notice the vital juxtaposition of not having *"God"* and having *"the Father and the Son"!***

That is:

> Whosoever goes forward and abides not in the doctrine of the Christ *[the revealed truth as to the Person of Christ, He who is perfect God and perfect Man in one Person, the God-Man, the eternal Son of the Father come in flesh, taking Manhood into His Person]* ***has not God*** *[such a one "is out of all present relationship with God even of* ***the most distant*** *sort"].* [Whereas] he that abides in the doctrine, *[he has not simply "God" as such]* he ***has both the Father and the Son*** *[such a one has "the highest, deepest, and* ***most intimate*** *revelation of the [Triune] Godhead"(WK)].*

Indeed, *"it is impossible to have One without the Other. He who abides in the doctrine—that is, in the truth—has Both."* (F.B. Hole) "*Whoever denies the Son has not the Father either; he who confesses the Son has the Father also" (1 John 2:23).*

"If this divine love came down in a man [verse 7], what was it to deny that? Christ came as a man. It could not be a mere man come in the flesh. This could not be said of a mere human being. If a man say, I am come in the flesh, I should ask, What else could you come in? That is what you are: you are a mere man. But whosoever shall 'confess not Jesus Christ come in the flesh, this is a deceiver and an antichrist.' ***Perfect Man, He is infinitely more."*** (J.N. Darby [JND]) "The fact that He existed so as to *'come'* in that way *['come in flesh']* shows that He was more than Man, even God." (FBH) Indeed, He is a divine-human Person (and the only such Person), Jehovah-Messiah, fully God and fully man, the God-Man.

"After having spoken about these deceivers, he adds [verse 9], 'Whosoever goeth forward and abideth not in the doctrine of Christ, hath not God.' ***If you have not got the true Christ, you have not God at all. That is the first great broad principle.*** All through John, when he is speaking of relationship, it is the Son; but if of nature, it is God, not the Father. In John 8 it is God; and Jesus takes that place – 'Before Abraham was, I am.' There may be the rejection of the truth, and then I have not God in any; I am outside the whole scene in which this grace is displayed. **I have not the doctrine of Christ, that is, the truth as to Christ; I have not got God at all.** 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.' He gets the whole unfolding of this unspeakable grace. It is the perfect revelation of God in its own blessedness within itself, not outside, but you have God inside; and **you have got here all blessedness, in which the Father loves the Son and has given the Son for us; you have got both the Father and the Son.** 'Truly, our fellowship is with the Father and with his Son Jesus Christ.' . . . 'If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.' He has not communion with God, because God's nature is light. **You have, firstly, the great fact of not having God at all; a man is absolutely without God if he has not Christ. Then, secondly, when he unfolds the truth, it is the Father and the Son.** He urges decision upon these saints." (JND)

# 3 John

## ***3 JOHN***

- **3 John 5-7—**"Beloved, thou doest faithfully in whatever thou mayest have wrought towards the brethren and that strangers, (who have witnessed of thy love before the assembly,) in setting forward whom on their journey worthily of God, thou wilt do well; **for *for the sake of the name*** have they gone forth, taking nothing of those of the nations."

Compare:

> "We strictly enjoined you **not to teach in *this name*:** and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than men. 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. . . . and having called the apostles, they beat them, and enjoined them **not to speak in *the name of Jesus,*** and dismissed them. They therefore went their way from the presence of the council, rejoicing that they were **counted worthy to be dishonoured *for the sake of the name*.** And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus was the Christ." (Acts 5:28-31, 40b-42)

**"For the sake of the Name** (*huper tou onomatos*). **The name of Jesus.** See **Acts 5:41;** Romans 1:5 for *huper tou onomatos* and **James 2:7** for the absolute use of 'the name' as in 1 Peter 4:16. 'This name is in essence the sum of the Christian creed' (Westcott) as in 1 Corinthians 12:3; Romans 10:9. It is like the absolute use of 'the Way' (Acts 9:2; Acts 19:9, Acts 19:23; Acts 24:22) [based on John 14:6, 'I AM *the Way*']." (A.T. Robertson)

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Name . . .* have men's hearts *directed and attached exclusively to Himself?***

"They had gone out for the Name . . . not merely 'gone out to preach,' but gone out for the Name—**that Name that carries everything with it, and which we can bless with adoration,** notwithstanding that so many seducers have 'gone out" too.' " (E.L. Bevir)

"The truth is that the saints are one, and that the Name of the Lord Jesus binds all who serve in that Name together, and that love is the cementing power in the Christian circle. To this truth Gaius was faithful. It was in him, and he walked in it. . . . However insignificant in themselves, they were servants of Christ, identified with the Name that is above every name. As being such, Gaius received them." (F.B. Hole [FBH])

" 'For they went forth for the Name's sake, taking nothing of the Gentiles.' Here is what especially endeared these labourers to the apostle. They kept themselves totally free from profiting by the resources of the world. Needy as they might be, they maintained the heavenly dignity of the gospel, and proved that they sought the best good of the Gentiles, not their own things. What more degrades the gospel than to let its ministers or the church become beggars from the world? What so openly denies faith in the Lord's care for His work? And how refreshing to see a man above anxiety for himself in devotedness to the Lord! What knit the heart of Gaius to them was 'that for the Name they went forth.' . . . Christ is the Head and the source and the sender of His gifts for ministry, and He only." (William Kelly [WK])

Now further compare:

> "For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)
>
> "Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord*.** And he that eats, **eats *to the Lord*, for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if

we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me;** ***but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (FBH)

**Again we say: Who but One who is *Jehovah God in Person* may rightfully have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

# *Jude*

## ***JUDE***

- **Jude 1, 4—**"Jude, ***bondman of Jesus Christ,*** 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."

That is:

Jude, ***bondman of Jesus Christ*** *[it is Jude's boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord/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, as in 2 Pet. 2:1; Rev. 6.10; Acts 4:24; and Luke 2:29) **and Lord,** in the primary, highest and ultimate sense, He, therefore, must be God]***.**

"In Jude, it is not only denying the Sovereign Master of the world, of everything [as in 2 Pet. 2:1, where those false teachers are seen as *deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority]* but **'our** [only] **Lord,'** *the One to Whom we belong, the One to Whose name we are baptised, the One Whom we profess to value and acknowledge to be our life and righteousness, and our all—denying Him!"* (William Kelly)

**In Jude 4, the article appears once before "only Master and Lord," thereby joining both appellatives together in reference to Jesus Christ; literally it reads: "*the only Master and Lord of us Jesus Christ.*"** "Our only Master and Lord (*ton monon despotēn kai kurion hēmōn*). For the force of the one article for one person see note on 2 Peter 1:1." (A.T. Roberston)

**See extended Note on the "Granville Sharp Rule" below.**

Now compare:

"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 they, having heard it, lifted up their voice with one accord to God, and said, ***Lord [Sovereign Master (Gr. Despotes), 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." (Acts 4:24, 29)

"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*** *[or 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. 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.')**

**Note on the "Granville Sharp Rule":**
"In Greek, when two nouns are connected by *καί ['and']* and the article *['the']* precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity.* At a higher level, it may connote *equality.* At the highest level it may indicate *identity*. When the construction meets three specific demands *[as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, 3:18, and Jude 4],* then the two nouns **always refer to the same person.** When the construction does not meet [all three of] these requirements, the nouns may or may not refer to the same person(s)/object(s)."

**"Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) ***[always]*** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when *[each of the following is true]*:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as *"Paul," "John," "Moses," "Joshua,"* etc.])"

"In other words, in the TSKS construction, the second noun *[i.e., substantival adjective, substantival participle, or noun]* refers to the *same* person mentioned with the first noun when *[each of the following is true]:*

(1) neither is *im*personal;
(2) neither is *plural*;
(3) neither is a *proper* name.

{**'**A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in *"Peter," "James," "Daniel," "Jeremiah,"* etc.], is proper and consequently does not fit the rule. But θεός *[God]* is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].**'**}

**[**The same is true, e.g., of *Pater, Father,* which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression *"the* God and Father" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.]**

"Therefore, according to Sharp, the rule applied **absolutely** *only* with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated** . . ." (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus the TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, 3:15, and Jude 4 ***all*** **absolutely** refer to ***one and the same person,*** for all three requirements are met, including the fact that neither of the two nouns is a *proper* name**—i.e., *"great God* and *Saviour," "God* and *Saviour," "Lord* and *Saviour," "*only *Master* and *Lord"*—in reference to Jesus Christ. Amen!**

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➢ **Jude 24-25—**"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through Jesus Christ our Lord*, be glory, majesty, might, and authority, *before all time*,** and now, and to all the ages. Amen."

That is:

But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour** *[to the only God as such, without reference to any single Person in the Triune Godhead]*, ***through Jesus Christ our Lord*** *[through the Person of* ***'Jesus' = 'Jehovah the Saviour' (Matt. 1:21),*** *Jehovah-Jesus, the God-Man, the eternal Son incarnate, our supreme 'Lord'],* **be glory, majesty, might, and authority** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and*

> *authority]* ***before all time*** *[in eternity past],* and now, and to all the ages *[forever or in eternity to come].* Amen.

Exclusive statements such as Jude 25, *in context,* are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. Jude 25 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than Jude 25 (or Jude 4) implies that the Son alone is ***supreme Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the supreme Lordship of one of the three Divine Persons without excluding either of the other two Divine Persons from the same supreme Lordship.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

Consider Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

> "Paul, apostle, not **from men** nor **through man, *but through Jesus Christ***, and God the Father who raised him from among the dead." (Gal. 1:1)

Jude 25 no more implies the *non*-**Godhood** of Jesus Christ our Lord than Gal. 1:1 implies His *non*-**Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both Jude 25 and Gal. 1:1 it is Jesus Christ our Lord as ***the God-Man*** who is the Object before us. Thus the *true* implication of Jude 25 is that the Son is not *simply* Jehovah God, *as the Father and the Holy Spirit are,* but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah the Son become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Moreover, scripture further *reinforces* all of the above by explicitly and emphatically declaring that **Jesus Christ our Lord** is Himself ***"the true God":***

> "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**)." (1 John 1:1-2)

> "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*** *[as explicitly stated of Him in 1:2 above]*. Children, **keep yourselves from idols.**" (1 John 5:20-21)

Now take, for example, 1 Cor. 8:6:

> "Yet to us there is **one God, the Father,** of whom ***all things*** *[not merely some things but 'ALL things,' all creation without exception],* and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** *[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],* and we by him." (1 Cor. 8:6)

1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! **Likewise as to Jude 4:**

> "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)

Neither 1 Cor. 8:6 nor Jude 4 are meant to imply that the Son alone is supreme ***Lord*** *["Lord of lords" (Rev. 17:14, 19:16)],* to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *"the Lord the Spirit";*

and James 3:9 with respect to the Father, *"the Lord and Father"*). The fact of the matter is, ***Godhood is absolutely implicit in such Lordship,*** for:

> **"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord],* **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)
>
> **"Thou art worthy, O our *Lord and God*,** to receive glory and honour and power; **for thou hast created all things,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***The God*** **who has *made the world and all things* which are in it, *he, being Lord* of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

Consider also 1 Cor. 2:11 as another example:

> "The Spirit searches *all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God].* For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God*."** (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Or take Luke 10:22:

> "All things have been delivered to me by my Father, and ***no one knows who the Son is but the Father*,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

> "And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True *[the Lord Jesus Christ in His coming with power and great glory],* and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God."** (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Again, scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

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- **Jude 24-25—**"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through Jesus Christ our Lord*, *be glory, majesty, might, and authority, before all time*,** and now, and to all the ages. Amen."

That is:

But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, *be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen.

**Compare this *doxological praise in worship* of God as such and Jesus Christ our Lord in particular to the following:**

**"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)

**"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ*, *to whom* *is the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)

"But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him* *be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)

***"Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]* to the ages of ages *[forever and ever]*. Amen." (Rev. 1:5-6)

"***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)

The God-breathed doxological praise of Jude 25 inextricably requires ***the eternal existence of the Divine Person of the Son in the timeless eternity before all time began*****:** *the Un*created, Self-Existent, Ever Existing, Eternal One—*Jehovah the I AM, He who was, and who is, and who is to come.* How else can such "glory, majesty, might, and authority" be worshipfully ascribed to God *through the Person of our Lord* **"before all time"!**

**As remarked at 2 Pet. 3:18, such doxologies could not thus involve or belong to Christ—He could not be "ascribed the glory of deity, of all divine perfections"**(John Gill)**—*unless He be very God!***

"Jude closes with an ascription of praise—most appropriately in keeping with his name, 'praise'—a praise how sweet and solemn as we stand amidst the wreck of all that can be wrecked, the shaking of all that can be shaken, with the confidence of those who know that God is able, nevertheless, to keep us from stumbling, and to set us blameless in the presence of His glory with exceeding joy. Whose joy is that? Not simply our own, that 'exceeding joy,' although we share in it and it reflects itself in us; but the 'exceeding joy' is the joy of the Father who has got back the lost, now found, the one dead,

now alive again, and He makes the whole house ring with the music that is in His own heart first. 'To Him the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority **from before the whole course of time and now unto all the ages!' In the sweep of all events from the beginning on into the future, which is manifestly in His hands entirely, He abides all through, the same;** Master, as He must and should be; working throughout, according to the counsel of His own will, for the display of what He Himself is, that all may know Him. This is His true glory, that which He does not acquire from anything else, but which radiates from Himself, the shining out of what He is, for the full blessing of eternity, whatever the ages yet to come may discover of Him in their turn." (F.W. Grant [FWG])

**Moreover, observe that such doxological praise in worship of Jesus Christ our Lord is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

> "But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

***Now further compare 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 below, 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)

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

> ***"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)

"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)

"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 <u>equal</u> 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**." (FWG)

***Now contrast this*** *necessity of the worship of the Son, and His unhindered acceptance of such worship,* ***with <u>the swift and complete rejection</u>, <u>by both men and angels</u>, 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 **<u>worshipped him</u>.** ***But Peter made him rise, saying, Rise up: I myself also am a man."*** (Acts 10:25-26)

> "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."** (Acts 12:21-23)

> "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 ***<u>unto the living God</u>, 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 **<u>worship him</u>** ***<u>who has made the heaven and the earth and the sea and fountains of waters</u>."*** (Rev. 14:6-7)

> "And ***I fell before his*** [*the angel's]* ***feet to*** **<u>worship him</u>**. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren who have the testimony of Jesus. ***<u>Worship God</u>***. 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*** **<u>worship</u>** ***before the feet of the angel*** who shewed me these things. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. ***<u>Worship God</u>***." (Rev. 22:8-9)

- ✞ **"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)

# *Revelation*

***REVELATION***

- **Rev. 1:1—**"**Revelation of *Jesus Christ*,** which God gave to him, to shew to ***his bondmen*** what must shortly take place; and he signified it, sending by his angel, to ***his bondman*** John."
- **Rev. 2:20—**"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** . . . But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray ***my servants*** to commit fornication and eat of idol sacrifices."
- **Rev. 22:3-6—**"And no curse shall be any more; **and the throne of God *and* of the Lamb** shall be in it; and ***his servants*** **shall serve him, and they shall see his face; and his name is on their foreheads.** And night shall not be any more, and no need of a lamp, and light of the sun; for **the Lord God** shall shine upon them, and they shall reign to the ages of ages. And he said to me, These words are faithful and true; and **the Lord God** of the spirits of the prophets has sent his angel to shew to ***his servants*** the things which must soon come to pass."

That is:

**Revelation of Jesus Christ,** which God gave to him, to shew to ***his bondmen*** *[Jesus Christ's bondservants, i.e., all believers]* what must shortly take place; and he signified it, sending by his angel, to ***his bondman*** John.

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** . . . But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray ***my servants*** *[the bondservants of the Son of God]* to commit fornication and eat of idol sacrifices.

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 (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].* And night shall not be any more, and no need of a lamp, and light of the sun; for **the Lord** [Jehovah] **God** shall shine upon them, and they shall reign to the ages of ages. And he said to me, These words are faithful and true; and **the Lord** [Jehovah] **God** of the spirits of the prophets has sent his angel to shew to ***his servants*** *[Jehovah God's bondservants. i.e., all believers]* the things which must soon come to pass.

Now compare:

**"No one can serve *two masters*** *[or 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.')**

**See also Rev. 6:9-10 below, along with scripture references and comments there.**

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➢ **Rev. 1:4-5—**"**Grace** to you and **peace** ***from*** *him who is, and who was, and who is to come;* ***and*** from *the seven Spirits* which are before his throne; ***and*** from *Jesus Christ,* the faithful witness, the firstborn from the dead, and the prince of the kings of the earth."

That is:

> **Grace** to you and **peace** ***from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[here referring to God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].***

Note: "The seven Spirits of God refer to the Holy Spirit of God, viewed in His various perfections and the ways in which He works; and this not so much in the church as towards the world [in governmental power] . . . the Holy Ghost as acting with a view to the government of the earth. It is not the Holy Ghost in all the fulness of the blessing into which He brought the church in its unity or dwelling there. It is the expression of the Spirit in fulness of quality and power to make good God's will on earth." (William Kelly [WK])

"[This is] a description of the Holy Ghost expressly in government, and with decided difference from what meets us in the New Testament generally. The allusion is clear to Isaiah 11:2, where the sevenfold power of the Holy Ghost in government is connected with the person and for the kingdom of the Messiah. 'And the Spirit of Jehovah shall rest,' etc. This is taken up here, and applied in a far larger way for purposes suitable to the Apocalyptic prophecy, which contemplates the ruin of Christendom. . . . The seven Spirits then refer, beyond fair doubt, to the Holy Ghost acting with all variety in the way of government ('before his throne'). How different from the truth of the same Spirit sent forth from heaven, and baptising the saints into the one body of Christ here below! But there is no just ground for thinking of created spirits or angels in this connection any more than in Rev. 5:6. Never do the seven Spirits pay worship to God; and the reason is, that they mean [the Divine Person of] God's Spirit. It is only in Christianity and the church that we know God as He is — Father, Son, and Holy Spirit. In government, whether of Old or in Apocalyptic scenes, He is not so revealed. But it is an offence against truth to mix up Creator and creature. It is the completeness of the Holy Ghost's energy as an overruling power. What the application of this may be depends on the context where it is used. It is in relation to Christ dealing ecclesiastically in Revelation 3, and again in His relation to the earth in Revelation 5; but it is always the Spirit in full variety of governmental power, rather than the same Spirit viewed in His unity as forming the church into one body. This we have had already in the Pauline Epistles, where the proper sphere of the Christian as a member of Christ's body is treated especially, and indeed only there. . . . **In itself we know that Jehovah God embraces and is said of the Father, the Son, and the Holy Ghost. Yet here the Holy Ghost is seen not in His unity of person and working, but [symbolically] in His variety of governmental activity as the seven Spirits of God."** (WK)

Father, Son and Holy Spirit are ***equally*** the source of this ***same*** blessed "grace" and "peace" (Rev. 1:4), which thus necessitates the absolute Deity of the Lord Jesus Christ and the Holy Spirit, and their equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

> "To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace** ***from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

> "**Grace** to you and **peace** ***from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Thess. 1:2)

"So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace *of*** our God ***and*** the Lord Jesus Christ." (2 Thess. 1:12)

**"Grace, mercy, peace, *from*** God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

**"Grace, mercy, peace, *from*** God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

**"Grace** and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

**"Grace** and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**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)

- ✞ **"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)

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➢ **Rev. 1:5-8, 13-18—***"**Jesus Christ**,* the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** to the ages of ages. Amen. ***Behold, he comes with the clouds,* and every eye shall see him, *and they which have pierced him*, *and all the tribes of the earth shall wail because of him*.** Yea. Amen. ***I am the Alpha and the Omega, saith the Lord God*, he who is, and who was, and who is to come, the Almighty**. . . And in the midst of the seven lamps one like ***the Son of man,*** *clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters;*** and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its

power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last*, and the living one: and I became dead, and behold, I am living to the ages of ages,** and have the keys of death and of hades."

That is:

> ***Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him, *and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* ***tribes of the earth shall wail because of him*** *[some in despair and others (as in Zech. 12:10) in repentance]*.

Compare:

> "The burden of the word of Jehovah concerning Israel. ***Thus saith Jehovah,*** who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him . . . ***And I [Jehovah is speaking of Himself, 'I, Jehovah']*** will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; ***and they shall look on Me [Jehovah] whom they pierced***, **and *[now the prophet Zechariah is speaking, but Jehovah is still the subject]* they shall mourn *for Him [Jehovah]*,** as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech 12:1, 10)
>
> "But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he *[the apostle John]* who saw it bears witness, and his witness is true, and he knows that he says true *[things]* that ye also may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken *[Ex.12:46 ; Ps. 34:20]*. ***And again another scripture*** *[Zech. 12:10]* ***says, They shall look on him whom they pierced [i.e., they shall look on Jehovah, referring to Christ Himself, Jehovah-Messiah, whom the Jews had 'pierced' on the cross]."*** (John 19:34-37)

Thus does the Holy Spirit render **"so strong a testimony to the deity or Jehovah title of the Lord Jesus"** in the direct application to Him of the prophecy of Zech. 12:10.

"It [this prophecy of Zechariah] was written by Zechariah 500 years before the crucifixion. 'They shall look upon me whom they have pierced.' This is still as a whole to be fulfilled for the Jews as a *nation*. It has only been verified by individuals as yet. The prophet speaks of a future time of trouble, when the Gentiles will gather round Jerusalem and God will appear on their behalf when at the last extremity and they will then recognise in their deliverer God the One whom they pierced. **The 'I' of the passage (Zech. 12:10) is certainly God, Jehovah of Israel; yet He must have taken a body and come in humiliation, if He had been once 'pierced' by them. In whom can all this meet but in *Jesus of Nazareth, the Lord God of Israel?"*** (WK)

**See further comments at John 19:34-37.**

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- **Rev. 1:5-8, 13-18—***"**Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** to the ages of ages. Amen. ***Behold, he comes with the clouds,*** **and every eye shall see him, *and they which have pierced him*, *and all the tribes of the earth shall wail because of him*.** Yea. Amen. ***I am the Alpha and the Omega, saith the Lord God*, he who is, and who was, and who is to come, the Almighty**. . . And in the midst of the seven lamps one like ***the Son of man,*** *clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters;*** and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last*, and the living one: and I became dead, and behold, I am living to the ages of ages,** and have the keys of death and of hades."

That is:

> ***Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him,** ***and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* ***tribes of the earth shall wail because of him*** *[some in despair and others (as in Zech. 12:10) in repentance]* **. . .** And in the midst of the seven lamps one like ***the Son of man*** *[with the Divine attributes of the 'Ancient of Days' as seen in Dan. 7:9], clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters*** *[His voice being the very omnipotent voice of the God of Israel as expressed in the prophecy of Ezek. 43:2].*

Compare:

> "I beheld till thrones were set, and ***the Ancient of days*** did sit *['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']:* ***his raiment was white as snow, and the hair of his head like pure wool;*** *his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .*
> I saw in the night visions, ***and behold, there came with the clouds of heaven one like Son of man, and he came up even to the Ancient of days,*** and they brought him near before him. And there was given him *[Son of man]* dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . .
> I beheld, and that horn made war with the saints *[during the second half of the 70th Week, the last three-and-a-half years (7:25)],* and prevailed over them; ***until the Ancient of days came*** *[in the Person of the Son of Man coming to establish the Messianic Kingdom: in v. 9 the Son of man as a distinct Person is seen coming to the Ancient of Days to receive the Kingdom, while in v. 22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom],* and judgment was given to the saints of the most high places; and the appointed time arrived, and the saints possessed the kingdom." (Dan. 7:9-10a, 13-14, 21-22)

> ***"And behold, the glory of the God of Israel*** *[in the Person of the God-Man, Messiah-King]* ***came*** from the way of the east; ***and his voice was like the voice of many waters;*** and the earth was lit up with his glory." (Ezek. 43:2)

"Compare the description of the Ancient of Days in Daniel 7 and Revelation 1, and see if the Ancient of Days, who receives the Son of man in Daniel 7, be not *[in the oneness of the eternal Triune Godhead]* the Son of man in Revelation 1, and in Daniel 7 too; from verse 22 of the chapter the Ancient of Days *comes [in the Person of the Son of Man; for 'in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes'].* Hence we have, 'the blessed and only Potentate, King of kings, and Lord of lords' – then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life." (J.N. Darby [JND])

"Here [in Dan. 7:13-14] the Son of man 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The Ancient of days represents *God as such, 'the high and lofty One that inhabiteth eternity.'* **In the Revelation the two glories** *[characterizing the Son of man and Ancient of Days]* **are both united in the Person of Christ.** Rev. 1 shows us one like the Son of man: but when we find the description of Him, some of the features *are exactly the same as are attributed here to the Ancient of days,* whose garment is said to be as white as snow, and the hair of His head like the pure wool, etc. . . . ***[Thus do we see Him not only] as man, but as God withal [in one glorious Person]."*** (WK)

"[Rev. 1] (Vv. 12-16) Turning to see the One that speaks, John has a vision of the Son of Man, who is presented in *the character of the Ancient of Days* described by Daniel (Dan. 7:9-13). It is no longer the Son of Man in humiliation, scorned and rejected by men, but the Son of Man in glory, about to act as the Judge. . . . His voice as the sound of many waters overwhelms every opposing voice." (Hamilton Smith [HS])

"In [Rev. 1] verse 13 it is 'a Son of man' . . . to express the *character* in which He shews Himself. He is servant here; yet not absolutely, for He was clothed with a garment down to the foot. It was not tucked up for service, and His girdle is not brought down so as to strengthen the loins. He wears it about the breast like a girdle of righteousness. **Then in verse 14 He is 'Jehovah'** *[according to His attributes as Ancient of Days, the eternal God]*. . . [Likewise in] Verse 18. '***I am the first and the last'* **(Jehovah).**" (JND)

" 'His head and his hairs were white as white wool, as snow.' Thus, besides being Son of man, and being seen in the garb and place of priestly discrimination *there are the emblems too of divine glory, as appears by comparing this passage with Daniel 7.* **What is said of the Ancient of days by Daniel is applied to the Son of man by John, the Ancient of days being the eternal God. John sees here that the Son of man is Himself the Ancient of days; as indeed Daniel shows Him *coming* as such (7:22).** The same who wrote 'The Word was *with God,* and the Word *was God,'* and 'the Word was made flesh,' beholds now in prophetic vision *the combination of humanity with* the emblems they appropriated to *Deity in the person of the Son of man.* The head and hairs being 'white as white wool, as snow,' show *fulness of divine [infinite] wisdom."* (WK)

"His first being presented as 'like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle,' is to remind us that He is also a merciful, compassionate, and sympathizing High Priest. By 'His head and hairs white like wool, as white as snow,' we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise];* while 'His eyes, as a flame of fire,' are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by 'His feet like unto fine brass, as if they burned in a furnace;' and 'His voice, as the sound of many waters,' may teach us that His mighty *[omnipotent]* voice may be heard far and wide as the thunders of the fall of Niagara." (H.H. Snell [HHS])

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- **Rev. 1:13-18—***"*And in the midst of the seven lamps one like ***the Son of man,*** *clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow;* and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; ***and his voice as the voice of many waters;*** and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; ***and his countenance as the sun shines in its power.*** **And when I saw him I fell at his feet as dead;** and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last, and the Living One:* and I *became* dead, and behold, I am living to the ages of ages, and have the keys of death and of hades.**"
- **Rev. 2:8—**"And to the angel of the assembly in Smyrna write: ***These things says the First and the Last,* who *became* dead, and lived.**"
- **Rev. 22:6-7, 12-13, 16, 20—**"And he said to me, These words are faithful and true; and ***the Lord God*** of the spirits of the prophets has ***sent his angel*** to shew to ***his bondmen*** the things which must soon come to pass. And ***behold, I come quickly.*** Blessed is he who keeps the words of the prophecy of this book**. . .** ***Behold, I 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*** and off-spring of David, the bright and morning star**. . .** He that testifies these things says, ***Yea, I come quickly*. Amen; *come, Lord Jesus.****"*

That is:

> And in the midst of the seven lamps one like ***the Son of man*** *. . .* ***and his countenance as the sun shines in its power.*** **And when I saw him I fell at his feet as dead;** and he laid his right hand upon me, saying, **Fear not; *I am the First and the Last*** *[thereby explicitly applying to Himself Isa. 41:4, 44:6, and 48:12-13 and the Divine titles thereof which refer exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the Eternal God!],* ***and the Living One:*** **and I *became* dead, and behold, I am living to the ages of ages** *[forever and ever],* **and have the keys of death and of hades.**
>
> And to the angel of the assembly in Smyrna write: ***These things says the First and the Last*** *[our Lord again clearly applies to Himself Isa. 41:4, 44:6, and 48:12-13 which were spoken by*

*Jehovah exclusively as to Himself and His eternal Godhead glory!],* **who *became* dead, and lived.**

And he said to me, These words are faithful and true; and ***the Lord God*** *['Jehovah God']* of the spirits of the prophets has ***sent his angel*** to shew to ***his bondmen*** the things which must soon come to pass. And ***behold, I come quickly*** *[I, Jehovah God, in the Person of Jesus, Jehovah-Jesus!].* Blessed is he who keeps the words of the prophecy of this book**. . .**
***Behold, I come quickly, and my reward with me*** *[the Lord Jesus plainly appropriates the language of Isa. 40:10 which refers to none else than Jehovah!],* 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*** *[all absolute and exclusive Godhead titles of Jehovah God—as seen in Rev. 1:8 and 21:5-7, besides Isa. 41:4, 44:6 and 48:12-13—which the Lord Jesus here unambiguously applies to Himself, Jehovah-Jesus: the Self-Existent, Uncreated, Ever Existing, Eternal One, Who caused the beginning of all things to begin and Whose glory is the ultimate end, reason, goal of all things]. . .*
***I Jesus have sent mine angel*** to testify these things to you in the assemblies. ***I am the Root*** *[Source]* and off-spring of David, the bright and morning star**. . .**
He that testifies these things says, ***Yea, I come quickly*****. Amen; *come, Lord Jesus.***

Compare:

**"And he that sat on the throne** *[God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead]* **said, Behold, I make all things new.** And he says to me, Write, for these words are true and faithful. And he said to me, It is done. ***I am the Alpha and the Omega, the Beginning and the End.*** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him *God,* and he shall be to me *son."*** (Rev. 21:5-7)

***"Behold, he comes with the clouds*** *[as 'Son of Man' and 'Ancient of Days,' as set forth in the prophecy of Dan. 7:13 and 7:22],* **and every eye shall see him, *and they which*** *['which are such as,' i.e., the Jews, which are especially so characterized as they which]* ***have pierced him*** *[as set forth in the prophecy of Zech. 12:10]*, ***and all the*** *[Israelite]* ***tribes of the earth shall wail because of him*** *[some in despair and others (as in Zech. 12:10) in repentance].* **Yea. Amen. *I am the Alpha and the Omega, saith the Lord God*** *[saith 'Jehovah God'; the 'application {of this verse} to Christ may be questioned {by some}, although I have no doubt of it'(JND), based on the immediate and crystal-clear context; here 'we have God as such, though as always not to the exclusion of Christ, uttering the titles of His various but divine glory' (WK); but even supposing this verse to be referring solely to the Father here, it would only demonstrate all the more the absolute oneness of nature and equality of the Father and the Son in the Godhead when compared to what is self-affirmed unmistakably and identically of the Son soon thereafter in Rev 1:17 as well as in 2:8 and 22:12-13!!],* ***he who is, and who was, and who is to come*** *['He speaks as Jehovah. It is a translation, if one may so say, of the Hebrew 'Jehovah' into the New Testament language'(WK), and as such refers to Him as the Self-Existent, Unchangeable, Ever Existing, Eternal One],* **the Almighty."** (Rev. 1:7-8)

"Who hath wrought and done it, calling the generations from the beginning? ***I, Jehovah, the First;*** **and with *the last, I am HE*.**" (Isa. 41:4)

***"Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last*****, and *beside me there is no God."*** (Isa. 44:6)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last*****. Yea, *my hand* hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

***"Behold, the Lord Jehovah will come*** with might, and his arm shall rule for him; ***behold, his reward is with him,*** and his recompence before him." (Isa. 40:10)

***On Rev. 1:17-18:***
"The judicial glory of the Lord had been conveyed in the vision; now we have His glory declared in His own words, and that in a threefold way. First, **the glory of Deity**. He is *'the First and the Last, and the Living One.'* Compare this with verse 8, where the Lord God, the Almighty, proclaims Himself the

*'Alpha and Omega, the Beginning and the Ending.'* **No one but God can be, *'the First'* or *'the Beginning,'* but being a Person in the unity of the Godhead, Jesus is God.**" (F.B. Hole [FBH])

"At once the Lord tells us why the believer need have no fear in the presence of the Judge. The glory of His Person and the greatness of His work remove our fear. *In His Person He is 'the first and the last, the living One.'* **He is the eternally existing One.** Nevertheless He became flesh and died, and is risen to live for evermore." (HS)

"The final characteristic *[of the nine-fold description of His glory in Rev. 1:13-16]* is **the most absolute testimony to His deity.** His countenance shines as the sun at the peak of its radiance. The full glory of God shines in His face so brilliantly that no human eye can endure looking directly at it ***[see 1 Tim. 6:16—under 1 Tim. 1:12-17—and comments there!].*** Little wonder that John falls at His feet as though dead (v. 17). It is a vision utterly subduing even to one who had reclined on His breast sixty years earlier (John 13:23). Such prostration of the creature is due only to God, his Creator. The Lord does not refuse it, as does a mere angel (Rev. 22:8-9). Yet with tender compassion the Lord lays His right hand of power on John, bidding him not to fear. Still **He affirms the greatness of His divine glory.** *He is the first and the last* (cf. vv. 8, 11) and the living One. In Him life is seen in its perfection and fulness: He is the very source of life." (L.M. Grant [LMG])

**"Such terms alone become One who is divine. He who is *first* is necessarily God; and He who is first, being God, must certainly be last. Jesus declares Himself to be all this; yea, more than this,** *'the living one, and I became dead.'* He deigned not only to become man, but as willingly to die, cost what it might, as His death did everything to blot out the evil and prepare for all blessing. *The phrase is the strongest way of putting the matter.* It is not merely that He died: this is not quite what He says here, though it is said elsewhere, and very truly. He says that He *'became'* dead. This forcibly implies His own willingness to die, *as indeed He became what did not belong to Him personally,* and what seemed extraordinarily incongruous with the glorious person as already described ***[cp. John 19:30 (with John 10:17-18) and comments there].*** Is it not conveyed in the peculiarity of the phrase? So careful is the Holy Ghost to watch over the dignity of Christ even in that which told out the depths of His humiliation. 'And, behold, I am living unto the ages of the ages.' He is the vanquisher of death, and of him who had its power." (WK)

" *'Fear not; I am the first and the last, and the living One; and I became dead, and, behold, I am alive unto the ages of ages.'* . . . **He is Jehovah yet man;** but if He had not died, we should not have known Him in the blessed character and energy of life that He has proved now — life more abundantly. *Who then could say, 'Fear not' as He?* Christianity presents Christ as having passed through death, and as risen in triumph for God and His people. John is going to hear about judgments, and the wiles, power, and wrath of Satan beyond the previous experience of men; but the knowledge that the right hand of Him who was alive for evermore had been upon him, and the words of His mouth, would give him strength and courage for everything to come. And as this is the spirit in which the book was written, so it should be read. 'Behold, I am alive unto the ages of ages, and have the keys of death and of hades.' . . .**When the Lord says that He has the keys of death and of hades, He intimates that *He is the absolute master* of all that might threaten man whether for the body or the soul.** Satan's power in this respect is annulled; Christ has it all." (WK)

***On Rev. 2:8:***
**"His title, first of all, is that of a divine Person . . . . The Spirit claims for Jesus here, what Isaiah had before challenged for Jehovah. (Isaiah 41:4.)** *And what was there that could not be claimed for Him?* He 'which was dead and is alive.' What a comfort for those who were in trial! Who is that speaks to them in their tribulation? The One who had been in the deepest of sorrow and had gone through death itself He who was *the First and the Last, and who had formed all* — He was the One that had died and was alive again. And this is the very One that I have to flee to in my trial. You will see thereby what a connection there is between the quickening of the dead and the comfort of those who are in trial. (Compare 2 Cor. 1-5) **Jesus was God, but He was man also.** He was the suffering man, and He was the triumphant man; and as such He was able to comfort them in their tribulation. What had He not gone through Himself?" (WK)

***On 22:12-13:***
"At the close of the book (Rev. 22:13) the Lord [Jesus] takes similar titles *[as those in the beginning of the book (Rev. 1:8) with respect to God as such];* for if He were the exalted man and is to come and to judge as such, He was much more, and **no designation of the Eternal God could exceed the dignity of His person."** (WK)

"It would seem as if, having uttered what is recorded in verse 11, the angel disappears, and the voice of Christ, the coming One, is heard alone. *He is the Alpha and the Omega, the beginning and the end, the first and the last.* **There could hardly be a stronger affirmation of His essential Deity than this.** Obviously no created being, however exalted, could speak thus. It guarantees the rectitude of all His judgments, and that every reward He bestows will be in exact keeping with deserts." (FBH)

**"Revelation 22:12-13, 16 . . . adds its absolute seal to the truth of the great Godhead glory of the Lord Jesus."** "Again in verse 13 the Lord affirms the truth as to His person. *He is Alpha and Omega, the beginning and the end.* **He had no beginning: He *is* the beginning. He has no end: He *is* the end.** If anyone objects by claiming that the same expression in Revelation 1:8 refers only to God Almighty and not to Christ, this objection is fully dismissed in the same chapter (vv. 10-13) when the One who speaks thus is 'One like unto the Son of Man.' Here also in Revelation 22:13 it is plainly the Lord Jesus (who is coming quickly) who speaks of Himself. **He is the Almighty!"** (LMG)

**"We find, within the compass of a few verses, that the Lord announces His speedy coming three times,** as if in this last letter it should be the last thought He would impress upon our minds. He also reminds us of **His eternal Godhead** — *'I am Alpha and Omega, the beginning and the end, the first and the last.'* (Ver. 13.) **It need scarcely be said, that no one could lay claim to such titles but He who is God, that blessed One who left the world to go to the Father, who has sent down the Holy Ghost, and is gone to prepare a place for us.** It is He who here says, *'Behold, I come quickly.'* (Ver. 7.) *'Behold, I come quickly.'* (Ver. 12.) *'Surely, I come quickly.'* (Ver. 20.) These things are testified in the Churches, to whom the Lord's last presentation of Himself is *'the Root and Offspring of David,* and THE BRIGHT AND MORNING STAR' (Ver. 16 ) **As David's Creator and David's Offspring, the Godhead and manhood of Him who sent these things to the Churches are plainly set forth,** and shows us that all the promises of royalty, and everything connected with the future kingdom of Israel, are secured in Him. The final sentences of this blessed book make us feel deeply that 'the night is far spent,' and we are encouraged, during the closing moments of the dark night, to look out for the Morning Star. It is the harbinger of the day. Those only who are watching see it. To such it is a glorious sight. Those who are slumbering on their beds see it not It is a blessed prospect for us, because it is the Lord who here subscribes Himself — *'I, Jesus . . . I am the bright and Morning Star.'* We know it will be followed by 'the Sun of righteousness' arising upon this desolate earth with healing in His wings, when He will make up His jewels of the elect people of Israel, and tread down the wicked as ashes under His feet. But there is no allusion, in this presentation of the Lord as the Morning Star, to any judgment upon the ungodly, which characterizes the testimony of prophets, because here it is simply the announcement of Him who is coming to meet us in the air, and receive us unto Himself. Our joy will be full then; for we shall see Him as He is, before Israel and the earth are delivered from their oppression. In a moment, in the twinkling of an eye, we shall be changed and caught up to meet the Lord in the air. Therefore we wait for God's Son from heaven, the bright and Morning Star, to take us out of this scene, and to be for ever with Him and like Him." (HHS)

"Not only the 'time' is at hand, but the Lord, Himself, is at hand, for His words are, *'Behold, I come quickly.'* Already, in these closing verses, the Lord's coming has been brought before us to encourage us to cherish the words of this prophecy. Now His coming is presented to encourage us to continue in His blessed service in the midst of the increasing difficulties of the last days. Thus we hear the Lord say, *'Behold, I come quickly; and my reward is with me.'* It is possible to make a great religious profession with the object of gaining the applause of men. Of such the Lord can say, 'They have their reward' (Matt. 6:2, 5, 16); but it is not Christ's reward, and it is a reward without Christ, for, says the Lord, *'My reward is with Me.'* To enjoy Christ's reward we must wait Christ's return. What an encouragement to quietly continue in the Lord's service, in obscurity, it may be, and unknown by men, and possibly little appreciated by the people of God. Nevertheless, all is under the eye of the Lord. He knows, He will not forget, and when He comes every little act for Him, every little sacrifice for Him, every cup of cold water given for His Name's sake, will have its bright reward; but it will be *'with Him.'* As ever, in Scripture, the reward is set before us, not as an *object,* but as *encouragement* to endure in the midst of suffering and opposition. When the Lord was here there were those who followed Him for the loaves and fishes; but in the same chapter we read, they 'went back and walked no more with Him' (John 6:26, 66). ***It is Christ alone that can hold our affections and become the object of all true service. As one has said, 'Rewards will follow by and by, but saints follow not the rewards but the Lord.'*** **Further, we are reminded of the glories of the One who is coming, and that we seek to follow and serve.** He is One who can say, *'I am Alpha and Omega, the beginning and the end, the first and the last.'* **As the Alpha and Omega** *[which are the first and last letters of the Greek*

*alphabet]* **He is *the Word*** *[the Divine Person of the Eternal Word]***—the One who is the full revelation of God. As *'the beginning and the end,'* He is the Creator by whom 'all things were made,' who can dissolve the things that He has made, and bring in the 'new heavens and a new earth.' As *'the first and the last'* He is the eternal God before all created things. So the Lord can say through Isaiah, *'I am the first and I am the last, and beside me there is no God' (Isa. 44:6)."*** (HS)

**See also Rev. 3:14 below, along with scripture references and comments there, on *"the Beginning* of the creation of God."**

**Additional Note on Rev. 1:8:**
" *'Him that is, and that was, and that is to come.'* It is generally what answers in the New Testament to Jehovah in the Old. There is this peculiarity, that He is here revealed as first He that is in His absolute ever-present being, then He that was, and He that is to come. The 'I am' takes precedence, but He was before, and is the coming One. God of old revealed Himself to Israel as the unchangeable One, 'the same yesterday, today, and for ever.' But now He speaks in the language of the Gentiles, and by these words — '**Him that *is,* and that *was,* and that *is to come,'* translates as it were that name of Jehovah,** never before so communicated to them." (WK)

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- **Rev. 2:18, 23b—**"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."***

That is:

> 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!].*

Compare:

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

As seen above, Jer. 17:10; 20:12; 1 Kings 8:39; 1 Chron. 28:9; and Acts 15:8 tell us that **Jehovah *alone* omnisciently knows or searches men's "reins and hearts"** *(their innermost thoughts,*

*intents, desires)*—while Rev. 2:23 and Acts 1:24 ***gloriously declare to us the same of the Person of Jesus, Jehovah-Jesus!***

For Christ's *Omniscience* as the true God, as Jehovah-Jesus, the Great I Am, further 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)

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- **Rev. 2:18, 23b—**"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."***

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.' ]*."** (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 world *[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)

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- **Rev. 3:14—**"And to the angel of the assembly in Laodicea write: ***These things says the Amen***, the faithful and true witness, ***the beginning*** of the creation of God."

**See Rev. 1:13-18 with 2:8 and 22:6-7,12-13,16,20 above, along with scripture references and comments there, on the eternal Godhead glory of the Lord Jesus, *Jehovah-Jesus, as the Alpha* and the Omega, *the First* and the Last, *the Beginning* and the End.**

"No one but God can be, *'the First'* or *'the Beginning,'* but being a Person in the unity of the Godhead, Jesus is God." (FBH)

"Such terms alone become One who is divine. He who is first *[or the Beginning]* is necessarily God." (WK)

Having no beginning (*'having neither beginning of days,'* Heb. 7:3), He *is* the Beginning . . . the Eternal, Timeless and Self-Existent One causing the beginning of all created things. As such, He is the Beginning of the creation of God—*the Uncaused First Cause, the Origin, the Beginning, the Source* from which all things begin and derive their existence—whether the past creation of the first heavens and the first earth, whether the future creation of the new heavens and the new earth, or whether the present heavenly, new creation on resurrection ground in Him risen from the dead and glorified (Col. 1:18; 2 Cor. 5:17).

"In the cross of Christ the first man [Adam, the responsible man,] came to his end before God, he was for ever judged and set aside, and has been once and for all superseded by the Second Man, the Lord from heaven. As soon as Christ came into the world He was the second Man; but He did not take the place until He was risen from the dead, the Head now of a new race, as well as the Head of His body the church. It is Christ, therefore, *as risen and glorified,* who is the beginning of the creation of God, and it is to Him in this condition that the church, the church which is His body, is united by the Holy Ghost sent down from heaven; and hence it is that the church 'ought to have displayed the power of the new creation by the Holy Ghost; as if any man is in Christ it is a new creation, where all things are of God.' Instead of that, as Laodicea testifies, she has become the expression of her own importance, covetousness, and earthly-mindedness. What an immense consolation then it is, in such a state of things, to look upward and to find that, while everything has slipped from our grasp, to our own shame and confusion of face, God finds the perfect answer to all His own thoughts of grace, and has secured all for His own beloved people, in Christ." (E.Dennett [ED])

Thus, far from suggesting the blasphemous notion that our precious Saviour was the first created being, our Lord Jesus Christ is declared to be ***the Alpha, the First, the Beginning*** in the sense that He is ***the very Creator Himself, Jehovah, the I AM, the Self-Existent One, the Uncaused First Cause, the Origin, the Beginning, the Source from which all creation, including time itself, begins and derives its existence.*** **Precisely as is true and declared of *Jehovah* elsewhere in both the OT and NT:**

> **"And he that sat on the throne said, Behold, I make all things new.** And he says to me, Write, for these words are true and faithful. And he said to me, It is done. ***I am the Alpha and the Omega, the Beginning and the End.*** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him God,** and he shall be to me *son."* (Rev. 21:5-7)
>
> "***I am the Alpha and the Omega, saith the Lord*** *[Jehovah]* ***God,*** **he who *is,* and who *was,* and who *is to come, the Almighty."*** (Rev. 1:8)

"Who hath wrought and done it, calling the generations from the beginning? ***I, Jehovah, the First;* and with *the last, I am HE.***" (Isa. 41:4)

***"Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last,* and *beside me there is no God."*** (Isa. 44:6)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.* Yea, *my hand* hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

**Now also compare the following relevant passages:**

**"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth *BY MYSELF*."** (Isa. 44:24)

"**The God *who has made the world and all things which are in it,*** he, being **Lord of heaven and earth,** does not dwell in temples made with hands." (Acts 17:24)

"Come, let us sing aloud to **Jehovah,** let us shout for joy to **the rock of our salvation;** Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods*. In his hand* are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, *and his hands* formed the dry land. *Come, let us worship and bow down; let us kneel before Jehovah our Maker."*** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, *who made the heavens and the earth."*** (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, *who made the heavens and the earth, the sea and all that is therein;*** who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land."** (Jonah 1:9)

"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)

**"Alas, Lord Jehovah! Behold, *thou hast made the heavens and the earth* by thy great power and stretched-out arm;** there is nothing too hard for thee . . . **thou, the great, *the mighty God,—Jehovah of hosts is his name."*** (Jer. 32:17-18)

"**Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions,** he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

**"For thus saith Jehovah *who created the heavens,* God himself *who formed the earth and made it,*** he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else."** (Isa. 45:18)

**"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . *It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens*, and all their host have I commanded."** (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. ***I am HE [Jehovah]; I, the First, and I, the Last.*** Yea, ***my hand* hath laid the foundation of the earth, and *my right hand* hath spread abroad the heavens:** I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold **thy** [Jehovah's] **heavens, *the work of thy fingers,*** the moon and the stars which thou hast established." (Ps. 8:3)

**"The heavens declare *the glory of God;* and the expanse sheweth *the work of his hands."*** (Ps. 19:1)

"The portion of Jacob is not like them; ***for it is he that hath formed all things:*** and [Israel] is the rod of his inheritance: ***Jehovah of hosts is his name."*** (Jer. 51:19)

"**In the beginning God** *created the heavens and the earth."* (Gen. 1:1)

***"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 [not** 'came to be' with God, but ever 'was' with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], **and the Word was God [not** 'became,' but ever 'was' **God,** that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. **He was in the beginning with God** [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever 'was' in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. **All things** [not merely some things, most things, or all things except one, but 'all things,' all creation]* **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)

"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)

"By faith we apprehend that ***the worlds*** [Gr. aiones, lit. "ages," meaning 'the whole created universe of time and space'] ***were framed by the word of God,*** so that that which is seen did not take its origin from things which appear." (Heb. 11:3)

**"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)

***"Thou art the Same,* thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein.** And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"**Because by him** ['by,' Gr. *en, by the Son]* **were *created all things*** *["En*. Lit. 'in him,' in the power of whose person. He *{the Son}* was the one whose intrinsic power characterized the creation. It exists as His creature {as *His* creation}" (JND)], the things in the heavens and the

things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: ***all things*** ***have been created through him*** ['through,' Gr. *dia, through the Son]* **and** ***for him*** ['for,' Gr. *eis, for the Son, for His glory as the ultimate end]*. ***And*** *[to be even more unmistakably clear and absolute]* ***he is before all*****, and** ***all things*** **subsist together by him."** (Col. 1:16-17)

"Yet to us there is **one God, the Father,** of whom ***all things*** ***[not merely some things but 'ALL things,' all creation without exception],*** and we for him; **and one Lord, Jesus Christ,** by whom are ***all things*** ***[the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation],*** and we by him." (1 Cor. 8:6)
[Note: 1 Cor. 8:6 no more implies that the Father alone is ***God****, to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme ***Lord,*** *to the exclusion of* Divine Lordship from the Father and the Holy Spirit!]

"For it became him ***[God], for whom*** ['for,' Gr. *dia* (accusative case), *for Him, for His glory as the ultimate end]* ***are all things, and through whom*** ['through,' Gr. *dia,* (genitive case), *through Him]* ***are all things,*** in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him** ***[the eternal Word, God the Son],*** and the world knew him not." (John 1:11)

> **"Fear God and give him glory . . .** ***worship him who has made*** ***the heaven and the earth and the sea and fountains of waters*****."** (Rev. 14:7)
>
> **"Thou art worthy,** ***O our Lord and God,*** **to receive glory and honour and power; for thou hast** ***created all things*****,** and for thy will they were, and they have been created." (Rev. 4:11)
>
> "***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)

**Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things** ***directly, solely, entirely Himself*****.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son,** ***the Son must Himself be Jehovah God*****—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that *Jehovah the Creator* in Ps. 102:25-27 is none other than *Jehovah the Son*.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

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- **Rev. 3:19-20—**"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** hear my voice and open the door, **I will come in unto him and sup with him, and he with me.**"

That is:

I *[the Lord Jesus]* rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking *[seeking, in grace, to find His rightful place in our affections]*; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door *[of his heart, giving Him His place of primacy in his heart and thus returning to 'first love'],* **I will come in unto him and sup with him *[that is, in individual, personal, vital communion/fellowship]*, and he with me.**

*[" 'I will sup with him'; that is, 'I will come down to where he is, and have fellowship with him in his things' {in his exercises and trials} . . . But if He first will sup with him who has opened the door, it is that He may lead him up into the higher blessedness of supping with Himself {'and he with Me'}, of having fellowship with Him in His things, communion with Himself, the most exalted privilege, though intended for every saint, and the most blissful enjoyment, that any can possess whether in time or in eternity; for it is the realization of our perfect association with Christ."(ED)]*

Rev. 3:20 thus necessitates the *Omnipresence* of the Lord Jesus as very God for such a precious privilege and blessing to even be possible.

Compare also for example:

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)

"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him*** ***[equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing]*****,** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory** *[Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing]."* (Col. 1:27)

"Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all."*** (2 Thess. 3:12-13, 16, 18)

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- **Rev. 2:3-4—**"I know thy works and thy labour, and thine endurance, and that thou canst not bear evil men; and thou hast tried them who say that themselves are apostles and are not, and hast found them liars; and endurest, ***and hast borne for my name's sake,*** and hast not wearied: but I have against thee, that **thou hast left *thy first love*.***"*
- **Rev. 2:13—**"I know where thou dwellest, where the throne of Satan is; and ***thou holdest fast my name,*** and hast not denied my faith, even in the days in which Antipas my faithful witness was, who was slain among you, where Satan dwells."
- **Rev. 3:8—**"I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, ***and hast kept my word, and hast not denied my name.***"

That is:

I know thy works and thy labour, and thine endurance, and that thou canst not bear evil men; and thou hast tried them who say that themselves are apostles and are not, and hast found them liars; and endurest, ***and hast borne for my name's sake,*** and hast not wearied: but I have against thee, that **thou hast left *thy first love*** *[declension in the inner springs of fervent affection for Himself had set in, having departed from their first state of devotion to the Lord . . . resting on His love, having Him as the all-absorbing and 'cherished object of their soul and life,' had loosened its hold; 'Keep thy heart more than anything that is guarded; for out of it are the issues of life.' (Prov. 4:23)]*.

I know where thou dwellest, where the throne of Satan is; and ***thou holdest fast my name*** *[the revealed truth as to the glory of His Person],* and hast not denied my faith *[not denied the faith once for all delivered to the saints . . . including not introducing that which is false in connection with the faith centering on Himself, on His blessed Person and Work]*, even in the days in which Antipas my faithful witness was, who was slain among you, where Satan dwells.

I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, ***and hast kept my word, and hast not denied my name*** *[the revealed truth as to the glory of His Person].*

That Name that is above every name (Phil. 2:9)!

**Who but One who is *Jehovah God in Person* may rightfully—without involvement of blasphemy and idolatry—have men's hearts *motivated wholly by His Name . . .* have men's hearts *directed and attached exclusively to Himself?***

Now further compare:

"For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, *but to him who died for them and has been raised."*** (2 Cor. 5:14-15)

"Who art thou that judgest the servant of another? ***to his own Master*** he stands or falls. And he shall be made to stand; for ***the Lord*** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it *to the Lord.*** And he that eats, **eats *to the Lord,* for he gives God thanks;** and he that does not eat, **it is *to the Lord* he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. ***For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:*** both if we should live then, and if we should die, ***we are the Lord's. For to this end Christ has died and lived again,*** that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, ***do all things in the name of the Lord Jesus,*** giving thanks to God the Father by him." (Col. 3:17)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me; *but in that I now live in flesh, I live by faith, the faith of*** *[the faith whose object consists of]* **the Son of God,** who has loved me and given himself for me." (Gal. 2:20)

***"For to me to live [is] Christ,*** and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" *[as He needs be to every believer].* (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory."** (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live.** In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ.** Such at least is the Divine purpose and intention for us." (FBH)

**"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 have men's hearts *motivated wholly by His Person . . .* have men's hearts *directed and attached exclusively to Himself?***

**See also Rev. 14:12-13 below *(in connection with "the faith of [the faith whose object consists of] Jesus"),* along with the scripture references and comments there.**

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- **Rev. 1:5-6—**"***Jesus Christ,*** the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might*** to the ages of ages. Amen."
- **Rev. 5:8, 12-14—**"And when it took the book, the four living creatures and the twenty-four elders ***fell before the Lamb,*** having each a harp and golden bowls full of incenses, which are ***the prayers of the saints***. . . . And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, ***Worthy is the Lamb*** that has been slain ***to receive*** power, and riches, and wisdom, and strength, and ***honour, and glory,*** **and blessing. *And every creature*** 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, ***heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, forever and ever.*** And the four living creatures said, Amen; and the elders **fell down and worshipped.**"

That is:

***"Jesus Christ,*** the faithful witness ["as proved in *the past* by His perfect life on earth"], the firstborn from the dead ["who is pre-eminent as risen from the dead, as seen in His *present* position, crowned with glory and honour"], and the prince of the kings of the earth ["to be made manifest in the near *future"*]. ***To him*** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests ***to his*** God and Father: ***to him be the glory and the might [be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]*** **to the ages of ages *[forever and ever].*** Amen.["The deliverance from judgment and the blessings we shall yet enjoy are not the outcome of any merit in ourselves; we owe all *'to Him.'* Thus, with great delight, believers ascribe all praise to Christ." (HS)]

> And when it *[the Lamb]* took the book, the four living creatures and the twenty-four elders *[who are representative of the glorified Church in heaven]* ***fell before the Lamb,*** having each a harp and golden bowls full of incenses, which are ***the prayers of the saints*** *['Here, then, are we certain that the Lamb is the object of worship, and of prayer, by the saints on earth, and the highest order in heaven (Rev. 5:8).' (SG)]*. . . . And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice *[in what can be described as nothing but pure worship (cp. 7:12)]:* ***Worthy is the Lamb*** that has been slain to receive *power, and riches, and wisdom, and strength, and* ***honour, and glory, and blessing***. ***And*** *[moreover]* ***every creature*** *[not every 'other' creature, but EVERY creature, no exceptions . . . every created being or entity]* 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 *[separately]* **fell down and worshipped** *[worshipped who? undeniably the Lamb, the God-Man, as well as God as such].*
>
> > "And all the angels stood around the throne, and the elders, and the four living creatures, and fell before the throne upon their faces, and **worshipped God, saying,** Amen: *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength,* **to our God,** forever and ever. Amen." (Rev. 7:11-12)
> >
> > **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8)

"When we worship God as such, — when we say *'God,'* we do not mean Father only, but Father, Son, and Holy Ghost [in accordance with Scripture]." (WK)

"In itself we know that Jehovah God embraces and is said of the Father, the Son, and the Holy Ghost . . . The glorious vision [e.g.,] of *Him who sits on the throne* [in Rev. 4] may include therefore both the Father and the Son; it is rather *God as such,* than the revelation of each in the Godhead, the general or generic nature, not personal distinction." (WK)

**"The full burst of praise from the angelic hosts is grand [Rev. 5:11-12]. The symphony is unmarred by one discordant note. They ascribe to Him the fullest number (seven) of attributes, as they also do in Revelation 7:12; in the former, however, the slain Lamb is the burden of their testimony, whereas in the latter it is "our God"** [God as such], the God of angels and of men. . . But the full tide of praise is not yet exhausted. It rolls on, gathering force and volume, till the whole universe is embraced. 'Every creature 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,' the vast universe of God in all its parts. Jehovah on His throne and the Lamb are the objects of universal adoration. The fourfold ascription of praise — 'blessing, and honour, and glory, and might' [Rev. 5:13] — marks the universality of this spontaneous burst of worship. The praise is never ceasing — 'to the ages of ages.' The living creatures add their 'Amen,' whilst the elders again 'fell down and did homage' [Rev. 5:14]." (Walter Scott [WS])

"Myriads of angels, forming a circle outside those who have just been singing, also say with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing' [Rev. 5:12]. They do not say, *who redeemed us,* but ascribe seven-fold worthiness to Him who died upon the cross. The circle of praise still widens. The vision leads the apostle on into the millennial time, when the result of Christ's death will be known and celebrated by every creature, when everything that hath breath will praise the Lord. The chapter concludes with the 'Amen' of the four living creatures, and the worship of the four-and-twenty elders. The praise and worship and testimony of all creatures connected with heaven and earth to the glory of God and the Lamb, are brought out on the Lamb's taking the book out of the right hand of Him who sat on the throne." (HHS)

"[Rev. 5] Verse 13 anticipates the coming day of millennial glory rather than describing any conscious worship of every creature before the Great Tribulation. However, all creation must eventually join in eternally ascribing blessing, honor, glory and power, not only to Him who sits on the throne, but also

to the Lamb [specifically]. The four living creatures confirm this (v. 14), but the 24 elders fall down and worship, prostrate in adoration." (LMG)

"Now it is the great object of the chapter before us [Rev. 5] to show this other and fuller way in which the elders are found prostrating themselves before the Lamb, and worshipping Him. The Holy Ghost takes particular pains to point out that God, as He discloses Himself, must be the object, spring, and foundation of all the adoration from the creature that follows. It is not an image conceived by the mind of man; that would be an idol. We must have a divine revelation to have divine truth and acceptable worship. The images of Rev. 4 left God in a sort of mysterious grandeur and majesty. Accordingly the worship of the elders did not go beyond recognising that God had created and sustained all things. It was His glory in creation and in providence, and theirs was suited intelligent praise. In this chapter [Rev. 5] we have a sweeter scene. And why? Because we have the Lamb. What blessing does He not bring! He has blotted out sin — has removed the sting of death — has brought us nigh to God, and has put a song in our mouth fit for His presence on high. In this blessed portion of the word we have, as the great subject of it, the bearing of redemption on the occupation or worship of heaven, and the connection of it with the counsels and ways of God on the earth." (WK)

"It is the slain Lamb that is evidently the great centre of heavenly worship. Now that sin is come into the world, the creative glory of God is not enough, nor even His providential government. If He is to be glorified, save in pure judgment of His adversaries, if displays of merciful goodness are to be known in such a world as this, if a new song is to be sung in heaven, there must be redemption, and this not by power only, but by suffering and blood. Hence, as the central throne in the preceding chapter [Rev. 4] was filled by the Lord God, the Almighty [as such], so here the central object on whom all blessing for the creature depends, to whom, ***equally*** with Him who sat on the throne, worship is offered, is the Lamb. All heaven honours Him ***as*** the Father is honoured. He is the First-born [i.e.,], the Heir, not only by rights of creation and intrinsic personal [Divine] glory, but by redemption the divinely appointed 'Heir of all things.' God destines the wide universe for His scepter . . . in the very presence of the throne and of Him that sat on it, the Lamb is the object of worship, the source of its purest and deepest strains. God is best glorified when the Lamb has His meed of praise." (WK)

**"The living ones and elders worship *Jehovah*** [as such] **in Revelation 4, they equally worship *the Lamb*** [in particular] **in Revelation 5. What does this prove but that the Son is equal with the Father, and that whatever added glories He acquired by incarnation and atonement, yet He, the Son, is *God,* and as such entitled to the worship of every created being."** (WS)

**Now compare this *doxological praise in worship* of God as such and of the Lamb, our crucified and risen Lord in particular, to the following:**

> **"The Lord** *[Jesus]* shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; ***to whom be the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever].* Amen." (2 Tim. 4:18)
>
> **"That God *in all things* may be *glorified through*** *[the Person of]* ***Jesus Christ*, *to whom* is *the glory and the might*** *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever].* Amen." (1 Pet. 4:11b)
>
> "But grow in grace, and ***in the knowledge of* our Lord and Saviour Jesus Christ. *To him* be *the glory*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen! (2 Pet. 3:18)
>
> "But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, *through*** *[the Person of]* ***Jesus Christ our Lord*, *be glory, majesty, might, and authority*** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority],* ***before all time*** *[in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began],* and now, and to all the ages *[forever or in eternity to come].* Amen." (Jude 24-25)

**As remarked at 2 Pet. 3:18, such doxologies could not thus involve or belong to Christ—He could not be "ascribed the glory of deity, of all divine perfections"**(John Gill)**—*unless He be very God!***

**Moreover, observe that such doxological praise in worship of our crucified and risen Saviour is *identical* to that which is rendered to God the Father alone (e.g., Phil. 4:20):**

> "But to our God and Father be glory *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* to the ages of ages *[forever and ever].* Amen." (Phil. 4:20)

***Now further compare 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*

*below, 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 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)

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

"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 <u>equal</u> 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)

***Now contrast this** necessity of the worship of the Son, and His unhindered acceptance of such worship, **with <u>the swift and complete rejection</u>, <u>by both men and angels</u>, 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 **<u>worshipped him</u>. *But Peter made him rise, saying, Rise up: I myself also am a man."*** (Acts 10:25-26)
>
> "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."** (Acts 12:21-23)
>
> "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 ***<u>unto the living God</u>, 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 **<u>worship him</u>** ***<u>who has made the heaven and the earth and the sea and fountains of waters</u>."*** (Rev. 14:6-7)
>
> "And ***I fell before his** [the angel's] **feet to** <u>worship him</u>*. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren who have the testimony of Jesus. ***<u>Worship God</u>***. 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 <u>worship</u> before the feet of the angel*** who shewed me these things. And he says to me, **<u>See thou do it not</u>**. **<u>I am thy fellow-bondman</u>**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. ***<u>Worship God</u>***." (Rev. 22:8-9)

**<u>See also Rev. 20:6 below</u> *(on being "<u>priests</u> of God <u>and</u> of the Christ"),* along with comments there.**

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- **Rev. 5:1-14—**"And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, ***Who is worthy*** **to open the book, and to break its seals?** ***And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to*** *[even]* ***regard it.*** And I wept much because ***no one had been found worthy*** to open the book *nor to [even] regard it.* And one of the elders says to me, Do not weep. **Behold, *the lion which is of* the tribe of Juda** *[according to His humanity],* ***the root of*** **David** [according to His absolute Deity as the Source/Creator of David]*,* **has overcome so as to open the book, and its seven seals.** And I saw **in the midst of the throne** and of the four living creatures, and in the midst of the elders, **a Lamb standing, as slain,** having seven horns and seven eyes, which are the seven Spirits of God which are sent into all the earth: and it came and took it out of the right hand of him that sat upon the throne. And when it took the book, the four living creatures and the twenty-four elders ***fell before the Lamb,*** having each a harp and golden bowls full of incenses, which are the prayers of the saints. And they sing a new song, saying, ***Thou art worthy*** to take the book, and to open its seals; ***because*** **thou hast been slain, and hast redeemed to God, by thy blood,** out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth. And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, ***Worthy is the Lamb that has been slain,*** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **And every creature** 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, heard I saying, ***To him that sits upon the throne, and to the Lamb:*** **blessing, and honour, and glory, and might, forever and ever. And the four living creatures said, Amen; and the elders fell down and *worshipped*.**"
- **Rev. 22:12-13, 16—**"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*** *[according to His absolute Deity as the Source/Creator]* ***and offspring*** *[according to flesh]* ***of David,*** the bright and morning star."

"The throne of God having been presented to us in the fourth chapter, in relation to creation, and God *[as such]* fully owned and worshipped in heaven as the sovereign Creator of all things, the fifth chapter opens with the announcement of a book seen in the right hand of *Him that sat on the throne,* written within and on the back side, sealed with seven seals. A strong angel proclaims with a loud voice, 'Who is worthy to open the book, and to loose the seven seals thereof?' **This question then discloses the solemn fact, that no one in heaven, nor in earth, neither under the earth, had any worthiness or title for such work, nor even to *look upon* the book. No mere creature can meet God on the ground of worthiness, or lay claim or title to anything in His presence.** The brightest and highest intelligences of God's creation have nothing but what they have received — no beauty but what God has put upon them — no righteousness but as formed by their Maker. The idea of *worthiness* is connected with something meritorious having been accomplished. The spotless angels, mighty in strength, which surround the throne of heaven, have no title to anything; for all they have is given. **Not a single creature in the whole universe, then, was able to respond to the angel's question; and the discovery that no one could be found able even to *look upon* the book so filled the apostle's heart with grief, that he 'wept much.'** John did not see any one **able** *to rescue creation out of the hands of the spoiler, or worthy to execute the judgments of God.*

"The elders, however, who *[symbolically representing the glorified Church in heaven]* had just been worshipping with adoring gratitude [in Rev. 4], and had sat calm and unmoved upon their thrones amid the lightnings, and thunderings, and voices, now manifest their spiritual intelligence; and we see it repeatedly in this book. They are acquainted with the mind of God. The question, 'Who is worthy?' had long ago been settled in their minds. It had been their joy to take the crowns of gold from off their blood-washed brows, and, in lowly prostration, cast them before the throne. Great and wonderful as the work of God in creation was, 'when the morning stars sang together, and all the sons of God shouted for joy,' they knew that the stupendous work of eternal redemption would stand in unfading beauty when heaven and earth shall have passed away. ***The crucified but risen Son of God*** *[Son of God Incarnate . . . eternal God and perfect Man in one blessed Person]* ***could alone*** **answer the question of the strong angel. His sinner-loving, sacrificial death upon the cross makes known who is worthy. The unutterable sorrows of the Holy One, willingly 'made sin for us' upon the tree, *so fully glorified God,* and redeemed sinful man, that He was raised from the dead by the glory of the Father, and rightly exalted to the highest seat of dignity, power, and glory, that God could give. This tells us of One who is able and worthy to take the book of God's counsels, loose the seals, and execute God's judgments.** 'For the Father judgeth no man, but

hath committed *all judgment* unto the Son; . . . and hath given Him authority to execute judgment also, because He is the Son of man.' (John 5:22, 27.) The rejected Messiah — the risen, glorified Son of man, then, is 'Lord of all;' for He is worthy. This the elders well knew: one of them, therefore, called out to the distressed apostle, and said, 'Weep not: behold the Lion of the tribe of Judah, the Root of David, *hath prevailed* to open the book, and to loose the seven seals thereof.' ***The person of Christ is here blessedly set forth by the elder — His Godhead, as 'the Root of David' — the Creator of all things; His manhood, as made of the seed of David, according to the flesh, and of the tribe of Judah;*** mighty now as a lion to trample in His fury upon the prey, though once on earth the meek and lowly Lamb, obedient unto death, even the death of the cross.*
{*The allusion here to David and Judah also shows our Lords' relationship to Israel; for, as we shall soon see, they are to have blessing in the earth.}

**"It was to this blessed Jesus that the weeping apostle was directed;** for whatever be the sorrow that oppresses our hearts, there is a balm in Jesus to relieve us. When John faints and quails at His feet, as we saw in the first chapter, it is knowing Jesus as the living One, who was dead and is alive again, and that for evermore, that revives and cheers him for his onward service. If tears of sorrow run plentifully over his cheeks, when he finds none worthy to even look upon the book in the right hand of Him who sat upon the throne, **it is a sight of Jesus that again dries up his tears.** And so with us: we may be assured, that whatever makes us sad, **it is only having to do with Jesus** that can cheer and comfort us; and the contemplation of His spotless person, His finished work, His all-cleansing blood, His unchangeable priesthood, His sympathising heart, His almighty power, His advocacy in heaven, and His speedy coming, will calm our fears, comfort our hearts, elevate our minds, chase our sorrows, and fill us with hope. **Nothing will compensate for a lack of personal communion with the Lord Jesus."** (HHS)

**"**In the course of the vision the time has at last come to open the book, and the question is raised by a strong angel with a loud voice, 'Who is worthy to open the book, and to loose the seals thereof?' To enter into the significance of the angel's proclamation, two things must be kept clearly in mind. Firstly, *the character of the book*. We must not limit the book to setting forth the judgments of God. It does indeed present these judgments in all their solemnity, and the main portion of the book is occupied with the description of the judgments that will fall upon Christendom, Israel, and the nations. But the world being cleared of all evil by judgment, the book goes on to present the vast system of blessing that God has purposed to establish on the earth for the glory of Christ and the blessing of man. Secondly, we must bear in mind the true meaning of the opening of the book. Directly the seals are broken events begin to happen. Thus the great significance of the angel's question is, not who can give the interpretation of what is written — a comparatively simple matter — but who can bring to pass the events foretold? If we seize the immensity of these two truths we shall understand *the force of the angel's appeal to the whole universe.* For the questions involved are, on the one hand, who can deal with the vast system of evil that has been built up by man's sin during six thousand years of rebellion, in a way that will meet the righteous demands of the throne? On the other hand, who can bring in that vast system of blessing that the goodness of God has purposed for the world to come and for the new heaven and the new earth? The whole universe is challenged — is there anyone in heaven, on earth, or under the earth that can deal with the evil and bring in the blessing? The result of the challenge is that no one 'was ***able*** to open the book,' and no one 'was found ***worthy*** to open the book.' **The two requirements in order to open the book are *ability* and *worthiness."***

"Those who have heard that voice know full well that it loudly proclaims that all the efforts of men are foredoomed to failure, inasmuch as they are attempts to put the world right without God and Christ. Men consider only the rights of man, they ignore the rights of God and the requirements of His throne. . . John wept much because no man was found worthy to open the book, and to break its seals. Thinking only of man's inability and unworthiness, we too might weep at the pitiful sight of a world directing its energies, its wisdom, its money, its resources, its youth, and its time to a perfectly hopeless task. But however much we may weep on earth, weeping will not do for heaven. John is the only man that ever wept in heaven, and if he 'wept much' he was not allowed to weep long, for immediately one of the elders said unto him, 'Weep not.' Intelligent in the mind of heaven, elders do not weep, for while they realise the hopelessness of all men's foredoomed efforts, **they are in the secret of God. They know, that if the task is too great for man, there is One who is both able and worthy to open the book."**

"Possessed of divinely given intelligence, the elders are able to witness to the One who can open the book. They say to John, 'Behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.' The lion is the symbol of strength as we read, 'A lion

which is strongest among beasts' (Prov. 30:30). His power then is irresistible, so the prophet Micah can say of the lion he 'both treadeth down, and teareth in pieces, and none can deliver' (Micah 5:8). The lion of *the tribe of Judah* tells us of this mighty power being exercised in the cause of God's ancient people, according to the prophecy of Jacob, which foretells that Judah will prevail over his enemies — 'Thy hand shall be in the neck of shine enemies.' In order that Judah may prevail he has the strength of 'a young lion.' But the real source of Judah's strength is that out of that tribe the One would come unto whom the people would gather (Gen. 49:8-10). Christ is the true Lion of Judah. Christ is also *the Root of David.* In David we see the King chosen of God to be victorious over all his enemies. Nevertheless Christ is the true King, the One who will put all enemies under His feet. He is first in the mind of God and hence the Root from whence David sprang. Thus Christ in His irresistible power as the Lion of the tribe of Judah, **and as a Divine Person — *the Root* of David — is the One who alone is *able* to open the book."** (HS)

**"What creature could open these Seals? None anywhere.** But the strong angel proclaims, and the Lord Jesus comes forward to answer the proclamation. He takes up the challenge after a sufficient space **to prove the impotence of all others.** The comfort assured to John by the elder is thus justified; for the elders understand. And he sees the Lion of the tribe of Judah to be the Lamb, despised on earth, exalted in heaven, who advances and takes the book out of the right hand of Him that sat on the throne. **The Lamb is here described as the Root of David; at the close (22:16) He describes Himself as the Root and the Offspring of David** *[David's Divine Lord and David's son, the God-Man].* How great is His grace! Then they all, living creatures and elders together, fall down before the Lamb with a new song." (WK)

" **'The Root of David.'** Why [specify] David? Why not [Root of] Moses, or [Root of] Abraham? David is the representative of *Royalty*. Moses the expression of *Law*. Abraham the depositary of *Promise*. Now these two chapters (4 and 5) have as their main subject the kingdom rights and glories of Christ. Thrones and crowns are frequently referred to, and in fact characterise this sublime portion of the Apocalypse. Hence, the introduction of the kingdom being *the* question, David is fittingly named. **Christ is both the *Root* and *Offspring* of David (Rev. 22:16). He is the former as *Divine*, and the latter as *Man*.**" (WS)

**"As the Lion He is God's powerful King: *as the Root of David He is the living God, He from whom David received being."*** (LMG)

"The elders show us the true place that belongs to the heavenly saints; and accordingly when John was weeping much, one of the elders, who thoroughly understood the matter, says to him, 'Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and the seven seals thereof' (verse 5). There at once we find the Lord Jesus introduced. His person is brought out, but it is in connection with the earthly purposes of God. He is in relation with David here. Jesse's son was he whom Jehovah elected King of Israel. (Psalm 78) He was emphatically David 'the king.' This title therefore expresses the purposes of God about Christ, as far as the earth and Israel are concerned. Judah we know to be the tribe from which sprang the Christ or Messiah. Hence the style and character in which the elder announced the only One who could open the book — 'the Lion of the tribe of Judah.' Majesty and power among wild beasts upon earth are conveyed by the metaphor employed. Jacob compared Judah to a lion. One great chain runs through all scripture. The Holy Ghost who spoke by Jacob on his death-bed speaks now through John, and reveals that, rejected as He may be on earth, the Lion of the tribe of Judah is owned on high, the One in whom God's purposes all centre. ***He is also 'the root of David.' This implies more than being David's Son: He is David's Lord. He might be of David's line, but He is David's root, the real though secret cause of all his titles and promises; just as John the Baptist said that He who came after him really was before him."*** (WK)

"The book, thus introduced, strong angel appears on the scene, and cries with a loud voice, **challenging, as it were, the whole universe,** '*Who is worthy to open the book, and to loose the seals thereof?' There* was no response to the challenge; for, in truth, there was not one, from Gabriel downwards, ***of all God's creatures,*** who had the requisite qualification to undertake the task. John, on this account, wept much because no man *('no one')* was found worthy to open and to read the book, neither to look thereon. (vv. 2-4.) Then one of the elders — not the angel, remark, but one of the elders — for it is these alone who possess the intelligence of God and of His ways (compare Rev. 7:13, 14), said unto him, *'Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' (v. 5.)* It is the Messiah of prophecy who is thus indicated, though, as we shall see, the Messiah who had been rejected and 'slain,' and

was now, in consequence, exalted to the right hand of power. Jacob had thus spoken: 'Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?' And the very next verse speaks of the coming of Shiloh, unto whom the gathering of the peoples should be. (Gen. 49:9, 10.) The Lion of the tribe of Judah, therefore, tells of the irresistible, all-conquering power of Messiah in conflict with His enemies. (Compare Psalm 18:37-44); **and the 'Root of David' sets Him forth rather as David's Lord than as David's Son — the Root here, not the Offspring. In this presentation we have, then, *the Messiah in the truth of His divine Person, combined with His victorious power in conflict."*** (ED)

"Again the Lord affirms the truth concerning His own person because this cannot be allowed to be a matter of indifference. He is "the root and offspring of David" [Rev. 22:16]. Historical genealogical records prove Him to be the offspring of David (Matt. 1:1-16; Luke 3:23-38). He is a true Son of Man. **But He also is the root of David. *According to flesh He came from David, but David came from Him [as God the Creator]!* This is a most important fact. He is Himself God over all, blessed forever (Rom. 9:5). Both facts are true,** whether or not we can understand how it is so." (LMG)

***"As David's Creator and David's Offspring*** [Rev. 22:16], **the Godhead and manhood of Him who sent these things to the Churches are plainly set forth, and shows us that all the promises of royalty, and everything connected with the future kingdom of Israel, are secured in Him."** (HHS)

**See also Rev. 12:5 below, along with the scripture references and comments there.**

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- **Rev. 6:9-10—**"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, How long, ***O sovereign Ruler, holy and true,*** dost thou not judge and avenge our blood on them that dwell upon the earth?"

That is:

> 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, Despot (Gr. Despotes),*** as in Jude 4; 2 Pet. 2:1; Acts 4:24; and Luke 2:29], **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?
>
> > "And to the angel of the assembly in Philadelphia write: ***These things saith the holy, the true;*** he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open: I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name." (Rev. 3:7-8)
> >
> > "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)

Now compare:

> "Jude, ***bondman of Jesus Christ,*** 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 <u>owns</u> 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 they, having heard it, lifted up their voice with one accord to God, and said, ***<u>Lord</u> [Sovereign Master (Gr. Despotes), here** referring to the Father, as in Jude 4 the title refers to Christ who is declared to be our **'<u>ONLY</u> Sovereign Master and Lord'],* **<u>thou art</u> *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 ***<u>thy bondmen</u>*** with all boldness to speak thy word." (Acts 4:24, 29)

"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. . . **<u>Lord</u> *[Sovereign Master (Gr. Despotes)],* now thou lettest <u>thy bondman</u> go,** according to thy word, in peace; for mine eyes have seen thy salvation." (Luke 2:25-26, 29-30)

**<u>See also Rev. 1:1 with 2:20 and 22:3-6 above</u>, along with the scripture references there, on 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*—which, as such, serves as one of *the strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ's *absolute deity* in particular.**

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- **Rev. 7:9-10—**"After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands. And they cry with a loud voice, saying, ***<u>Salvation</u> to our God who sits upon the throne, <u>and</u> to the Lamb."***

That is:

**<u>Salvation</u> *to our God who sits upon the throne*** *[that is, salvation is ascribed solely and entirely to God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead; for salvation is the work of God alone, by grace, from beginning to end, from eternal purpose to final, everlasting fruition]* **<u>and</u> *to the Lamb*** *[this salvation is now specifically and specially attributed to the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide the ground, the only possible ground of salvation, in His atoning death on the Cross; the fact that salvation is thus attributed to the Lamb on equal footing with God requires the absolute Godhood glory of the Lamb].*

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

"It is observable here that the redeemed ascribe their salvation to the Lamb as well as to *[and on an equal footing with]* Him who is on the throne. Could they do this if he who is referred to as the 'Lamb' were a mere man? Could they if he were an angel? Could they if he were not equal with the Father? Do those who are in heaven worship a creature? *[Impossible! Far be the thought!!]* Will they unite a created being with the [eternal God] . . . in acts of solemn adoration and praise?" (Albert Barnes)

"Salvation (hē sōtēria). . . here is regarded as an accomplished act on the part of those coming out of the great tribulation (Revelation 7:14) and the praise for it is given *to God* (tōi theōi dative case) and *to the Lamb* (tōi arniōi dative also). Both God and Christ are thus called sōtēr ['Saviour'] as in the Pastoral Epistles, as to God (1 Timothy 1:1; 1 Timothy 2:3; Titus 1:3; Titus 3:4) and to Christ (Titus 1:4; Titus 2:13; Titus 3:6)." (A.T. Robertson)

"It is striking [for example,] how He [God] is presented as Saviour in [the Epistle to Titus] . . . **It is even more striking how the term *Saviour* is applied to both God and the Lord Jesus in such a way as to assure us that <u>Jesus is God</u>.** In Titus 1, it is 'God our Saviour' in verse 3, and 'Christ [Jesus] our Saviour' in verse 4. In Titus 3, it is 'God our Saviour' in verse 4, and '[Jesus] Christ our Saviour' in verse 6. In Titus 2, it is 'our great God and Saviour Jesus Christ' in verse 13." (FBH)

The following passages further demonstrate that "Saviour" as applied to our Lord Jesus in and of itself scripturally implies and necessitates His absolute Deity. To thus be the "Saviour" is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

> "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** *[His people Israel]* 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 Saviour: Jehovah God!]."* (Matt. 1:21-23)
>
> "For to-day a **Saviour** has been **born to you** in David's city, who is ***Christ*** *[the]* ***Lord [Jehovah, that is, 'Christ Jehovah' or 'Jehovah Christ,' 'Jehovah Messiah']."*** (Luke 2:11)
>
> "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)
>
> "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)
>
> **"*I, Jehovah* . . . there is no God besides me; *a just God and a Saviour, there is none besides me*."** (Isa. 45:21b)
>
> **"And *salvation is in none other*** *[none other than the Lord Jesus Christ],* ***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)
>
> **"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., 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 it shall be that whosoever shall call upon the name of Jehovah shall be saved."*** (Joel 2:32)

Moreover, salvation is only possible *by grace* . . . *God's* grace. And the Holy Spirit tells us in, e.g., Tit. 3:7, that our salvation, our justification, is purely and entirely ***by the grace of "Jesus Christ our Saviour," 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 we believe that we shall be **saved *by the grace of the Lord Jesus,*** in the same manner as they also." (Acts 15:11)

Believers are thus only saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus. *Such is true solely by virtue of the fundamental truth of the Triunity 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.

"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)

**See also Rev. 14:1,4 below *(on being "first-fruits to God and to the Lamb"),* along with comments there.**

**See also Rev. 20:6 below *(on being "priests of God and of the Christ"),* along with comments there.**

**See also Rev. 14:12-13 below *(in connection with "the faith of [the faith whose object consists of] Jesus"),* along with the scripture references and comments there.**

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➢ **Rev. 12:5—**"And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was ***caught up to God and to his throne.***"

That is:

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].*

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).

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)
>
> "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)

**See also Rev. 22:1,3-4 below,** ***on the throne of God, which is now not only the throne of God as such but equally of the Lamb, which could not be possible without Himself being Jehovah God.***

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➢ **Rev. 14:1, 4—**"And I saw, and behold, **the Lamb** standing upon mount Zion, and with him a hundred and forty-four thousand, ***having his name and the name of his Father*** **written upon their foreheads. . .** These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men ***as first-fruits to God and to the Lamb.***"

That is:

And I saw, and behold, **the Lamb** standing upon mount Zion, and with him a hundred and forty-four thousand, ***having his name and the name of his Father*** **written upon their foreheads** *[as manifesting belonging, equally, to both the Lamb (the Son) and the Father, as elaborated and confirmed in v.4]* . . . These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been ***bought*** from men ***as first-fruits*** *[as the first of the 'harvest' of the saved Jewish remnant of the Tribulation Period who will enter the earthly Millennial Kingdom alive in their natural bodies—having been bought or purchased by the blood of the Lamb and thus belong fully]* ***to God*** *[to God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person in the Triune Godhead]* ***and to the Lamb*** *[now specifically and specially, and on equal footing, to the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide the only possible ground of salvation, in His atoning death on the Cross; and the fact that they are 'first-fruits' and thus belong to the Lamb on equal footing with God requires the absolute Godhood glory of the Lamb!].*

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

Note: "[In the OT, God] claimed the first of the first-fruits, that they might be presented *as an acknowledgement that God was the giver of them [and the ultimate source and owner thereof],* and thanks be rendered for His gifts. . . Those first gathered to God in any economy are called the first-fruits. Rom. 11:16; Rom. 16:5; 1 Cor. 16:15; James 1:18; Rev. 14:4. . . 'First-fruits' necessarily imply that there are more like them to follow." (Morrish Bible Dictionary)

**See also comments at 2 Pet. 2:1.**

**See also Rev. 7:9-10 above** ***(on "salvation to our God who sits on the throne and to the Lamb"),*** **along with the scripture references and comments there.**

**See also Rev. 20:6 below** ***(on being "priests of God and of the Christ"),*** **along with comments there.**

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➢ **Rev. 14:12-13—**"Here is the endurance of the saints, who keep the commandments of ***God*** and ***the faith of Jesus.*** And I heard a voice out of the heaven saying, Write, Blessed the dead who die **in [the] Lord** from henceforth. ***Yea, saith the Spirit,*** that they may rest from their labours; for their works follow with them."

That is:

Here is the endurance of the saints *[the believing Jewish remnant],* who keep the commandments of ***God*** and ***the faith of [the faith whose object consists of] Jesus.*** And I heard a voice out of the heaven saying, Write, Blessed the dead who die **in [the] Lord** from henceforth. ***Yea, saith***

***the Spirit*** *[the Divine Person of the Holy Spirit speaks, saying:]* that they may rest from their labours; for their works follow with them.

"The Lord pauses after this announcement to notice again the patience of the saints, the remnant who are passing through the fiery tribulation. Their zeal for the observance of God's commandments—the law of Moses—and also *their faith in the coming Messiah,* are not overlooked by Him." (HHS)

"It is easy to understand that the faith of the saints in this terrible time of the display of Satan's power will be subjected to no ordinary test. It is in view of this that the Spirit of God adds, '*Here is the patience* [endurance] *of the saints: they that keep the commandments of God, and the faith of Jesus.' (v. 12).* These saints are, in fact, the Jewish remnant, those who cleave to the commandments of God, as given in the old dispensation, and *who believe in Jesus,* spite of the pretensions of antichrist, *as the coming Messiah.* Tried to the utmost, their constancy will be seen in their holding fast to the word of God, and to *their faith in Jesus* all through this period of darkness, and of the frightful energy of evil." (ED)

**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?**

Compare:

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

**"That if thou shalt confess with thy mouth ***<u>Jesus as Lord</u>*** *[supreme 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 <u>believing on him</u> 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 ***<u>call upon him</u>*.** For every one whosoever, ***who shall <u>call on the name of the Lord</u>*** *[i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]*, **shall be saved."** (Rom. 10:9-13)

"And it shall be that **whosoever shall call upon ***<u>the name of the Lord</u>*** *[i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, <u>Jehovah-Jesus</u>]* **shall be saved** . . . . And Peter said to them, Repent—and be baptised, each one of you—***<u>in the name of Jesus Christ</u>*, 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." (Acts 2:21, 38-39)

"To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with ***all that in every place <u>call on the name of our Lord Jesus Christ</u>,*** 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 ***<u>all who call upon thy name</u>.*** 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 ***<u>those who called on this name</u>,*** 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 *("saved by the grace of the Lord Jesus"),* along with the scripture references there.**

**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? 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)

"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)

**See also Rev. 2:3-4 with 2:13 and 3:8 above, along with the scripture references there.**

**See also Rev. 7:9-10 above, along with the scripture references and comments there, *on "salvation to our God who sits on the throne and to the Lamb," in connection with the fact that believers are only thus saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus.***

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- **Rev. 17:14—**"These shall make war with the Lamb, and ***the Lamb*** shall overcome them; for ***he is Lord of lords and King of kings***: and they that are with him called, and chosen, and faithful."
- **Rev. 19:11-16—**"And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; ***and his name is called The Word of God.*** And the armies which are in the heaven followed him upon white horses, clad in white, pure, fine linen. And out of his mouth goes a sharp two-edged sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty. And he has upon his garment, **and upon his thigh, a name written, *King of kings, and Lord of lords***."

That is:

These shall make war with the Lamb, and ***the Lamb*** shall overcome them; for ***he is Lord of lords*** *[supreme Lord, a Divine Title of the only true God, Jehovah (Deut. 10:17 and Ps. 136:3)]* ***and King of kings*** *[supreme King]*: and they that are with him called, and chosen, and faithful.

And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself*** *[that is, no one knows, no one can penetrate or fathom His Theanthropic Person, the impenetrably and inscrutably complex glory of the Person who is the God-Man, the Son in Manhood];* and he is clothed with a garment dipped in blood; ***and his name is called The Word of God*** *['In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things received being through him, and without him not one thing received being which has received being . . . And the Word became flesh.' (John 1:1-3, 14a)]***. . .** And he has upon his garment, and upon his thigh, a name written, ***King of kings*** *[supreme King]* ***and Lord of lords*** *[supreme Lord, which, as noted, is an exclusive Divine Title of Jehovah (Deut. 10:17 and Ps. 136:3)]*.

Compare:

**"For Jehovah your God is** the God of gods, and ***the Lord of lords*** *[supreme Lord]*, **the great God, the mighty** *[as in the 'Mighty God,' Isa. 9:6]* and the awesome, who regardeth not persons, nor taketh reward." (Deut. 10:17)

**"Give ye thanks unto Jehovah,** for he is good; for his loving-kindness endureth for ever: Give thanks unto the God of gods, for his loving-kindness endureth for ever; **Give thanks unto *the Lord of lords*,** for his loving-kindness endureth for ever." (Ps. 136:1-3)

> "I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of **our Lord Jesus Christ;** which in its own time **the blessed and *only* Ruler** shall shew, **the King of those that reign, and Lord of those that exercise lordship** *[the only supreme King and supreme Lord];* **who *only*** *[in the invisible essence and majesty of the Divine nature, all of the following is true of the God-Man, the Lord Jesus Christ, to the exclusion, of course, of neither the Father nor the Holy Spirit in the Triune Godhead]* **has immortality** *[inherent and underived immortality]*, **dwelling in unapproachable light** *[of the absolute majesty of His Divine glory; cp. Rev. 1:13-18 and comments there for the effect of its (albeit partial) manifestation on the apostle John (and likewise on Saul of Tarsus (Paul) in Acts 9:3-8 / 22:6-11 / 26:12-15]*; **whom** *[as such]* **no man** *[particularly man in his present corruptible, mortal state]* **has seen, nor is able to see; to whom be honour and eternal might. Amen."** (1 Tim. 6:13-16)

**Because of the fundamental truth of the Triunity of God, absolute assertions of the *supreme Lordship* of Christ thus *excludes neither* the Father nor the Holy Spirit, but is equally true of all three blessed Persons of the one Godhead.**

Also note that Rev. 19:12 *("having a name written which no one knows but himself")* is not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father. **For Scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of passages such as Rev. 19:12 is to exclude anyone and everyone *outside of* the Triune Godhead.**

**See also comments at Luke 10:22.**

"Next comes the Name that no man knows but Himself. This Name, though unknown to us, signifies that there is in Him — true God and yet perfect Man — that which surpasses all creature apprehension." (FBH)

"Concerning 'the name written,' concealed from all but Himself, it is the expression of the *[infinite]* glory of His person. Whatever His dignity (and He is ever the eternal Son, whatever the relationships He may assume) He comes forth from heaven [in Rev. 19:11] as Man; but, while this is the aspect here presented, the impenetrable character of His person abides. 'No man knoweth the Son, but the Father.' 'Name' in Scripture is the expression of what the person is as revealed—and as revealed in what He is for God. It will consequently express the secret relationship of this glorious Personage to His God and Father, into which none can penetrate, and which none can understand but Himself." (ED)

"He appears in indisputable human glory; but the greatest care is taken to let us know that He had that which was above man and the creature in general; for 'no one knoweth the Son but the Father.' Have we not here what answers to those words? This name none knew but He Himself. He was a divine person, whatever new position He assumes towards the world. His vesture dipped in blood shows that He comes to execute vengeance, an unmistakable sign of death for rebels. He had been the Word of God in the revelation of grace; when known by-and-by, it will be as the executor of God's judgments. In both ways He equally expresses what God is. The Gospel and the Revelation of John perfectly disclose both, whether it be in grace or in judgment." (WK)

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➢ **Rev. 20:6—**"Blessed and holy he who has part in the first resurrection: over these the second death has no power; but ***they shall be priests of God and of the Christ,*** and shall reign with him a thousand years."

That is:

Blessed and holy he who has part in the first resurrection: over these the second death has no power; but ***they shall be priests of God and*** *[in the same exact sense]* ***of the Christ*** *[Who is thus on equal footing with God, thereby requiring the absolute Godhood glory of Christ!]**,*** and shall reign with him a thousand years.

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

"That there might be no question as to the eternal happiness and blessing of those who live and reign with Christ a thousand years, we are further told that those who have part in the first resurrection are 'blessed' and 'holy;' the second death, the lake of fire, which will operate eternally on the lost, hath *no power over them;* and not only have they the negative mercy of the everlasting deliverance from that, but the positive blessing of happy relationship to God — *they shall* be priests of God ***and*** of Christ (Ver. 6.)" (HHS)

"There is one new feature here [in Rev. 20:6]. They are [also and equally said to be] *'priests . . . of Christ'* . . . Nowhere else does this expression occur." (FBH)

Priests are those who enjoy access ***to God.*** All Christians are priests by calling; and resurrected believers of all preceding ages and the future Tribulation Period will be priests as well—being those who are brought near ***to God,*** offering praise in worship ***unto God,*** enjoying direct and continual access into the immediate presence ***of God.*** Now, the fact that believers are ***priests of Christ*—priests in the same exact sense of both the Father *and* the Son—*requires the absolute Godhood glory of Christ,*** **else we could not be *His* priests, and He could not otherwise be on such an equal footing with *God!***

Being thus priests, we will all enjoy access into the immediate *Divine presence* of both Divine Persons, the Father and the Son, He who is the Christ, the God-Man—continually offering *praise in worshiping these two blessed Persons of the Triune Godhead!*

Compare also:

"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 (which is to be rendered to God alone), and includes worship in priestly service as here],* **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. 22:1, 3-4)

**See also Rev. 7:9-10 above *(on "salvation to our God who sits on the throne and to the Lamb"),* along with the scripture references and comments there.**

**See also Rev. 14:1,4 above *(on "first-fruits to God and to the Lamb"),* along with comments there.**

**See also Rev. 1:5-6 with 5:8,12-14 above *(on the worship, and praise in worship, of Christ),* along with the scripture references there.**

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- **Rev. 20:11-15—**"***And I saw a great white throne, and him that sat on it,*** **from whose face the earth and the heaven fled, and place was not found for them**. **And I saw the dead, great and small, standing before the throne,** and books were opened; and another book was opened, which is that of life. ***And the dead were judged out of the things written in the books according to their works.*** And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged each according to their works: and death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire."

  ***The One sitting on the great white throne*** **is none other than the Son, the Lord Jesus Christ, the Son of God, the Son of Man, He who is *Jehovah-God and Man in one glorious Person.***

  Compare for example:

  > "And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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**, **making himself *equal* with God**. Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For ***even as the Father*** raises the dead and quickens them, ***thus the Son also*** quickens whom ***he will:*** **for neither does the Father judge any one, but has given *all judgment* to the Son; *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 5:16-23)

  "The Father has committed ***all judgment*** to the Son *[the Son in manhood].* Quickening is bringing life out of death, and is absolutely the prerogative of God: the Son therefore is God. Judgment too is the prerogative of *'the Judge of all the earth.'* Yet as the Father He does not judge at all. The Son has in fact been manifested, and has manifested God, so that it will not do for men to object that God is unknowable, and therefore that He would be unfair to judge men. The Son has been here, to be seen of men: He has been known, and rejected. Their Judge therefore will be One whom they have consciously rejected, the One who is Himself the living God." (L.M. Grant [LMG])

  **"Now the Bible forbids the belief that any being can weigh all the motives of all the actions, secret and open, of the human heart, but the *omniscient God*."** (SG)

  **See Rev. 2:18, 23b above, along with the scripture references there, on the *Omniscience* of the Son and His *knowing and searching men's "reins and hearts" (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus.***

  "It is as Son of man that the Lord Jesus will sit on the throne. **Doubtless He will show His Divine knowledge in judging;** but, as He says expressly, authority is given Him of the Father to execute judgment, because He is Son of man [John 5:27]. As Son of God He quickens; as Son of man He will judge. How solemn! **Had He been only Son of God, who would have dared to despise Him? The light of His glory had consumed instantly every proud adversary from before Him. It was His grace, then, in becoming man to save men which exposed Him to contempt in His path of lowly obedience and suffering in love. The archangel *is* a servant; He** [God the Son] ***stooped to become* one (Phil. 2:6, 7).** But the god of this world blinded them, so that they counted as only man Him Who never more proved Himself God to such as by grace had eyes to see. If they insulted Him in His work of grace, how will it be when He executes judgment, and this as Son of man? Such is the award of God."

  "Nothing can be more definite than the Son's claim of the powers most characteristic of God the Father, quickening and raising the dead; nothing more decided than the Father's resolve to maintain the honour of His incarnate Son. For every tittle and form of judging is committed to the Son of man, and *with the express purpose, which shall surely stand, that all are to honour the Son as they honour the Father."* "He alone judges. Judgment as a whole, and in all its forms, is committed to the Son by the Father, Who in this sense judges none, *with the express aim that all should honour the Son even as they honour the Father.* And so it really is; for they honour not the Father, but do Him despite who honour not His sent One, the Son. It is the Son on Whom, by the Father's pleasure, it devolves to judge; but we shall find that there is a moral reason for this which appears afterward. As it is, we learn

that the Son quickens in communion with the Father, and that only He judges. Thus is His honour secured from all men, who are either quickened if they believe, or judged if they do not." (WK)

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➢ **Rev. 21:22-23—**"And I saw no temple in it; for **the Lord God Almighty is its temple, *and* the Lamb.** And the city has no need of the sun nor of the moon, that they should shine for it; **for the glory of God** has enlightened it, and **the lamp thereof is the Lamb.**"

That is:

And I saw no temple in it *[that is, there is no separate or segregated access to the immediate presence of God within the glorified Church, 'the Bride, the Lamb's wife,' under the figure of the 'holy city Jerusalem'];* for ***the Lord God Almighty*** **is its temple** *[that is, the Lord God Almighty as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead]* **and *the Lamb*** *['and the Lamb,' in particular and on equal footing, the Lamb is that same 'temple" thereof; the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide, in His atoning death on the Cross, the only possible ground of this (future-tense) blessing of our so-great heavenly salvation, namely, of filling the Church with the glory of Their blessed Divine presence]*. And the city has no need of the sun nor of the moon, that they should shine for it; **for the glory of God** has enlightened it, and **the lamp thereof is the Lamb** *[that is, the glory of the Triune Godhead is displayed in the glorified Church through the Person of the Incarnate Son, our crucified and risen Saviour].*

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

"We cannot for a moment believe that any *finite, dependent being,* would be joined with the Almighty, and denominated the *temple,* and *light* [of the 'City']." (SG)

"Up to [Rev. 21] verse 21, we have had the nature, character, and composition of the holy city, but so far there has been no reference to its inhabitants. The reason for this is that the saints themselves form this heavenly structure, though, as will be seen in the next chapter, they are briefly introduced to set forth the nature of their eternal blessedness. But even here their existence is implied, as, for instance, in the next verse of this scripture: *'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.' (v. 22.)* For as soon as the absence of any temple is stated, the thought is necessarily brought in of saints enjoying the presence of God without let or hindrance. A temple, whatever the privileges of access and worship connected with it, speaks of distance between God and the worshipper, as was the case in the temple of the kingdom. Jehovah indeed dwelt in it between the cherubim over the mercy-seat; but the worshippers remained outside while the priest was burning incense in the holy place. (See Luke 1:10.) When therefore we read that there is no temple in the heavenly Jerusalem, but that the Lord God Almighty and the Lamb are the temple of it, we at once understand that all distance is abolished, and that the presence of God and of the Lamb, filling the whole city, is enjoyed by all in the full measure of its display. It could not be otherwise, seeing that all the saints forming the city are there, according to the purpose of God in divine righteousness, conformed to the image of His Son. The fact of there being no temple is thus the expression of the perfect blessedness of the redeemed, all of whom are now holy and without blame before God in love. (Eph. 1:4.)"

"The presence of God and the Lamb fills the scene, and thus it is that John adds, '*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [the lamp] thereof.' (v. 23.)* Created light, as we learn from Genesis 1, is for earth; but after Adam's fall the only light morally, even for the earth, was what came from the revelation of God. The Psalmist thus wrote, 'With Thee is the fountain of life: in Thy light shall we see light' (Psalm 36:9); and when the Lord was down here on the earth He said, 'As long as I am in the world, I am the light of the world.' (John 9:5.) Where God is fully revealed, therefore, there could be no need of created light; and 'the glory of God' is but the expression for the display of all that God is as revealed in redemption before His redeemed. The statement in connection with this, 'And the Lamb is the lamp thereof,' is most significant. Does it mean that while the glory of God illumines the whole city the Lamb is the medium of its display? Stephen saw through the opened heavens the glory of God, and Jesus

standing at the right hand of God; and here the glory of God and the Lamb are the beatific source of all the light that forms the blessedness of the holy city." (ED)

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➢ **Rev. 22:1, 3-4—**"And he shewed me a river of water of life, bright as crystal, going out of **the throne of God *and* of the Lamb**. . . And no curse shall be any more; and **the throne of God *and* of the Lamb** shall be in it; and ***his servants*** **shall serve him, and they shall see his face; and his name is on their foreheads.**"

That is:

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 *[the very same throne of God is now not only the throne of God as such but equally of the Lamb, which could not be possible without Himself being Jehovah God];* 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 (which is to be rendered to God alone), and includes worship in priestly service as here],* and they shall see his face*;* and his name is on their foreheads** *[as we being manifestly and avowedly 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]***.**

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

> "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)

For in His Person the Lamb 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 which is obviously proper and possible to none but a Divine Person.* Only thus could the very throne of God be said to be *"the throne of God ***and*** the Lamb!"*

**See Rev. 12:5 above *(on Christ being seated on the very throne of God upon His ascension),* along with the scripture references and comments there.**

**See also Rev. 1:5-6 with 5:8,12-14 above *(on the worship, and praise in worship, of Christ as very God),* along with the scripture references there.**

**See also Rev. 1:1 with 2:20 and 22:3-6 above, along with the scripture references there, on 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*—which, as such, serves as one of *the strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ's *absolute deity* in particular.**

**"Once again the unity of God and the Lamb is proclaimed** — a unity exercised in governmental power and action — 'the throne of God and of the Lamb,' twice repeated [Rev. 22] (vv. 1, 3). But it is set up in the midst of the Church itself, for we read the throne 'shall be in it.' Thus the throne is the strength and upholder of the city [the Church]." (WS)

"[Rev. 22:1] It [the 'river of water of life, bright as crystal'] proceeds out of the throne of God and of the Lamb, and it will thus represent the blessed streams of grace, of life, which will for ever flow out from God and the Lamb, in the 'heavenly kingdom,' to gladden the hearts of the redeemed in glory. This river is secured for them through the eternal government of God on the ground of accomplished redemption; for this would seem to be the purport of the words, 'proceeding out of the throne of God and of the Lamb.' " (ED)

"Now here it is evident that we have pure grace *reigning* through righteousness" (WK)

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- **Rev. 22:20-21—*"He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus. The grace of the Lord Jesus Christ be with all the saints."***

"So ends this book, and the Bible." (WK)

"A hearty sympathy with our Lord's announcement is then brought out — 'Amen. Even so, come, Lord Jesus.' . . . Nothing can be plainer. It is the outflowing of affection to the Lord Himself. It is the longing heart of Jesus meeting with true response in His saints. Are we, beloved reader, in sympathy with the blessed Lord? It is possible to hold the doctrine of the Lord's coming, and to have knowledge of prophetic truth, without having the Lord Jesus, as the longing desire of the soul. It is not knowledge, but the hope, that purifies, and separates us unto the Lord. (1 John 3:3.) I ask, then, Is He the hope of our souls? Is it Christ Himself that we are looking for? This is eminently practical, and soul-purifying: for a believer not to be waiting for God's Son from heaven is sadly defective, and connected with great spiritual loss. The time may be short or long, according to human reckoning, before our Lord's return; but during the interval there is all-sufficient grace in Him for every need and distress; and thus the Revelation concludes with, 'The grace of our Lord Jesus Christ be with you all. Amen.' " (HHS)

**See also Rev. 2:3-4 with 2:13 and 3:8 as well as Rev. 14:13-14 above, along with the scripture references there.**

Lord Jesus, come!
Nor let us longer roam
Afar from thee, and that bright place
Where we shall see thee face to face:
Lord Jesus, come!

Lord Jesus, come!
Thine absence here we mourn,
Nor joy we know apart from thee,
Nor sorrow in thy presence see:
Come, Jesus, come!

Lord Jesus, come!
And claim us as thine own;
Our weary feet would wander o'er
This dark and sinful world no more:
Come, Saviour, come!

Lord Jesus, come!
And take thy people home,
That all thy flock, so scattered here,
With thee in glory may appear:
Lord Jesus, come!
(HHS)

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# Appendix I:

# Proverbs

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## ***PROVERBS***

- **Prov. 8:22-31—**"Jehovah possessed me in the beginning of his way, before his works of old. I was set up from eternity, from the beginning, before the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he prepared the heavens I was there; when he ordained the circle upon the face of the deep; when he established the skies above, when the fountains of the deep became strong; when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth: then I was by him his artificer, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men."

That is:

Jehovah possessed me *[not brought me into being!]* in the beginning of his way *[before the beginning of time/creation],* before his works of old. I was set up *[literally, 'anointed,' and thus appointed . . . appointed to my purpose of making and ordering all]* from eternity, from the beginning *[before the beginning of time/creation],* before the earth was. When there were no depths, I was **brought forth** *[i.e., exerted or exercised, I was 'moved in deepest exercise'],* when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth** *[i.e., exerted or exercised, I was 'moved in deepest exercise'];* while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he prepared the heavens I was there; when he ordained the circle upon the face of the deep; when he established the skies above, when the fountains of the deep became strong; when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth: then I was by him his artificer *[i.e., master craftsman, architect],* and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men.

**At the outset, observe the utter foolishness and impossibility of any interpretation of this poetic Proverb that would suggest that God's "wisdom" was *brought into existence* or *created* by Him (even if as His very first act of creation), for such a monstrous view would entail a God who was not always and eternally wise, a God that did not inherently possess the attribute of wisdom, an unwise God that somehow managed to create wisdom for Himself! What an impossible absurdity . . . how blasphemous!! Such a wicked, crafty attack of the enemy aimed at the Person of Christ thus destroys the essence of God altogether. Thus that which proves too much proves nothing at all, except its own disproof. And "Whoever denies the Son has not the Father either; he who confesses the Son has the Father also" (1 John 2:23). The fundamental and incontrovertible fact is:**

> **"Wisdom is an unoriginated [eternal] attribute of God. So Christ is His unoriginated [eternal] Son, one with Him in the [Triune] Godhead (John 1:1)." (W.E. Vine)**

" 'Jehovah possessed me in the beginning of his way.' There was Wisdom, not simply in Him, but with Him, as is said of the Word in John 1:1: 'the Word was with God,' just as surely as He 'is God'; and such too is the account of Him as Life in 1 John 1:2, before He was manifested in flesh. 'I was set up [lit. anointed] from everlasting, from the beginning before the earth was.' He was no creature of God, but was in being before His works. When depths were not nor fountains abounding with waters, He was brought forth; before mountains or hills were settled; while as yet He had not made the earth or the fields or the beginning of the dust of the world. He was there for the making and ordering of all, as He was before any. Nor did He thus precede the lower scene only, but the heavens which contain all. When Jehovah prepared the heavens, Wisdom was there; when He set the circle upon the face the deep, when He established the skies above. When the fountains of the deep became strong, when He imposed on the sea its decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: then was Wisdom by Him [an artificer] . . . and a delight He was, rejoicing always before Him, rejoicing in His habitable world; and His delights were with the sons of men. It is a grand, true, and highly poetic description, worthy of Him who was proclaimed in its season the Worthy One. . . . For it is divine delight in Him whose delights were and will be with the sons of men. Hence beautiful is the praise of the heavenly hosts at His birth heard by the lowly shepherds by night. 'Glory to God in the highest, and on earth peace, goodwill in men' beautiful in itself, and in their unjealous delight in His ways who made men, not angels, the especial object of His complacency. . . . A divine personality (the daily delight to Jehovah, whose delights were with the sons of men who calls Himself, though set up from eternity, Wisdom dwelling with prudence) appeals peculiarly to heart and conscience. For who does not feel the need of such guidance? Sons of men

must be welcome to Him; and He, because He is divine, must be able to render Himself acceptable to them." (William Kelly [WK])

"Here [in Prov. 8], as in John 1:3, the idea of the eternity of matter is confuted, and our Lord under the figure of Wisdom . . . is considered as antecedent to all created beings and all created things. God as God is Creator, but Wisdom is co-existent with Him . . . anointed from eternity (v. 23, N. Tr.). This wonderful Scripture repays examination. Christ is viewed objectively as the daily delight of Jehovah. We have presented to our faith in holy Scripture, in language suited or adapted to our spiritual understanding, One Divine Person Who finds delight objectively in Another Divine Person Verse 30. The 'then' of that verse covers both the 'before' of verses 22 to 26 and the 'when' of verses 27 to 29. So that within the Godhead uncreate there are thus revealed to reverent faith Divine Personalities, distinguishable, both the One and the Other, the One being Object to the Other. And if distinguishable, and made so by Divine communication, then revealable if the Godhead so willed it."

"With reference to 'brought forth' in Proverbs 8 vv. 24, 26, before which expression one has at times mentally shrunk, I recommend to your spiritual judgment the study of Young's Analytical Concordance in relation to that expression, and other related expressions. The Hebrew word *'chul'* which is the verb employed in those passages may be contrasted with the Hebrew word *'yalad.'* This last is the word used in varied forms for the bearing of children, or offspring, man or beast, and occurs round about five hundred times. It covers the actual giving of birth, and sometimes refers to the pain of so doing. But *'chul'* is used under fifty times, and in its meaning is used of any deep suffering or exercise which is to result in something to come into manifestation. In relation to the birth of children, it is the word used in Ps. 51:6 'shapen.' The Revisers of 1881 in translating Isa. 45:10 altered the words, 'hast thou brought forth', to 'travailest'; (I suppose) because the verb does not mean so much the bringing forth as the pains of bearing preceding. In its fifty uses it is variously translated fear (of God), grief, anguish, pain, sorrow, wounding, (Saul wounded of archers), travail, tremble (at God's presence), dance, shake, etc. It is not so much the thought of bearing of offspring, as of various forms of suffering, or as we say, exercise, that accompany a certain action or event. It is very remarkable that when the Holy Spirit had choice of a word that signified birth or inception of being, if He had intended that idea, He deliberately avoided its use in Prov. 8, and used *'chul'* instead. It is our English translation which creates difficulty for us by putting 'brought forth' twice, where the idea was that of deepest exercise***.*** {******In fact in Psalm 90:2 'when the mountains were brought forth'—where He required a word which would imply a beginning of existence, he uses *'yalad'* and not *'chul'*.} All the operation of God (through Christ the Son, the Word. John 1; Heb. 1) in the Creation, brought into evidence thoughtful and wise exercise; everything created was to be in one direction or another an expression of its Creator. It involved emotion, and solicitude, it expressed wisdom in forms unseen before, calculations of space, and force, designs of life and matter, depths of knowledge which were to be the wonder, and to form the study of generations of yet unborn beings. It was not the birth of wisdom, but wisdom came into movement and expression through what we may call—for want of a better word deepest exercise." (W.H. Westcott [WHW])

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- **Prov. 30:4-5—**"**Who hath ascended up into the heavens, and descended?** Who hath gathered the wind in his fists? Who hath bound the waters in a mantle? **Who hath established all the ends of the earth? <u>What is his name, *and what is his son's name*, if thou knowest</u>?** Every word of God is pure *[flawless]:* he is a shield unto them that put their trust in him."

"In passing, I turn to Proverbs 30. The words of Agur are a prophecy, the utterance of an oracle. There is little doubt that we have therein a broad survey of the generations of mankind, of the developments of good and evil on the earth, and of the incoming of the Ruler Who will subdue all to God. But ere the writer unfolds his theme, and with a humble confession that what he writes is no fruit of earthly scholarship, **he asks six questions in v. 4 which refer to the invisible and eternal God.** The first embraces the wonders of the heavens above, a region inaccessible to man. The second is concerning the air, invisible and uncontrollable by man. The third relates to the waters no man can manage, the fourth to the earth, the establishment and maintenance of which could only be the work of God. **That there must be a God is clear; yet can a man by searching find out the Almighty? If God did not give a revelation, the questions Who? Who? would have to travel round the world unanswered. But two other questions remain. If God does not give Himself a Name who shall discover it? What is His Name? If God be pleased to call Himself EL is it not because He is EL before He is so named? If He be revealed as SHADDAI, is it not because He ever was, and is, and is to come, — the Almighty? If He especially disclose Himself to the nation of Israel as**

**JEHOVAH, did He only begin to be Jehovah when and because so named? But there is the sixth question. 'What is His Son's name? if thou canst tell?' Is this only a stage question, asked for dramatic effect? The very next sentence in our Bibles says, 'Every word of God is pure.' Are we to decide the matter, and to say that such a disclosure is not a matter of revelation, . . . and could not be? Should we not humbly renounce with Agur all idea of scholarship or human reasoning, and with him learn that not all that is in the Godhead was at that time revealed; that there existed in the eternal Godhead relationships which had still to be brought to light?"** (WHW)

"Men have been, and will be, *caught up* to heaven; angels have been sent down from heaven. **To Jesus only it belonged to *go up*, as He only came down [John 3:13]. For He was a Divine Person, and He came in love;** and love is ever free as well as holy. "Lo! I am come to do Thy will, O God." In the volume of the Book it was written of Him alone. And He Who was thus pleased to be found in fashion as a man, taking the body God prepared Him, rejoiced ever to speak of Himself as the Sent One, the man Christ Jesus, Who came down from heaven to do, not His own will, but the will of Him that sent Him. He became servant, but did not, could not, cease to be God. But He is man withal, as truly as Adam; yea, He is what Adam was not—Son of man, come of woman. And so it is that in the form of the expression used He is stamped as having ascended to heaven, He only that descended from heaven: ἀναβέβηκεν . . . ὁ ἐκ τοῦ οὐρανοῦ καταβάς. [His future ascension is here 'a proleptic character attached to the Person of the Lord; and hence to express this no tense was so proper as the perfect, the present continuance of a past act.'] **For, as the Apostle asks, 'That He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended up above all the heavens, that He might fill all things'** [Eph. 4:9-10]. Only, as the Apostle Paul tells us, it is in connection with His work and the counsels of God, so John presents it in our Lord's words as connected with the truth of His Person—'the Son of man that is in heaven' [John 3:13]. And an astonishing truth it is. To have said the Son *of God* that *was* in heaven would have been true; but what an infinite truth is that which is said, 'the Son of man that is in heaven!' Impossible to be said if He had not been God, the Son of the Father, yet, what was of the deepest moment, said of Him as man, the rejected Messiah, 'the Son of man that is in heaven.' The Incarnation was no mere emanation of divinity, neither was it a Person once Divine Who ceased to be so by becoming man (in itself an impossible absurdity), but One Who, to glorify the Father, and in accomplishment of the purposes of grace to the glory of God, took humanity into union with Godhead in His Person. Therefore it is that He could say, and of Him alone could it be said, 'the Son of man that is in heaven,' even as He is the Only-begotten Son that is (not merely that was) in the bosom of the Father. **He it is Who met, and more than met, the challenge of Agur (Prov. 30),** speaking prophetically to Ithiel and Ucal, 'Who hath ascended up into the heavens and descended? Who hath gathered the wind in His fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? **What is His name, and what is His Son's name, if thou knowest?' It is God, not man, Who can take up the challenge; but it is God become man—yea, the Son of man. How suited as well as competent is He to unfold all things, heavenly, earthly, human, and Divine! He is, indeed, the Truth."** (WK)

Now 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.' ]*."** (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 world** ***[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. Compare the use of *monogenes* in Heb. 11:17 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*)." But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! **Thus *monogenes* does not carry any 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).** Isaac was 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)

# Appendix II:

# A Few *Select, Supplemental* Quotes regarding Inspired Intimations of the Triunity of God embedded in the Hebrew Scriptures

# A Few *Select, Supplemental* Quotes regarding Inspired Intimations of the Triunity of God embedded in the Hebrew Scriptures

**The fundamental truth of the Triunity of God—**involving one *hypostasis (substance or essential being (cf. Heb. 1:3)* and three *Persons*—is dependent completely on *Divine revelation.* And while the *full-orbed* doctrine of the Trinity is revealed fully and finally in the Greek or New Testament Scriptures, there are numerous *inspired intimations of the Triunity of God embedded in the Hebrew Scriptures*. In fact, as has been demonstrated at length, the revelation of God in the Old Testament is such, and has been so recorded by the inspiration of God, that many passages thereof may be truly explicable only on the basis of the verity of the Triunity of God. As one has well said (H.H. Snell), "a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman's Seed, the Seed of Abraham, and from the loins of David, but . . . gives us particulars also as to **the eternally Divine person of the Messiah," *Jehovah-Messiah,*** e.g., Ps. 45:6; 110:1; Isa. 7:14; 9:6; Mic. 5:2; Zech. 12:10; 13:7.

Moreover, *love has eternally existed in the Godhead. That is where love essentially and intrinsically comes from.*
(J.V.)

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Indeed, the plurality within the Godhead makes it possible for God to be *intrinsically* a 'God of Love'.

. . .

**The God of Love**

The plurality in the Godhead is vital for understanding the biblical teaching, "God is love" (1 John 4:8, 16). **A Unitarian God, such as Islam's Allah, could not be a God of Love *in his nature,* since by definition love requires another person to be the recipient. Allah might conceivably be able to love *after* he created, but that would make love *contingent on creation,* not an intrinsic property of Allah.**

But with the true God of the Bible, the love between God the Father and God the Son has always existed, even before creation. Furthermore, the Bible reveals a third person who is God, the Holy Spirit. **This enables an even more perfect love that includes not only individual love, but collective love [for which no more than *three persons* are necessary!].** This is the sort that should occur in a [human] family, where the husband and wife love not only each other, but combine their love towards their child.

**Genesis teaching on the plurality of the Godhead**

As we have often taught, Genesis is the seedbed of Christian doctrine. This includes the teaching of the Trinity: one God in three Persons. While the overt doctrine of the Trinity is not taught, the plurality of the Godhead is, and the New Testament provided a fuller revelation. . . . Even in the first verse of the Hebrew Bible, we see the beginnings of this doctrine: the word for God is the plural form *אֱלֹהִים Elohîm,* yet the verb "created" is the singular form *בָּרָא bārā',* not the plural form *baru.*
(Jonathan Sarfati, CMI)

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The Hebrew language possesses three numbers - singular, *one;* dual, *two and only two;* plural, *three at the least or more.* Why did Moses in the Pentateuch write the name of God nearly 700 times in the plural? Could such a conception have ever come of itself into his mind? Must it not have been by revelation, and that revelation could only be from the Triune God? Who can reveal but God alone? Moses wrote the name of God in the singular nearly 50 times. The very first verse of the Bible, "In the beginning God created the heaven and the earth," gives us the name of the Supreme Being in the plural.

This is further emphasized by the fact that the verb that follows the word GOD (plural) in **Gen. 1:1** – "GOD *created"* – is in the singular. This is very unusual to say the least. But if the plural form of the word, GOD sets forth *a plural-unity,* we can understand the plural word for GOD being followed by a singular verb. (A.J. Pollock)

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The Godhead is heard in unity in the creation of man in **Gen. 1 [1:26]**, "Let *us* make man". While we have seen that the Son was the active Agent in bringing the creation into being, yet He does it in conjunction with the Father and the Spirit. The word "us" is in the plural in the Hebrew language, which involves three; it could not be two for this is indicated by the dual; so that the whole of the Godhead was involved in that mighty transaction.
(G. Davison)

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One cannot now read the first chapter of Genesis intelligently without seeing that there are more Persons than One in the Godhead. Even the first verse of the first chapter yields a positive though gradual preparation for divulging it, at least after it was revealed.

Do you ask how this can be? "In the beginning God created" (**Gen. 1:1**). Perhaps all may not have heard, but it is nevertheless true, that in the original Hebrew "God" is in the plural, naturally pointing to more than one Person; yet "created" is in the singular, a form not used where it speaks of heathen gods, but where it speaks of the living God. With the gods of the nations, the verb is plural. With the true God, although the subject be in the plural, the verb is often in the singular. Cases like **Gen. 20:13** ("God caused"), where *the verb is plural* (like the noun), prove that God (Elohim) was known to be a true plural.
[For two other rare *plural verbs* used in reference to the one true God, see: **Gen. 35:7**, "God *appeared*," where "appeared" is likewise *plural;* and **2 Sam. 7:23**, "God *went*," where "went" is *plural* as well.
Moreover, for three rare *plural adjectives* used in reference to the one true God, see: **Deut. 4:7**, "what great nation is there that hath God ***near*** to them as Jehovah our God," where "near" is likewise plural; **Josh 24:19**, "Jehovah, for He is a ***holy*** God [*Elohim*]; He is a jealous God [*El*]," where "holy" is *plural* as well; and **Jer. 10:10**, "Jehovah is the true God, He is the ***living*** God, and the King of eternity," where "living" is *plural* as well.—J.V.]

Could anything prepare better for revealing unity of the nature and plurality of the Persons? Granted that none in the Old Testament could certainly see the Three Persons as revealed later; even the believer had to wait until the New Testament for full light and truth. But when it came in Christ and by the Spirit, the peculiar (grammatical) concord where God's name occurs of old could not but strike those who heed every word of Holy Writ.
(W.J. Hocking)

[Note that there is an inverse phenomenon in the NT on two special occasions, where ***two Persons*** of the Triune Godhead are identified together in united action, not by plural verbs but, by ***singular verbs!***
"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; both Persons singularly 'direct']*. 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; both Persons singularly 'establish' and 'encourage']*." (**2 Thess. 2:16-17**)
"Our Lord, and God our Father, are remarkably identified [in the prayer of 2 Thess. 2:16-17] in thus cheering and strengthening us now, as in 1 Thess. 3:11: *a special phraseology, inexplicable save grounded on the eternal relation of the Father and the Son, and their unity of nature in the Godhead."* (WK)

"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)—J.V.]

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Even in Genesis, we see an indication of the plurality of the Godhead—meaning that God is made up of more than one Person. In **Genesis 1:26** He says, "Let us make man in our image, after our likeness." He is using a first-person plural pronoun ('us'), but 'image' and 'likeness' are in the singular, suggesting a plurality in the Godhead, but also of absolutely the same nature. Likewise, in **Genesis 3:22** He says, "Behold, the man has become like one of ***us*** in knowing good and evil."

**Ecclesiastes 12:1** uses the plural **"Creators"** [of the one true God] although this is often masked in translation ["And remember thy *Creator* in the days of thy youth"]—it's interpreted as a 'plural of majesty' by people who don't see the Trinity in the Old Testament, *but there are no other instances of 'plurals of majesty' other than places where the Trinity 'has to be' explained away."*

[For five other rare *plural nouns* used in reference to the one true God (plural nouns, that is, other than *Elohim* and *Adonai*), see: **Job 35:10**, "But none saith, Where is God my ***Maker***, who giveth songs in the night," and **Ps. 149:2,** "Let Israel rejoice in his ***Maker,***" where "Maker" in both instances are likewise *plural*; **Isa. 54:5,** "thy ***Maker*** is thy ***Husband***: Jehovah of hosts is His name, and thy Redeemer, the Holy One of Israel: The God of the whole earth shall He be called," where both "Maker" and "Husband" are plural as well; and **Prov. 9:10**, "The fear of Jehovah is the beginning of wisdom; and the knowledge of ***the Holy One*** is intelligence," and **Prov. 30:2-3**, "Truly I am more stupid than any one; and I have not a man's intelligence. I have neither learned wisdom, nor have I the knowledge of ***the Holy One***," where "the Holy One" in both instances is actually *plural..*—J.V.]

In **Isaiah 6:8**, God uses the first person singular and plural in the same sentence: "Whom shall ***I*** send, and who will go for ***us***?"

Other places in the Bible *distinguish one person called "God" or "the Lord" or "Yahweh" [Jehovah] from another called "God".* For example, in **Psalm 110**, a Davidic Psalm, says, "Yahweh says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" Incidentally, this Psalm is the single-most quoted Scripture in the New Testament, and Jesus is always said to be the One addressed by God in those references.
(Lita Cosner, CMI)

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So, as to *Redeemer,* Jehovah *alone* is their [Israel's] Redeemer. In **Isaiah 63** this Redeemer *is clearly Christ.* So in **Isaiah 50**: "Thus *saith Jehovah* . . . . Wherefore when *I came* was there no man?" And then He goes on, and asserts His unenfeebled divine power, yet He continues, "Jehovah-elohim hath *given me* the tongue of the learned," and the sufferings of Christ are then spoken of.
(J.N. Darby)

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Though there is but one God (**Deut. vi. 4**)**, and no other (**Isa. xliii. 10**), there are distinct Persons in the Godhead. This truth, not unknown in the Old Testament, where we read (**Gen. xix. 24**), "The Lord [*i.e.* Jehovah] rained upon Sodom and upon Gomorrah brimstone and fire from the Lord [*i.e.* Jehovah] out of heaven," was only doctrinally taught in the New after the Incarnation. Yet other scriptures involved it, as New Testament teaching makes plain — e.g. **Ps. xlv. [45], cii. [102], cx. [110], and Daniel vii. 13**, quoted by the Lord, and acknowledged by the high priest and others to refer to a Divine Person (**Matt. xxvi. 64-66; Luke xxii. 69-71**).
(C.E.S.)

[Another set of amazing examples distinguishing one divine Person (Jehovah) from another divine Person (Jehovah) is found **repeatedly in the prophecy of Zechariah**: 2:8-9 (Jehovah sends Jehovah); 2:10-11

(Jehovah sends Jehovah); 3:1-2, 4 (“the Angel {Messenger} of Jehovah,” who is Himself Jehovah, rebukes *in the name of* Jehovah and takes away sin and clothes in righteousness of God); 4:8-9 (Jehovah sends Jehovah); 6:12, 15 (Jehovah sends Jehovah); 10:12 (the speaker Jehovah promises to strengthen the Jewsih remnant in Jehovah and to cause them walk *in His name*); 13:7 (Jehovah smites with the sword, or stroke of judicial death, the Man who is Jehovah’s “Fellow” Divine Person, of the same nature, of the same Godhood nature, and thus Jehovah’s “Equal” as being Jehovah Himself, the God-Man). **See also Hosea 1:7** (the speaker Jehovah promises to save by Jehovah) and **Amos 4:11** (the speaker Jehovah states that He overthrew among Israel like God’s overthrew of Sodom and Gomorah).

In additional to all of these, we have the astounding passage of **Isa. 48:16** in which all three distinct Persons appear together: 1) *Jehovah, the First and the Last*, who is **the Speaker** here (Isa. 48:12-16), 2) *Jehovah* **the Sender** of Jehovah the Speaker along with 3) **the Spirit of Jehovah** with Him! ”Come near unto ***Me***, hear ye this: ***I*** have not spoken in secret from the beginning; from the time that it was, there am ***I***; and now ***the Lord Jehovah hath sent Me***, ***and His Spirit***.”—J.V.]

[**Regarding Deut. 6:4—*“Hear, Israel: Jehovah our God is one Jehovah”*—This has rightly stood at the center of Israel’s confession of monotheism. Yet the oneness affirmed in the Shema is **not a philosophical assertion of solitary singularity (in such a way as to make impossible the progressive and full revelation of the Tri-Personal Godhead)**, but a proclamation that Jehovah alone is God, in contrast to the many false gods of the nations.

The Hebrew term used in Deut. 6:4 for “one” **(*’eḥād*)** denotes **unity** rather than an absolute numerical singularity (as requiring only one personal distinction). Indeed, it is regularly employed in the Old Testament to describe a **compound or collective oneness**, as in *“one day”* composed of evening and morning (Gen. 1:5), *“one flesh”* of husband and wife (Gen. 2:24), or multiple elements joined into *“one”* whole (e.g., Ezek. 37:17). By contrast, Hebrew possesses another term **(yāḥîd)** which expresses **solitary or absolute uniqueness** (e.g., Gen. 22:2, “thy only son”; Ps. 22:20). Notably, *yāḥîd* is **never** used of God (Jehovah) being “one” in the Old Testament. The choice of *’eḥād* in the Shema therefore affirms the **unity of Jehovah** without excluding personal distinctions within the one Divine being or essence, distinctions later fully revealed in the New Testament as Father, Son, and Holy Spirit.

Significantly (as we have already seen), the Old Testament itself contains inspired intimations of a **plurality within the divine unity**: e.g., God speaks in the plural (*“Let us make man”*), the Spirit of God acts distinctly yet fully as God, and the Angel of Jehovah speaks as Jehovah while being sent by Jehovah. These realities are not contradictions of the Shema, but **unfoldings within its confession**.

The New Testament does not revise or abandon the Old Testament’s monotheism; it **fills it with revealed content**. The one Jehovah confessed in Deuteronomy is now revealed as eternally Father, Son, and Holy Spirit—distinct in person, undivided in essence. The doctrinal truth of the Trinity, therefore, does not violate the oneness of God, but safeguards it, preserving both the unity of the divine being and the personal distinctions Scripture unmistakably reveals.

In this way, Deut. 6:4 stands not as a barrier to Trinitarian truth, but as its foundation: **one God, fully revealed in three eternal Persons**.—J.V.]

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But to turn for a moment to the inspired account of the creation in Genesis, it is profoundly interesting to observe the plurality of persons in the Godhead there revealed. The first time God is mentioned, "In the beginning God created," the Divine title there used for God is not in the singular number, as if merely one was the thought to be expressed, nor yet in the dual number, meaning two of any thing, but in the Hebrew plural number meaning more than two. It is not here *El,* the singular number, meaning God in unity; but, "In the beginning *Elohim* (plural) created the heaven and the earth," thus embodying the thought of Trinity in unity. And so we afterwards read, "And God (Elohim plural) said let *us* make man in *our* image, etc.; so God (Elohim) created man . . . . and God (Elohim) blessed them." (**Gen. 1:1, 26-28**.) And when man sinned, "The Lord God (Elohim) said, Behold, the man is become as one of *us,* to know good and evil." (**Gen. 3:22**.) And in Isaiah's day, after thousands of years had passed, and when the prophet had a vision of the glory of the Son, he says, "I heard the voice of the **Lord (plural [Adonai])** saying, Whom shall *I* send, and who will go for *us?* Then said I, Here am I; send me." (See **Isaiah 6:8; John 12:41; Acts**

**28:25**.) **All these statements show plurality of persons in the Godhead before the distinction of the persons is revealed.** And further, a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman's Seed, the Seed of Abraham, and from the loins of David, but the same prophet gives us particulars also as to the eternally Divine person of the Messiah. "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" — *Immanu* (with us) *El,* God — "God with us." Is it possible that words could more forcibly set before us the Deity of the Messiah? And further, the prophet says, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (**Isaiah 9:6, 7**.)

The memorable passage of the Psalmist which our Lord used to silence the caviling Pharisees is also strictly in keeping with this essential truth of Christianity. David said, "The Lord (Jehovah) said unto my Lord (Adon, singular), Sit thou at my right hand, until I make thine enemies thy footstool." (**Psalm 110:1**.) 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," and also as "The lion of the tribe of Judah, the root of David." Who but the Son could then truthfully say, "Before Abraham was I am"?
(H.H. Snell)

# Appendix III:

# A Scriptural Compilation of the Pervasive New Testament Witness Explicitly Naming the Three Persons of the Godhead Together, Along with Old and New Testament Testimony to the Absolute Deity and Personality of the Holy Spirit

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APPENDIX III: A Scriptural Compilation of the Pervasive New Testament Witness Explicitly Naming the Three Persons of the Godhead Together, Along with Old and New Testament Testimony to the Absolute Deity and Personality of the Holy Spirit

**From Genesis to Revelation the Holy Spirit is revealed not as an impersonal influence or force, but as a Divine Person—speaking, willing, searching, interceding, teaching, grieving, sending, and glorifying—co-equal, co-eternal, and consubstantial with the Father and the Son. The cumulative testimony of Scripture admits of no reduction of the Holy Spirit to anything less: He speaks as God, is identified as God, performs the works of God, receives the honors of God, and is united without confusion with the Father and the Son in the singular Name of the one true God.**

**Section I:** *New Testament Passages Explicitly Naming or Revealing All Three Persons of the Godhead Collectively*

**Section II:** *Mainly New Testament Passages Demonstrating the Godhood and Personhood of the Holy Spirit*

- *The Person of the Holy Spirit Explicitly Identified as God and Sovereign Lord*
- *The Holy Spirit's Divine Attributes of Eternality, Omniscience, Omnipresence and Omnipotence*
- *The Holy Spirit's Personhood, including His Wiil, Acts and Feelings*

**Section III:** *Old Testament References to the Person of the Spirit of God*

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## SECTION I

## New Testament Passages Explicitly Naming or Revealing All Three Persons of the Godhead Collectively

Note: "**[In 2 Cor. 13:14]** we have indicated the great realities which are calculated to produce the things desired in verse 11—grace, love and communion, **proceeding respectively from the three Persons of the Godhead. Let us notice in passing that the Lord Jesus, who is** *[traditionally]* **so often spoken of as the Second Person, is put in the first place here, just as the Holy Spirit is put in the first place in 1 Corinthians 12.** ***All such terms as First, Second or Third Person must therefore be used with a considerable measure of reserve."*** (FBH) [Compare 2 Thess. 2:16-17; 1 Thess. 3:11; Eph. 5:5; Eph. 2:18; Rom. 15:30; Heb. 9:14; Rev. 1:4-5; Gal. 1:1, 3; 1 Cor. 12:4-6; Eph. 4:4-6; Jude 20-21; 1 Pet. 1:2; 2 Thess. 2:13; Matt. 28:19.]

The following host of scriptures (particularly those among this compilation that are *doctrinal statements of truth* rather than simply unfoldings of historical events) constitute a clear proof (among others) that the order in which the Persons of the Triune Godhead are brought before us in the Word of God is in no way suggestive of *priority or rank*.

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**Matthew 3:16–17**

"And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw **the Spirit of God** descending as a dove, and coming upon him: and behold, a **voice out of the heavens [from the Father]**, saying, This is **my [the Father's] beloved Son**, in whom **I** have found **my** delight."

**Matthew 4:1–4**

"Then **Jesus [the Son]** was carried up into the wilderness by **the Spirit** to be tested of the devil: and having fasted forty days and forty nights, afterwards he hungered. And the tempter coming up to him said, If thou be **Son of God**, speak, that these stones may become loaves of bread. But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through **the mouth of God [God as such, particularly the Person of the Father]**."

**Matthew 10:20**

"For ye are not the speakers **[says the Son]**, but **the Spirit of your Father** who speaks in you."

**Matthew 12:17–21**

"That that might be fulfilled which was spoken through Esaias the prophet [in Isa. 42:1-4], saying, Behold **my [the Father's] servant [the Son, in Manhood]**, whom **I** have chosen, **my [the Father's] beloved [the Son]**, in **whom my** soul has found its delight. **I [the Father] will put my Spirit upon him [the Son]**, and **he** shall shew forth judgment to the nations. **He** shall not strive or cry out, nor shall any one hear **his** voice in the streets; a bruised reed shall **he** not break, and smoking flax shall **he** not quench, until **he** bring forth judgment unto victory; and on **his name** shall the nations hope."

**Matthew 12:28**

"But if **I [the Son]** by **the Spirit of God** cast out demons, then indeed **the kingdom of God [God as such, including the Person of the Father]** is come upon you."

**Matthew 22:43–44**

"He says to them, How then does David in **the Spirit** call **him Lord [the Son]**, saying, **The Lord [the Father]** said to **my Lord [David's Lord, the Son]**, Sit on **my** right hand until **I** put **thine** enemies under **thy** feet?"

**Matthew 28:19**

"Go therefore and make disciples of all the nations, baptising them to ***the name* [not 'Name<u>s</u>,' but the singular Name of the fully revealed God, the Triune Name] of *the Father, and of the Son, and of the Holy Spirit***."

**[**Note that there is only one "Name" indicated in Matt. 28:19, not "Name***<u>s</u>***" (*for which there is no parallel usage in scripture in regard* to any mere creatures, separate/independent human or angelic beings, or in regard to a mixture of a Divine Person with finite creatures, or a mixture of the personal with the impersonal; the singular "Name" is thus most perfectly suited to convey the reality, the truth of the Triune Godhead), thereby highlighting the Unity—*the Tri-Unity*—of the Three Divine Persons of the One fully revealed God. **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8) Further observe that while each Person (*the* Father, *the* Son and *the* Holy Spirit) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is *one overarching article* (in "*the* Name of") which governs all three Persons,** joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not* "Name***s***") of the fully revealed God, *the Triune Name*.

Contrast the special significance of the grammatical structure of Matt. 28:19 with that of 1 John 5:7-8:

"For they that bear witness **are three** [as Scripture states, in regard to the things of man with man: "In the mouth of two or three witnesses shall every matter be established." In regard to the things of God with man, God here stoops to present man with vastly more than satisfactory testimony for leading into the truth]: ***The*** Spirit, and ***the*** water, and ***the*** blood; and the three [meaning, *these* three] agree in one [agree in one testimony; that is, the three unite in one testimony to the infinite glory of the Person of the Son, to the infinite value and efficacy of His atoning death before God for the most foul and most guilty of sinners, and to the eternal life we have in the Son on the ground of that death]."

Observe that there is **<u>not</u>** one article only ("the") joining the Divine Person of the Holy Spirit with the *non*-personal 'witnesses' of the water and the blood; rather there are three *separate* articles, appearing once before each of them, thereby *marking them off* from each other as *distinct* witnesses (which are in full agreement in what they bear witness to). This is most appropriate and necessary, as one conjoining article would only be appropriate had there been the closest of association among the three 'witnesses,' so as to place them on an *equal footing* with each other in *oneness of nature and glory*. Such is

obviously not the case, given the true and eternal *divine Personhood* of the Holy Spirit (that is, it is not written: "***the*** Spirit **and** water **and** blood"). In Matt. 28:19, however, where we have the three ***Persons*** of the Godhead enumerated, the case is blessedly otherwise! We repeat, while each Person (*the* Father, *the* Son and *the* Holy Spirit) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is *one overarching article* (in *"the* Name of") which governs all three Persons,** joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not* "Name***s***") of the fully revealed God, *the Triune Name*.

"A most solemn form of entire consecration [in Christian water baptism] to each of the *three* Persons in the Godhead, consequently to the Person of the *Son,* as well as to the *Father,* and the *Holy Ghost*. Are we identified in this most solemn rite with a finite, dependent creature? [And thus openly identified with and initiated unto idolatry? Far be the thought!] Or is the *Son,* as well as the *Holy Ghost,* truly God? [Amen!]" (SG)

"Such is Christian knowledge of the Father, the Son, and the Holy Spirit. As the Father is revealed, so the Son reveals, and this only in its living reality by the Holy Spirit. It is the full revelation of God, confessed in our baptism, and needed, as it ought to be enjoyed, every step of the way till our pilgrimage closes in His coming to take us on high that where He is, we also may be." (WK)**]**

**Mark 1:9–11**

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and **the Spirit** as a dove descending upon **him**; and there came a **voice out of the heavens [from the Father]**, Thou art **my [the Father's] beloved Son**, in thee **I** have found **my** delight."

**Mark 12:36**

"For David himself said speaking in **the Holy Spirit**, **The Lord [the Father]** said to **my Lord [David's Lord, the Son]**, Sit on **my** right hand until **I** put **thine** enemies as footstool of **thy** feet."

**Luke 1:15-17**

"For he [John the Baptist] shall be great before [the] **Lord [Jehovah, God as such, particularly the Person of the Father]**, and he shall drink no wine nor strong drink; and he shall be filled with **the Holy Spirit**, even from his mother's womb. And many of the sons of Israel shall he turn to [the] **Lord their God [Jehovah-Messiah, the Son, Israel's God]**. And he [John the Baptist] shall go before **him [Jehovah-Messiah, the Son]** in the spirit and

power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, to make ready for [the] **Lord [Jehovah-Messiah, the Son]** a prepared people."

**Luke 1:35**

"And the angel answering said to her, **The Holy Spirit** shall come upon thee, and power of **the Highest [God as such, the whole Godhead, including the Person of the Father]** overshadow thee; wherefore also **the holy thing** which shall be born shall be called **Son of God**."

[Note: "That holy thing" refers to His manhood, taken into His Person, as being intrinsically holy ("with positive intrinsic superiority to evil")—such was and is the condition of His human nature. "There was in Him, as man, an energy of holiness that absolutely shut out sin, that shut out all evil." (C. Crain)

With respect to Luke 1:35, observe that in Matt. 1:23, a passage also speaking of the "virgin birth" of our Lord, it is stated that they "shall call" (future tense) His name Emmanuel, which means "God with us." The fact that He would be called "God with us" means that He is just as much God after taking holy manhood into His Person as He was before. That is, He is still the same Person! Likewise with respect to the fact of His being called (future tense) the "Son of God" upon taking holy manhood into His Person.

"This [Luke 1:35] does not say that Christ became the Son of God by His birth. A comparison with the parallel promise in Matt. 1:23 demonstrates this. Each refers to the supernatural virgin birth of Christ. Matthew 1:23 says, 'They shall call His name Emmanuel, which being interpreted is, God with us.' Christ did not become God by His virgin birth. He could be called God at His birth because He already was God. Similarly, in Luke 1:35, He could be called the Son of God because He already was the Son of God." (Alan Cairns, Dictionary of Theological Terms)

"The Holy Spirit will come upon you, and power of the Highest overshadow you, therefore the holy thing also which shall be begotten, shall be called Son of God"—because the Incarnation did not change who He always was as Son of God from all eternity. The Son of God took holy manhood into His Person. Since the eternal Son is yet one Person after the Incarnation, He is still, and is justly called, Son of God.

"Both before and after becoming man, His divine personality [as Son of God] is always maintained in Scripture. Nor did He take another personality [another person] by becoming man. It is one and the same Person that Scripture presents throughout." (RAH)

When He became flesh, He who was eternally the Son of God, was still the Son of God—in virtue of the miraculous virgin conception (Luke 1:35), which was necessary so that there

would not be two persons in union with one another, but one Person (the eternal Son) who took manhood into His Person.

According to Luke 1:35, the action of the Holy Spirit was such, in the miraculous conception of the holy humanity, conceived of the virgin's nature and substance, that the angel Gabriel says that the holy thing born of her should, on this account also, bear the name which He had from all eternity—Son of God. That is, as born of woman, He is still Son of God. “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.” (WK)

We have here "His perfection as man; for, as born of the Virgin Mary, His flesh was holy. He was the Son of God not only when He created the world, but also in the world, as the man born of this same Mary by the power of the Holy Ghost." (JND)

The name Son of God is "applied to the three estates of Christ: Son of God, Creator, in Colossians, in Hebrews, and in other passages which allude to it; Son of God, as born in the world; and declared Son of God with power as risen again from the dead" (JND). “He is Son of God before the worlds, Son of God incarnate, Son of God risen from the dead. He is God; He is Jehovah” (WK).]

**Luke 1:41-47**

“And it came to pass, as Elizabeth heard the salutation of Mary, the babe [John] leaped in her womb; and Elizabeth was filled with **the Holy Spirit**, and cried out with a loud voice and said, Blessed art thou amongst women, and blessed the fruit of thy womb. And whence is this to me, that the mother of **my Lord [Elizabeth’s Lord, the Son in Manhood]** should come to me? For behold, as the voice of thy salutation sounded in my ears, the babe leaped with joy in my womb. And blessed is she that has believed, for there shall be a fulfilment of the things spoken to her from [the] **Lord [Jehovah, God as such, particularly the Person of the Father]**. And Mary said, My soul magnifies **the Lord**, and my spirit has rejoiced in **God my Saviour**.”

[Note: **The Holy Spirit clearly quickened the mind and consciousness of the unborn infant John to recognize *the presence of the unborn personal Lord* (the God-Man) in Mary’s womb! The Holy Spirit, as always directs attention and glory to Christ, and there was *a personal Christ* in Mary’s womb at that very time. And in the presence of the Lord Jesus, filled with the Holy Spirit, what other reaction could the personal human baby John have than to “leap with joy”!** The whole circumstance of this visit of pregnant Mary to her pregnant cousin Elizabeth took place ***immediately after* Mary’s virginal conception through the Holy Spirit** (in the 6th month of Elizabeth’s pregnancy; cf. Luke 1:26 with 1:39, 1:42-43, and 1:56-57). As such, immediately upon the virginal

conception, God the Son became ***personally man, a personal human being*** **in taking complete, holy manhood (body, soul and spirit) into union in His Person**.

> *"But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which the name was Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.' (Luke 1:26-27)*
>
> *"And Mary, rising up in those days, went into the hill country with haste, to a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth." (Luke 1:39-40)*
>
> *"And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried out with a loud voice and said, Blessed art thou amongst women, and blessed the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:41-43)*
> *"And Mary abode with her about three months, and returned to her house. But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son." (Luke 1:56-57)*]

**Luke 1:67-79**

"And Zacharias his father was filled with **the Holy Spirit**, and prophesied, saying, Blessed be [the] **Lord the God of Israel [Jehovah God as such, particularly the Person of the Father]**, because **he** has visited and wrought redemption for **his** people, and raised up a horn of deliverance **[the Son in Manhood]** for us in the house of David **his** servant; as **he** spoke by the mouth of **his** holy prophets, who have been since the world began; deliverance from our enemies and out of the hand of all who hate us; to fulfil mercy with our fathers and remember **his** holy covenant, the oath which **he** swore to Abraham our father, to give us, that, saved out of the hand of our enemies, we should serve **him** without fear in piety and righteousness before **him** all our days. And thou [John], child, shalt be called the prophet of **the Highest [God as such, the whole Godhead]**; for thou shalt go before the face of [the] **Lord [Jehovah-Messiah, the Son]** to make ready **his** ways; to give knowledge of deliverance to **his** people by the remission of their sins on account of the bowels of mercy of our **God [ God as such, the whole Godhead]**; wherein **the dayspring from on high [Jehovah-Messiah, the Son]** has visited us, to shine upon them who were sitting in darkness and in the shadow of death, to guide our feet into the way of peace."

**Luke 2:25-32**

"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 [Jehovah the Father's] Christ [the Son in Manhood]**. And he

came in **the Spirit** into the temple; and as the parents brought in the child Jesus **[the Son in Manhood]** that they might do for **him** according to the custom of the law, he received **him** into his arms, and blessed **God**, and said, **Lord [Jehovah God, the Father]**, now thou lettest thy bondman go, according to **thy** word, in peace; for mine eyes have seen **thy** salvation **[in the Person of the Son]**, which **thou** hast prepared before the face of all peoples; **a light** for revelation of the Gentiles and **the glory** of **thy** people Israel."

**Luke 3:2-6, 16-17**

"In the high priesthood of Annas and Caiaphas, **the word of God [God as such, including the Person of the Father]** came upon John, the son of Zacharias, in the wilderness. And he came into all the district round the Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of Esaias the prophet: Voice of one crying in the wilderness: Prepare ye the way of **[the] Lord [Jehovah-Messiah, the Son]**, make straight **his** paths. Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked places shall become a straight path, and the rough places smooth ways, and all flesh shall see the salvation of **God [God as such, including the Person of the Father]** . . . John answered all, saying, I indeed baptise you with water, but **the mightier than I is coming [Jehovah-Messiah, the Son]**, the thong of whose sandals I am not fit to unloose; **he [Jehovah-Messiah, the Son]** shall baptise you with **the Holy Spirit** and fire; whose winnowing-fan is in **his** hand, and **he** will thoroughly purge **his** threshing-floor, and will gather the wheat into **his** garner, but the chaff **he** will burn with fire unquenchable."

**Luke 3:21-22**

"And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and **the Holy Spirit** descended in a bodily form as a dove upon him; and a **voice came out of heaven [from the Father]**, Thou art **my [the Father's] beloved Son**, in **thee I** have found **my** delight."

**Luke 4:1-4**

"But **Jesus [the Son]**, full of **the Holy Spirit**, returned from the Jordan, and was led by **the Spirit** in the wilderness forty days, tested of the devil; and in those days **he** did not eat anything, and when they were finished **he** hungered. And the devil said to **him**, If **thou** be **Son of God**, speak to this stone, that it become bread. And **Jesus** answered unto him saying, It is written, Man shall not live by bread alone, but by every **word of God [God as such, particularly the Person of the Father]**."

**Luke 4:18**

**"The Spirit of the Lord [of Jehovah the Father] is upon me [the Son],** because **he [the Father] has anointed me [the Son]** to preach glad tidings to the poor; **he [the Father] has sent me [the Son]** to preach to captives deliverance, and to the blind sight, to send forth the crushed delivered."

**Luke 10:21–22**

"In the same hour Jesus rejoiced in **the Holy Spirit** and said, **I [the Son]** praise **thee, Father, Lord of the heaven and of the earth**, that **thou** hast hid these things from wise and prudent, and hast revealed them to babes; yea, **Father**, for thus has it been well-pleasing in **thy** sight. All things have been delivered to **me [the Son]** by **my Father**, and no one knows who **the Son** is but **the Father**, and who **the Father** is but **the Son**, and he to whomsoever **the Son** is pleased to reveal **him [the Father]**."

**Luke 11:13**

"**[The Son speaking:]** If therefore ye, being evil, know how to give good gifts to your children, how much rather shall **the Father** who is of heaven give **the Holy Spirit** to them that ask **him**?"

**Luke 12:8-12**

"But **I [the Son]** say to you, Whosoever shall confess **me [the Son]** before men, **the Son of man** will confess him also before the angels of **God [God as such, particularly the Person of the Father]**; but he that shall have denied **me [the Son]** before men shall be denied before the angels of **God [God as such, particularly the Person of the Father]**; and whoever shall say a word against **the Son of man [the Son]** it shall be forgiven him; but to him that speaks injuriously against **the Holy Spirit** it shall not be forgiven. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; for **the Holy Spirit** shall teach you in the hour itself what should be said."

**Luke 24:49**

"And behold, **I [the Son]** send **the promise [the Holy Spirit]** of **my Father** upon you; but do ye remain in the city till ye be **clothed with power from on high [by the Holy Spirit]**."

**John 1:32–34**

"And John bore witness, saying, I beheld **the Spirit** descending as a dove from heaven, and it abode upon **him [the Son]**. And I knew **him** not; but **he [the Father] who** sent me to baptise with water, **he [the Father]** said to me, Upon whom thou shalt see **the Spirit**

descending and abiding on **him**, **he it is [the Son] who** baptises with **the Holy Spirit**. And I have seen and borne witness that this is **the Son of God**."

**John 3:5**

"**Jesus** answered, Verily, verily, **I [the Son]** say unto thee, Except any one be born of water and of **the Spirit**, he cannot enter into **the kingdom of God [God as such, including the Person of the Father]**."

**John 3:34–35**

"For **he [the Son] whom God [the Father]** has sent speaks the words of **God**, for **God** gives not **the Spirit** by measure. **The Father loves the Son**, and has given all things to be in **his** hand."

**John 6:62–65**

"If then ye see **the Son of man [the Son]** ascending up where **he** was before? It is **the Spirit** who quickens, the flesh profits nothing: the words which **I [the Son]** have spoken unto you are spirit and are life. But there are some of you who do not believe. For **Jesus** knew from the beginning who they were who did not believe, and who would deliver **him** up. And **he** said, Therefore said **I** unto you, that no one can come to **me [the Son]** unless it be given to him from **the Father**."

**John 14:16–17**

"And **I [the Son]** will request of **the Father**, and **he** will give you **another Comforter**, that **he** may be with you for ever, **the Spirit of truth**, whom the world cannot receive, because it does not see **him** nor know **him**; but ye know **him**, for **he** abides with you, and shall be in you."

**John 14:26**

"But **the Comforter, the Holy Spirit**, **whom the Father** will send in **my [the Son's]** name, **he** shall teach you all things, and will bring to your remembrance all the things which **I [the Son]** have said to you"

**John 15:26**

"But when **the Comforter** is come, **whom I [the Son]** will send to you from **the Father**, **the Spirit of truth who** goes forth from with **the Father**, **he [the Holy Spirit]** shall bear witness concerning **me [the Son]**."

**John 16:13–15**

"But when **he** is come, **the Spirit of truth, he** shall guide you into all the truth: for **he** shall not speak from **himself**; but whatsoever **he** shall hear **he shall speak**; and **he will announce** to you what is coming. **He [the Holy Spirit]** shall glorify **me [the Son]**, for **he** shall receive of **mine** and **shall announce** it to you. All things that **the Father** has are mine **[the Son's]**; on account of this **I** have said that **he [the Holy Spirit]** receives of **mine [the Son's]** and **shall announce** it to you."

**John 20:21–22**

"**Jesus** said therefore again to them, Peace be to you: as **the Father** sent forth **me [the Son]**, **I** also send you. And having said this, **he** breathed into them, and says to them, Receive **the Holy Spirit**."

**Acts 1:1–3**

"I composed the first discourse, O Theophilus, concerning all things which **Jesus [the Son]** began both to do and to teach, until that day in which, having by **the Holy Spirit** charged the apostles whom **he** had chosen, **he** was taken up; to whom also **he** presented **himself** living, after **he** had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern **the kingdom of God [God as such, including the Person of the Father]**."

**Acts 1:4–5**

"And, being assembled with them, **He [the Son]** commanded them not to depart from Jerusalem, but to await **the promise [the Holy Spirit]** of **the Father**, which, said **he**, ye have heard of **me [the Son]**. For John baptised with water, but ye shall be baptised with **the Holy Spirit** after now not many days."

**Acts 1:6–8**

"They therefore, being come together, asked **him [the Son]** saying, **Lord**, is it at this time that **thou** restorest the kingdom to Israel? And **he** said to them, It is not yours to know times or seasons, which **the Father** has placed in **his** own authority; but ye will receive power, **the Holy Spirit** having come upon you, and ye shall be **my [the Son's]** witnesses both in Jerusalem, and in all Judaea and Samaria, and to the end of the earth."

**Acts 2:16–24**

"But this is [this represents or is a representation of] that which was spoken through the prophet Joel, And it shall be in the last days, saith **God [God as such, particularly the Person of the Father]**, that **I** will pour out of **my Spirit** upon all flesh; and your sons and

your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams; yea, even upon **my** bondmen and upon **my** bondwomen in those days will **I** pour out of **my Spirit**, and they shall prophesy. And **I** will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke: the sun shall be changed to darkness and the moon to blood, before **the great and gloriously appearing day of** [the] **Lord [Jehovah-Messiah, the Son]** come. And it shall be that whosoever shall call upon **the name of** [the] **Lord [Jehovah-Messiah, the Son]** shall be saved. Men of Israel, hear these words: **Jesus the Nazaraean [the Son]**, a man borne witness to by **God [God as such, particularly the Person of the Father]** to you by works of power and wonders and signs, which **God** wrought by **him** in your midst, as yourselves know —**him**, given up by the determinate counsel and foreknowledge of **God [God as such, including the Person of the Father]**, ye, by the hand of lawless men, have crucified and slain. **Whom God [God as such, including the Person of the Father]** has raised up, having loosed the birth pains of death, inasmuch as it was not possible that **he [the Son]** should be held by its power."

**Acts 2:32–33**

"**This Jesus [the Son]** has **God [God as such, including the Person of the Father]** 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 [the Son]** has poured out this which ye behold and hear."

**Acts 2:38–39**

"And Peter said to them, Repent ye (and be baptised each one of you in the name of **Jesus Christ [the Son])**, for remission of your 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 [Jehovah God as such, including the Person of the Father]** may call."

**Acts 4:8–12**

"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 [the Son]**, whom ye have crucified, whom **God [God as such, including the Person of the Father]** has raised from among the dead, by **him** this man stands here before you sound in body. **He [the Son]** is the stone which has been set at nought by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another **name** under heaven which is given among men by which we must be saved."

**Acts 4:24–28**

"And they, having heard it, lifted up their voice with one accord to **God [God as such, particularly the Person of the Father]**, and said, **Lord, thou art the God who** made the heaven and the earth and the sea, and all that is in them; who by **the Holy Spirit**, through the mouth of thy servant David, hast said, Why have the nations raged haughtily and the peoples meditated vain things? The kings of the earth were there, and the rulers were gathered together against **the Lord [Jehovah God as such, particularly the Person of the Father]** and against **his Christ [the Son in Manhood]**. For in truth against **thy holy servant Jesus [the Son in Manhood]**, **whom thou** hadst anointed, both Herod and Pontius Pilate, with the nations, and peoples of Israel, have been gathered together in this city to do whatever **thy** hand and **thy** counsel had determined before should come to pass."

**Acts 4:29–31**

"And now, **Lord [Jehovah God as such, particularly the Person of the Father]**, look upon their threatenings, and give to **thy** bondmen with all boldness to speak **thy** word, in that thou stretchest out **thy** hand to heal, and that signs and wonders take place through the name of **thy holy servant Jesus [the Son in Manhood]**. And when they had prayed, the place in which they were assembled shook, and they were all filled with **the Holy Spirit**, and spoke **the word of God [God as such, including the Person of the Father]** with boldness."

**Acts 5:3-5, 7-11, 14**

"But Peter said, Ananias, why has Satan filled thy heart that thou shouldest **lie to the Holy Spirit**, and put aside for thyself a part of the price of the estate? While it remained did it not remain to thee? and sold, was it not in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast **not lied to men, but to God [God as such, particularly the Person of the Holy Spirit]**. And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard it . . . And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. And Peter said to her, Why is it that ye have agreed together to **put to the test the Spirit of** [the] **Lord [of Jehovah God as such, including the Person of the Father]**? Lo, the feet of those that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband. And great fear came upon all the assembly, and upon all who heard these things . . . and believers were more than ever

**added to the Lord [the Son, the risen and ascended Lord]**, multitudes both of men and women."

**Acts 5:29-32**

"But Peter answering, and the apostles, said, **God [God as such, the whole Godhead, including the Person of the Father]** must be obeyed rather than men. **The God of our fathers** has raised up **Jesus [the Son in Manhood]**, whom ye have slain, having hanged on a cross. **Him** has **God [God as such, particularly the Person of the Father]** exalted by **his** right hand as leader and saviour, to give repentance to Israel and remission of sins. And we are **his** witnesses of these things, and **the Holy Spirit** also, whom **God** has given to those that obey **him**."

**Acts 6:10-14**

"And they were not able to oppose the wisdom and **the Spirit** with which he spoke. Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and **God [God as such, particularly the Person of the Father]**. And they roused the people, and the elders, and the scribes. And coming upon him they seized him and brought him to the council. And they set false witnesses, saying, This man does not cease speaking words against the holy place and the law; for we have heard him saying, **This Jesus the Nazaraean [the Son]** shall destroy this place, and change the customs which Moses taught us."

**Acts 7:48-52**

"But **the Most High [God as such, the whole Godhead, including the Person of the Father]** dwells not in places made with hands; as says the prophet, The heaven is **my** throne and the earth the footstool of **my** feet: what house will ye build **me**? saith [the] **Lord [Jehovah God as such, including the Person of the Father]**, or where is the place of **my** rest? has not **my** hand made all these things? O stiff-necked and uncircumcised in heart and ears, ye do always resist **the Holy Spirit**; as your fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of **the Just One [the Son in Manhood]**, **of whom** ye have now become deliverers up and murderers!"

**Acts 7:55-56, 59-60**

"But being full of **the Holy Spirit**, having fixed his eyes on heaven, he saw **the glory of God [God as such, the whole Godhead]**, and **Jesus [the Son]** standing at **the right hand of God [God as such, particularly the Person of the Father]**, and said, Lo, I behold the heavens opened, and **the Son of man [the Son]** standing at **the right hand of God** . . . And

they stoned Stephen, **praying, and saying, Lord Jesus [the Son]**, receive my spirit. And kneeling down, he cried with a loud voice, **Lord**, lay not this sin to their charge. And having said this, he fell asleep."

**Acts 8:12, 14-25**

"But when they believed Philip announcing the glad tidings concerning **the kingdom of God [God as such, including the Person of the Father]**, and the name of **Jesus Christ [the Son]**, they were baptised, both men and women . . . And the apostles who were in Jerusalem, having heard that Samaria had received **the word of God [God as such, including the Person of the Father]**, sent to them Peter and John; who, having come down, prayed for them that they might receive **the Holy Spirit**; for **he** was not yet fallen upon any of them, only they were baptised to the name of **the Lord Jesus [the Son]**. Then they laid their hands upon them, and they received **the Holy Spirit**. But Simon, having seen that by the laying on of the hands of the apostles **the Holy Spirit** was given, offered them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive **the Holy Spirit**. And Peter said to him, Thy money go with thee to destruction, because thou hast thought that **the gift [of the Holy Spirit] of God [God as such, including the Person of the Father]**, can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before **God [God as such, including the Person of the Father]**. Repent therefore of this thy wickedness, and supplicate **the Lord [the Son]**, if indeed the thought of thy heart may be forgiven thee; for I see thee to be in the gall of bitterness, and bond of unrighteousness. And Simon answering said, Supplicate ye for me to **the Lord [the Son]**, so that nothing may come upon me of the things of which ye have spoken. They therefore, having testified and spoken **the word of** [concerning] **the Lord [the Son]**, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans."

**Acts 8:26-39**

"But an angel of [the] **Lord [Jehovah God as such, particularly the Person of the Father]** spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, was returning and sitting in his chariot: and he was reading the prophet Esaias. And **the Spirit said** to Philip, Approach and join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of? And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him. And the passage of the scripture which he read was this: **He [the Son in Manhood, Jehovah-Messiah]** was led as

a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus **he** opens not his mouth. In **his** humiliation his judgment has been taken away, and who shall declare **his** generation? for **his** life is taken from the earth. And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced **the glad tidings of Jesus [the Son]** to him. And as they went along the way, they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptised? And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptised him. But when they came up out of the water **the Spirit of** [the] **Lord [Jehovah God as such, including the Person of the Father]** caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing."

**Acts 10:10-20**

"And he [Peter] became hungry and desired to eat. But as they were making ready an ecstasy came upon him: and he beholds the heaven opened, and a certain vessel descending, as a great sheet, bound by the four corners and let down to the earth; in which were all the quadrupeds and creeping things of the earth, and the fowls of the heaven. And there was a voice to him, Rise, Peter, slay and eat. And Peter said, In no wise, **Lord [the Son, the Lord Jesus]**; for I have never eaten anything common or unclean. And there was a voice again the second time to him, What **God [God as such, including the Person of the Father]** has cleansed, do not thou make common. And this took place thrice, and the vessel was straightway taken up into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of Simon, stood at the gate, and having called some one, they inquired if Simon who was surnamed Peter was lodged there. But as Peter continued pondering over the vision, **the Spirit said** to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because **I [the Person of the Spirit speaking of Himself] have sent** them."

**Acts 10:38**

"Jesus **[the Son]** who was of Nazareth [according to flesh]: how **God [God as such, particularly the Person of the Father]** anointed him with **the Holy Spirit** and with power; who went through all quarters doing good, and healing all that were under the power of the devil, because **God [God as such, particularly the Person of the Father]** was with **him [the Son in Manhood]**."

**Acts 10:42-48**

"And **he [the Son, the Lord Jesus]** commanded us to preach to the people, and to testify that **he** it is who was determinately appointed of **God [God as such, particularly the Person of the Father]** to be judge of living and dead. To **him [the Son]** all the prophets bear witness that every one that believes on **him** will receive through **his** name remission of sins. While Peter was yet speaking these words **the Holy Spirit** fell upon all those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of **the Holy Spirit** was poured out: for they heard them speaking with tongues and magnifying **God [God as such, the whole Godhead, including the Person of the Father]**. Then Peter answered, Can any one forbid water that these should not be baptised, who have received **the Holy Spirit** as we also did? And he commanded them to be baptised **in the name of the Lord [the Son]**. Then they begged him to stay some days."

**Acts 11:7-12**

"And I [Peter] heard also a voice saying to me, Rise up, Peter, slay and eat. And I said, In no wise, **Lord [the Son, the Lord Jesus]**, for common or unclean has never entered into my mouth. And a voice answered the second time out of heaven, What **God [God as such, including the Person of the Father]** has cleansed, do not thou make common. And this took place thrice, and again all was drawn up into heaven; and lo, immediately three men were at the house in which I was, sent to me from Caesarea. And **the Spirit said** to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man."

**Acts 11:15-18**

"And as I began to speak, **the Holy Spirit** fell upon them even as upon us also at the beginning. And I remembered the word of **the Lord [the Son, the Lord Jesus]**, how **he** said, John baptised with water, but ye shall be baptised with **the Holy Spirit**. If then **God [God as such, including the Person of the Father]** has given them the same gift as also to us when we had believed on **the Lord Jesus Christ [the Son]**, who indeed was I to be able to forbid **God [God as such, including the Person of the Father]**? And when they heard these things they held their peace, and glorified **God**, saying, Then indeed **God** has to the nations also granted repentance to life."

**Acts 11:20-24**

"But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks also, announcing the glad tidings of **the Lord Jesus [the Son]**. And [the] **Lord's hand [of Jehovah God as such, particularly the Person of the Father]** was with

them, and a great number believed and turned to **the Lord [the Son]**. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch: who, having arrived and seeing **the grace of God [God as such, including the Person of the Father]**, rejoiced, and exhorted all with purpose of heart to abide with **the Lord [the Son]**; for he was a good man and full of **the Holy Spirit** and of faith; and a large crowd of people were added to **the Lord [the Son, the risen and ascended Lord]**."

**Acts 13:2-5**

"And as they were ministering to **the Lord [the Son]** and fasting, **the Holy Spirit** said, Separate **me [the Person of the Spirit speaking of Himself]** now Barnabas and Saul for the work to which **I have called** them. Then, having fasted and prayed, and having laid their hands on them, they let them go. They therefore, having been **sent forth by the Holy Spirit**, went down to Seleucia, and thence sailed away to Cyprus. And being in Salamis, they announced **the word of God [God as such, including the Person of the Father]** in the synagogues of the Jews. And they had John also as their attendant."

**Acts 13:6-12**

"And having passed through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesus, who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to him, desired to hear **the word of God [God as such, including the Person of the Father]**. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith. But Saul, who also is Paul, filled with **the Holy Spirit**, fixing his eyes upon him, said, O full of all deceit and all craft: son of the devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] **Lord [Jehovah God as such, including the Person of the Father]**? And now behold, [the] **Lord's hand** is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of [concerning] **the Lord [the Son, the Lord Jesus]**.

**Acts 13:46-52**

"And Paul and Barnabas spoke boldly and said, It was necessary that **the word of God [God as such, including the Person of the Father]** should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has **the Lord [the Son, the Lord Jesus]** enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth. And those

of the nations, hearing it, rejoiced, and glorified **the word of the Lord [the Son, the Lord Jesus]**, and believed, as many as were ordained to eternal life. And **the word of the Lord** was carried through the whole country. But the Jews excited the women of the upper classes who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts. But they, having shaken off the dust of their feet against them, came to Iconium. And the disciples were filled with joy and **the Holy Spirit**."

**Acts 15:8-11**

"And **the heart-knowing God [God as such, including the Person of the Father]** bore them witness, giving them **the Holy Spirit** as to us also, and put no difference between us and them, having purified their hearts by faith. Now therefore why put to the test ye **God [God as such, including the Person of the Father]**, by putting a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of **the Lord Jesus [the Son]**, in the same manner as they also."

**Acts 15:19-20. 24-29**

"Wherefore I judge, not to trouble those who from the nations turn to **God [God as such, including the Person of the Father]**; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood . . . [Writing thus:] Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, to whom we gave no commandment; it seemed good to us, having arrived at a common judgment, to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of **our Lord Jesus Christ**. We have therefore sent Judas and Silas, who themselves also will tell you by word of mouth the same things. For it has seemed good to **the Holy Spirit** and to us to lay upon you no greater burden than these necessary things: to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell."

**Acts 19:1-8**

"And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples, he said to them, Did ye receive **the Holy Spirit** when ye had believed? And they [said] to him, We did not even hear if **the Holy Spirit** was come. And he said, To what then were ye baptised? And they said, To the baptism of John. And Paul said, John indeed baptised with the baptism of repentance, saying to the people that they should believe on **him that was coming after** him, **that is, on Jesus [the Son]**. And when they heard that, they were baptised to the name of **the Lord**

**Jesus [the Son]**. And Paul having laid his hands on them, **the Holy Spirit** came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading the things concerning **the kingdom of God [God as such, including the Person of the Father]**."

**Acts 20:18-28**

"And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia, serving **the Lord [the Son, the Lord Jesus]** with all lowliness, and tears, and trials, which happened to me through the plots of the Jews; how I held back nothing of what is profitable, so as not to announce it to you, and to teach you publicly and in every house, testifying to both Jews and Greeks **repentance towards God [God as such, including the Person of the Father]**, and **faith towards our Lord Jesus Christ [the Son]**. And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me in it; only that **the Holy Spirit** testifies to me in every city, saying that bonds and tribulations await me. 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 [the Son]**, to testify **the glad tidings of the grace of God [God as such, including the Person of the Father]**. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom, shall see my face no more. Wherefore I witness to you this day, that I am clean from the blood of all, for I have not shrunk from announcing to you all **the counsel of God [God as such, including the Person of the Father]**. 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 [God as such, particularly the Person of the Son]**, which **he** has purchased with **his own blood**."

**Acts 28:25-31**

"And being disagreed among themselves they left; Paul having spoken one word, Well **spoke the Holy Spirit** through Esaias the prophet to our fathers, **saying** [in Isa. 6], Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and **I [the One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah]** should heal them. Be it known to you therefore, that this **salvation of God [God as such, including the Person of the Father]** has been sent to the nations; they also will hear it. And he remained two whole years in his own hired lodging, and received all who came to him, preaching **the kingdom of God [God as such, including**

**the Person of the Father]**, and teaching the things concerning **the Lord Jesus Christ [the Son]**, with all freedom unhinderedly."

**Romans 1:1–4**

"Paul, bondman of Jesus Christ **[the Son]**, a called apostle, separated to **the glad tidings of God [God as such, particularly the Person of the Father]**, (which **he** had before promised by **his** prophets in holy writings,) concerning **his [the Father's] Son** (come of David's seed according to flesh, marked out **Son of God** in power, according to **the Spirit of holiness**, by resurrection of the dead) **Jesus Christ our Lord [the Son]**."

**Romans 5:5–6**

"And hope does not make ashamed, because **the love of God [God as such, including the Person of the Father]** is shed abroad in our hearts by **the Holy Spirit** who has been given to us: for we being still without strength, in the due time **Christ [the Son]** has died for the ungodly."

**Romans 7:4–6**

"So that, my brethren, ye also have been made dead to the law by the body of **the Christ [the Son]**, to be to another, **who has been raised up from among the dead**, in order that we might bear fruit to **God [God as such, including the Person of the Father]**. For when we were in the flesh the passions of sins, which were by the law, wrought in our members to bring forth fruit to death; but now we are clear from the law, having died in that in which we were held, so that we should serve in newness of **[the] Spirit**, and not in oldness of [the] letter [of law]."

**Romans 8:1–4**

"There is then now no condemnation to those in **Christ Jesus [the Son]**. For the law of **the Spirit of life** in **Christ Jesus [the Son]** has set me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, **God [God as such, particularly the Person of the Father]**, having sent **his [the Father's] own Son**, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to **the Spirit**."

**Romans 8:7–11**

"Because the mind of the flesh is enmity against **God [God as such, including the Person of the Father]**: for it is not subject to the law of **God**; for neither indeed can it be: and they that are in flesh cannot please **God [God as such, including the Person of the Father]**.

But ye are not in flesh but in **the Spirit**, if indeed **the Spirit of God** dwell in you; but if any one has not **the Spirit of Christ [the Son]** he is not **his**: but if **Christ [the Son]** be in you, the body is dead on account of sin, but **the Spirit** life on account of righteousness. But if **the Spirit of him [of the Son, Christ glorified]** that has raised up **Jesus [the Son]** from among the dead dwell in you, **he [the Spirit]** that has raised up **Christ [the Son]** from among the dead shall quicken your mortal bodies also on account of **his Spirit** who dwells in you."

**Romans 8:14–17**

"For as many as are led by **the Spirit of God**, these are sons of **God [of God as such, particularly the Person of the Father]**. For ye have not received a spirit of bondage again for fear, but ye have received **[the] Spirit** of adoption, whereby we cry, **Abba, Father**. **The Spirit** himself bears witness with our spirit, that we are children of **God [God as such, particularly the Person of the Father]**. And if children, heirs also: heirs of **God**, and **Christ's [the Son's]** joint heirs; if indeed we suffer with **him**, that we may also be glorified with **him**."

**Romans 8:26–27**

"And in like manner **the Spirit** joins also **his** help to our weakness; for we do not know what we should pray for as is fitting, but **the Spirit himself makes intercession** with groanings which cannot be uttered. But **he** who searches the hearts **[the Son, Jehovah-Christ (Rev. 2:23; Acts 1:24; Jer. 17:10)]** knows what is the mind of **the Spirit**, **that he intercedes** for saints according to **God [God as such, including the Person of the Father]**.

**Romans 9:1-8**

"I say the truth in **Christ [the Son]**, I lie not, my conscience bearing witness with me in **the Holy Spirit**, that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from **the Christ [the Son]** for my brethren, my kinsmen, according to flesh; 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 over all God [the Son, Jehovah-Christ]** blessed for ever. Amen. Not however as though t**he word of God [God as such, including the Person of the Father]** had failed; for not all are Israel which are of Israel; nor because they are seed of Abraham are all children: but, In Isaac shall a seed be called to thee. That is, they that are the children of the flesh, these are not the children of **God [God as such, particularly the Person of the Father]**; but the children of the promise are reckoned as seed."

**Romans 14:17–18**

"For **the kingdom of God [God as such, including the Person of the Father]** is not eating and drinking, but righteousness, and peace, and joy in **the Holy Spirit**. For he that in this serves **the Christ [the Son]** is acceptable to **God [God as such, particularly the Person of the Father]** and approved of men."

**Romans 15:5-19**

"Now **the God of endurance and of encouragement [God as such, including the Person of the Father]** give to you to be like-minded one toward another, according to **Christ Jesus [the Son]**; that ye may with one accord, with one mouth, glorify **the God and Father of [the Son] our Lord Jesus Christ**. Wherefore receive ye one another, according as **the Christ [the Son]** also has received you to the glory of **God [God as such, including the Person of the Father]**. For I say that **Jesus Christ [the Son]** became a minister of the circumcision for the truth of **God [God as such, including the Person of the Father]**, to confirm the promises of the fathers; and that the nations should glorify **God [God as such, including the Person of the Father]** for mercy; according as it is written, For this cause **I** will confess to thee among the nations, and will sing to thy name. And again he says, Rejoice, nations, with **his** people. And again, Praise **the Lord [Jehovah God as such]**, all ye nations, and let all the peoples laud **him**. And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over the nations: in **him [the Son, Jehovah-Messiah]** shall the nations hope. Now **the God of hope [God as such, including the Person of the Father]** fill you with all joy and peace in believing, so that ye should abound in hope by the power of **the Holy Spirit**. But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. But I have written to you the more boldly, brethren, in part, as putting you in mind, because of the grace given to me by **God [God as such, including the Person of the Father]**, for me to be minister of **Christ Jesus [the Son]** to the nations, carrying on as a sacrificial service the message of glad tidings of **God [God as such, including the Person of the Father]**, in order that the offering up of the nations might be acceptable, sanctified by **the Holy Spirit**. I have therefore whereof to boast in **Christ Jesus [the Son]** in the things which pertain to **God [God as such, including the Person of the Father]**. For I will not dare to speak anything of the things which **Christ [the Son]** has not wrought by me, for the obedience of the nations, by word and deed, in the power of signs and wonders, in the power of **the Spirit of God**; so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of **the Christ [the Son]**."

**Romans 15:30**

"But I beseech you, brethren, by **our Lord Jesus Christ [the Son]**, and by the love of **the Spirit**, that ye strive together with me in prayers for me to **God [God as such, particularly the Person of the Father]**."

**1 Corinthians 2:1–5**

"And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of **God [God as such, including the Person of the Father]**. For I did not judge it well to know anything among you save **Jesus Christ [the Son]**, and **him** crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of **the Spirit** and of power; that your faith might not stand in men's wisdom, but in **God's power [of God as such, including the Person of the Father]**."

**1 Corinthians 2:7–11**

"But we speak **God's wisdom** in a mystery, that hidden wisdom which **God [God as such, particularly the Person of the Father]** had predetermined before the ages for our glory: which none of the princes of this age knew, (for had they known, they would not have crucified **the Lord of glory [the Son]**;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which **God [God as such, particularly the Person of the Father]** has prepared for them that love him, but **God** has revealed to us by **his Spirit**; for **the Spirit** searches all things, even the depths of **God [God as such, the whole Godhead]**. For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God [God as such, the whole Godhead]** knows no one **except the Spirit of God**."

**1 Corinthians 2:12–16**

"But we have received, not the spirit of the world, but **the Spirit who is of God [God as such, including the Person of the Father]**, that we may know the things which have been freely given to us of **God**: which also we speak, not in words taught by human wisdom, but in those **taught by the Spirit**, communicating spiritual things by spiritual means. But the natural man does not receive the things of **the Spirit of God**, for they are folly to him; and he cannot know them because they are spiritually discerned; but the spiritual discerns all things, and he is discerned of no one. For who has known the mind of [the] **Lord [Jehovah God as such, particularly the Person of the Son, Jehovah-Messiah]**, who shall instruct **him**? But we have the mind of **Christ [the Son, Jehovah-Messiah]**."

**1 Corinthians 3:9-11, 16**

"For we are **God's** fellow-workmen; ye are **God's** husbandry, **God's building**. According to **the grace of God [God as such, including the Person of the Father]** which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it. For other foundation can no man lay besides that which is laid, which is **Jesus Christ [the Son]** . . . Do ye not know that ye are **the temple of God [God as such, the whole Godhead]**, and that **the Spirit of God dwells in you**?"

**1 Corinthians 6:9-11**

"Do ye not know that unrighteous persons shall not inherit **the kingdom of God [God as such, including the Person of the Father]**? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor the rapacious, shall inherit **the kingdom of God [God as such, including the Person of the Father]**. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in **the name of the Lord Jesus [the Son]** , and by **the Spirit of our God**."

**1 Corinthians 6:17-20**

"But he that is joined to **the Lord [the Son]** is one spirit. Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. Do ye not know that your body is **the temple of the Holy Spirit** who is in you, whom ye have of **God [God as such, including the Person of the Father]**; and ye are not your own? for ye have been bought with a price: glorify now then **God [God as such, including the Person of the Father]** in your body."

**1 Corinthians 7:39-40**

"A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom she will, only in **the Lord [the Son]**. But she is happier if she so remain, according to my judgment; but I think that I also have **the Spirit of God [of God as such, including the Person of the Father]**."

**1 Corinthians 12:3**

"I give you therefore to know, that no one, speaking in the power of **the Spirit of God [of God as such, including the Person of the Father]**, says, Curse on **Jesus [the Son]**; and no one can say, **Lord Jesus [the Son]**, unless in the power of **the Holy Spirit**."

**1 Corinthians 12:4–6, 11**

"But there are distinctions of gifts, but **the same Spirit**; and there are distinctions of services, and **the same Lord [the Son]**; and there are distinctions of operations, but **the same God [God as such, including the Person of the Father] who operates all things** in all . . . But **all these things operates the one and the same Spirit**, dividing to each in particular **according as he [the Spirit] wills**."

**1 Corinthians 15:20-28**

"But now **Christ [the Son in Manhood]** is raised from among the dead, first-fruits of those fallen asleep. For since by man came death, **by man [the Son in Manhood]** also resurrection of those that are dead. For as in [in virtue of, because of] the Adam all die, thus also in [in virtue of, because of] **the Christ [the Son in Manhood]** all shall be made alive. But each in his own rank: the first-fruits, **Christ;** then those that are **the Christ's** at [or 'in'] **his** coming. Then the end [the end of the final 'age to come' (Eph. 1:21; Heb. 6:5), the 'Dispensation of the Fulness of the Times' (Eph. 1:10), at the end of which all the lost are resurrected, see v.26 below], when **He** gives up [i.e., when the Son 'delivers' or 'presents' (cp. the usage of the same word earlier in the chapter, 15:3)] the kingdom [in a sinless, pristine state of perfection] **to him who is God and Father**; when **he** shall have annulled all rule and all authority and power. For **he [the Son]** must reign [uninterruptedly for the 1,000 years of the Millennial Kingdom (Rev. 20), which He has not yet begun to do] until **he [the Father]** put all enemies under **his [the Son's]** feet. The last enemy that is annulled is death. For **he** has put all things in subjection under **his** feet. But when **he** says that all things are put in subjection, it is evident that it is except **him** who put all things in subjection to **him**. But when all things shall have been brought into subjection to **him**, then [Gr. tote, at that time] **the Son also himself** [**the Son in Manhood**; literally, 'at that time also Himself the Son,' that is, *at that time also, as always,* the Son being not only Divine but human, the perfect Man] shall be placed in subjection to **him [the Father]** who put all things in subjection to **him**, that **God [the Triune God, not the Father only, but Father, Son and Holy Spirit]** may be all in all [only God's glory subsisting everywhere in the new creation]."

**2 Corinthians 1:19-22**

"For **the Son of God, Jesus Christ**, **he** who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea is **in him**. For whatever **promises of God [God as such, particularly the Person of the Father]** there are, **in him [the Son]** is the yea, and **in him** the amen, for glory to **God** by us. Now **he** that establishes us with you in **Christ [the Son]**, and has anointed us, is **God [God as such, particularly**

**the Person of the Father], who** also has sealed us, and given the earnest of **the Spirit** in our hearts."

**2 Corinthians 3:2-3**

"Ye are our letter, written in our hearts, known and read of all men, being manifested to be **Christ's [the Son's]** epistle ministered by us, written, not with ink, but **the Spirit of the living God [God as such, including the Person of the Father]**; not on stone tables, but on fleshy tables of the heart."

**2 Corinthians 5:5-6**

"Now **he** that has wrought us for this very thing is **God [God as such, including the Person of the Father], who** also has given to us the earnest of **the Spirit**. Therefore we are always confident, and know that while present in the body we are absent from **the Lord [the Son]**."

**2 Corinthians 11:1-4**

"Would that ye would bear with me in a little folly; but indeed bear with me. For I am jealous as to you with a jealousy which is of **God [God as such, including the Person of the Father]**; for I have espoused you unto one man, to present you a chaste virgin to **Christ [the Son]**. But I fear lest by any means, as the serpent deceived Eve by his craft, so your thoughts should be corrupted from simplicity as to **the Christ [the Son]**. For if indeed he that comes preaches **another Jesus**, whom we have not preached, or ye get a **different Spirit**, which ye have not got, or a different glad tidings, which ye have not received, ye might well bear with it."

**2 Corinthians 13:14**

"The grace of **the Lord Jesus Christ [the Son]**, and the love of **God [God as such, particularly the Person of the Father]**, and the communion of **the Holy Spirit**, be with you all."

**Galatians 2:21-3:3**

"I do not set aside **the grace of God [God as such, including the Person of the Father]**; for if righteousness is by law, then **Christ [the Son]** has died for nothing. O senseless Galatians, who has bewitched you; to whom, as before your very eyes, **Jesus Christ [the Son]** has been portrayed, crucified among you? This only I wish to learn of you, Have ye received **the Spirit** on the principle of works of law, or of the report of faith? Are ye so senseless? having begun in **the Spirit**, are ye going to be made perfect in flesh?"

**Galatians 3:11-14**

"But that by law no one is justified with **God [God as such, including the Person of the Father]** is evident, because The just shall live on the principle of faith; but the law is not on the principle of faith; but, He that shall have done these things shall live by them. **Christ [the Son]** has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed is every one hanged upon a tree,) that the blessing of Abraham might come to the nations in **Christ Jesus [the Son]**, that we might receive **the promise of the Spirit** through faith."

**Galatians 4:4-6**

"But when the fulness of the time was come, **God [God as such, particularly the Person of the Father]** sent forth **his Son**, come of woman, come under law, that **he** might redeem those under law, that we might receive sonship. But because ye are sons, **God [God as such, particularly the Person of the Father]** has sent out **the Spirit of his Son** into our hearts, crying, **Abba, Father**."

**Galatians 5:21b-25**

"Even as I also have said before, that they who do such things shall not inherit **the kingdom of God [God as such, including the Person of the Father]**. But the fruit of **the Spirit** is love, joy, peace, long-suffering, kindness, goodness, fidelity, meekness, self-control: against such things there is no law. But they that are of **the Christ [the Son]** have crucified the flesh with the passions and the lusts. If we live by **the Spirit**, let us walk also by **the Spirit**."

**Ephesians 1:13–17**

"**In whom [the Son]** ye also [have trusted], having heard the word of the truth, the glad tidings of your salvation,—**in whom [the Son]** also, having believed, ye have been sealed with **the Holy Spirit of promise**, **who** is the earnest of our inheritance to the redemption of the acquired possession, to **the praise of his glory**. Wherefore I also, having heard of the faith in **the Lord Jesus [the Son]** which is in you, and the love which ye have towards all the saints, do not cease giving thanks for you, making mention of you at my prayers, that **the God of our Lord Jesus Christ [the Son]**, **the Father of glory**, may give to you a spirit of wisdom and revelation in the full knowledge of him."

**Ephesians 2:18**

"For through **him [the Son]** we have both access by **one Spirit** to **the Father**."

**Ephesians 2:19-22**

"So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of **the household of God [God as such, particularly the Person of the Father]**, being built upon the foundation of the apostles and prophets, **Jesus Christ himself [the Son] being the corner-stone, in whom** all the building fitted together increases to a holy temple **in the Lord [the Son]**; **in whom** ye also are built together for **a habitation of God in the Spirit**."

**Ephesians 3:2-7**

"If indeed ye have heard of the administration of **the grace of God [God as such, including the Person of the Father]** which has been given to me towards you, that by revelation the mystery has been made known to me, (according as I have written before briefly, by which, in reading it, ye can understand my intelligence in the mystery of **the Christ [the Son]**,) which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the power of **the Spirit**, that they who are of the nations should be joint heirs, and a joint body, and joint partakers of his promise in **Christ Jesus [the Son]** by the glad tidings; of which I am become minister according to the gift of **the grace of God [God as such, including the Person of the Father]** given to me, according to the working of his power."

**Ephesians 3:14-17**

"For this reason I bow my knees to **the Father**, **of whom** every family in the heavens and on earth is named, in order that **he [the Father]** may give you according to the riches of **his glory**, to be strengthened with power **by his Spirit** in the inner man; that **the Christ [the Son]** may dwell, through faith, in your hearts [affections], being rooted and founded in love."

**Ephesians 4:4–6**

"There is one body and **one Spirit**, as ye have also been called in one hope of your calling; **one Lord [the Son]**, one faith, one baptism; **one God and Father** of all, **who** is over all, and through all, and in us all."

**Ephesians 4:30–32**

"And do not grieve **the Holy Spirit of God**, with whom ye have been sealed for the day of redemption. Let all bitterness, and heat of passion, and wrath, and clamour, and injurious language, be removed from you, with all malice; and be to one another kind, compassionate, forgiving one another, so as **God [God as such, particularly the Person of the Father]** also in **Christ [the Son]** has forgiven you."

**Ephesians 5:18–20**

"And be not drunk with wine, in which is debauchery; but be filled with **the Spirit**, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to **the Lord [the Son]**; giving thanks at all times for all things to **him who is God and Father** in the name of **our Lord Jesus Christ [the Son]**."

**Ephesians 6:10-18**

"For the rest, brethren, be strong in **[the] Lord [Jehovah-Christ, the Son]**, and in the might of **his** strength. Put on the panoply of **God [God as such, particularly the Person of the Father]**, that ye may be able to stand against the artifices of the devil: because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual power of wickedness in the heavenlies. For this reason take to you the panoply of **God [God as such, particularly the Person of the Father]**, that ye may be able to withstand in the evil day, and, having accomplished all things, to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with the preparation of the glad tidings of peace: besides all these, having taken the shield of faith with which ye will be able to quench all the inflamed darts of the wicked one. Have also the helmet of salvation, and the sword of **the Spirit**, which is **the word of God [God as such, including the Person of the Father],** praying at all seasons, with all prayer and supplication in **the Spirit**, and watching unto this very thing with all perseverance and supplication for all the saints."

**Colossians 1:3-8**

"We give thanks to **the God and Father** of our **Lord Jesus Christ [the Son]** continually when praying for you, having heard of your faith in **Christ Jesus [the Son]**, and the love which ye have towards all the saints, on account of the hope which is laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings, which are come to you, as they are in all the world, and are bearing fruit and growing, even as also among you, from the day ye heard them and knew indeed **the grace of God [God as such, including the Person of the Father]**, in truth: even as ye learned from Epaphras our beloved fellow-bondman, who is a faithful minister of **Christ [the Son]** for you, who has also manifested to us your love in **the Spirit**."

**1 Thessalonians 1:1-6**

"Paul and Silvanus and Timotheus to the assembly of Thessalonians in **God the Father** and **the Lord Jesus Christ [the Son]**. Grace to you and peace. We give thanks to **God [God as such, the whole Godhead]** always for you all, making mention of you at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

hope, of **our Lord Jesus Christ [the Son]**, before **our God and Father**; knowing, brethren beloved by **God [God as such, the whole Godhead]**, your election. For our glad tidings were not with you in word only, but also in power, and in **the Holy Spirit**, and in much assurance; even as ye know what we were among you for your sakes: and ye became our imitators, and of **the Lord [the Son]**, having accepted the word in much tribulation with joy of **the Holy Spirit**."

**1 Thessalonians 4:2-8**

"For ye know what charges we gave you through **the Lord Jesus [the Son]**. For this is **the will of God [God as such, including the Person of the Father]**, even your sanctification, that ye should abstain from fornication; that each of you know how to possess his own vessel in sanctification and honour, (not in passionate desire, even as the nations who know not **God [God as such, including the Person of the Father]**,) not overstepping the rights of and wronging his brother in the matter, because **the Lord [the Son]** is the avenger of all these things, even as we also told you before, and have fully testified. For **God [God as such, particularly the Person of the Father]** has not called us to uncleanness, but in sanctification. He therefore that in this disregards his brother, disregards, not man, but **God**, who has given also **his Holy Spirit** to you."

**1 Thessalonians 5:18-19**

"In everything give thanks, for this is **the will of God [God as such, particularly the Person of the Father]** in **Christ Jesus [the Son]** towards you; quench not **the Spirit**."

**2 Thessalonians 2:13**

"But we ought to give thanks to **God [God as such, particularly the Person of the Father]** always for you, brethren beloved of **the Lord [the Son]**, that **God [God as such, particularly the Person of the Father]** has chosen you from the beginning to salvation in sanctification of **the Spirit** and belief of the truth."

**1 Timothy 3:15-16**

"But if I delay, in order that thou mayest know how one ought to conduct oneself in **the house of God [God as such, the whole Godhead, including the Person of the Father]**, which is the assembly of **the living God [God as such, particularly the Person of the Son]**, the pillar and base of the truth. And confessedly the mystery of piety is great. **God [or, 'He who,' God the Son, referring back to the living God]** 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 Timothy 4:1-6**

"But **the Spirit speaks expressly**, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking lies in hypocrisy, cauterised as to their own conscience, forbidding to marry, bidding to abstain from meats, which **God [God as such, the whole Godhead, including the Person of the Father]** has created for receiving with thanksgiving for them who are faithful and know the truth. For every creature of **God** is good, and nothing is to be rejected, being received with thanksgiving; for it is sanctified by **the word of God [God as such, particularly the Person of the Father]** and freely addressing **him**. Laying these things before the brethren, thou wilt be a good minister of **Christ Jesus [the Son]**, nourished with the words of the faith and of the good teaching which thou hast fully followed up."

**2 Timothy 1:8-14**

"Be not therefore ashamed of the testimony of **our Lord [the Son]**, nor of me **his** prisoner; but suffer evil along with the glad tidings, according to **the power of God [God as such, particularly the Person of the Father]**; **who** has saved us, and has called us with a holy calling, not according to our works, but according to **his own** purpose and grace, which was given to us in **Christ Jesus [the Son]** before the ages of time, but has been made manifest now by the appearing of **our Saviour Jesus Christ [the Son]**, **who** has annulled death, and brought to light life and incorruptibility by the glad tidings; to which I have been appointed a herald and apostle and teacher of the nations. For which cause also I suffer these things; but I am not ashamed; for I know **whom I have believed [particularly the Person of the Son]**, and am persuaded that **he** is able to keep for that day the deposit I have entrusted to **him**. Have an outline of sound words, which words thou hast heard of me, in faith and love which are in **Christ Jesus [the Son]**. Keep, by **the Holy Spirit** who dwells in us, the good deposit entrusted."

**Titus 3:4-7**

"But when the kindness and love to man of **our Saviour God [God as such, including the Person of the Father]** 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**, **whom he** poured out on us richly through **Jesus Christ our Saviour [the Son]**; that, having been justified by **his** grace, we should become heirs according to the hope of eternal life."

**Hebrews 2:3-4**

"How shall we escape if we have been negligent of so great salvation, which, having had its commencement in being spoken of **by the Lord [the Son]**, has been confirmed to us by

those who have heard; **God bearing, besides, witness [God as such, particularly the Person of the Father]** with them to it, both by signs and wonders, and various acts of power, and distributions of **the Holy Spirit**, according to his will?"

**Hebrews 3:1-12**

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, **Jesus [the Son]**, **who** is faithful to **him [God as such, particularly the Person of the Father]** that has constituted **him**, as Moses also in all **his** house. For **he** has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house. For every house is built by some one; but **he [the Son] who has built all things is God**. And Moses indeed was faithful in all **his [God's]** house, as a ministering servant, for a testimony of the things to be spoken after; but **Christ, as Son over his** house **[God as such, particularly the Person of the Father]**, **whose** house are we, if indeed we hold fast the boldness and the boast of hope firm to the end. Wherefore, even as **says the Holy Spirit** [in Ps. 97:7-11], To-day if ye will hear **his** voice, harden not your hearts, as in the provocation, in the day of testing in the wilderness; where your fathers tested **me**, by proving **me**, and saw **my** works forty years. Wherefore **I [the One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah]** was wroth with this generation, and said, They always err in heart; and they have not known **my** ways; so I swore in **my** wrath, If they shall enter into **my** rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from **the living God [God as such, the whole Godhead]**."

**Hebrews 6:1-6**

"Wherefore, leaving the word of the beginning of **the Christ [the Son]**, let us go on to what belongs to full growth, not laying again a foundation of repentance from dead works and faith in **God [God as such, particularly the Person of the Father]**, of the doctrine of washings, and of imposition of hands, and of resurrection of the dead, and of eternal judgment; and this will we do if **God** permit. For it is impossible to renew again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of **the Holy Spirit**, and have tasted the good **word of God [God as such, including the Person of the Father]**, and the works of power of the age to come, and have fallen away, crucifying for themselves as they do **the Son of God**, and making a show of him."

**Hebrews 9:14**

"How much rather shall the blood of the **Christ [the Son]**, who by **the eternal Spirit** offered himself spotless to **God [God as such, including the Person of the Father]**, purify

your conscience from dead works to serve **the living God [God as such, including the Person of the Father]**?"

**Hebrews 10:12-17**

"But **he [the Son]**, having offered one sacrifice for sins, sat down in perpetuity at **the right hand of God [God as such, particularly the Person of the Father]**, waiting from henceforth until **his** enemies be set for the footstool of **his** feet. For by one offering **he [the Son]** has perfected in perpetuity the sanctified. And **the Holy Spirit also bears us witness** of it; for after what was said: This is the covenant which **I will** establish towards them after those days, saith [the] **Lord [Jehovah God as such, particularly the Person of the Father]**: Giving **my** laws into their hearts, **I will** write them also in their understandings; and their sins and their lawlessnesses **I will** never remember any more."

**Hebrews 10:29-31**

"Of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot **the Son of God**, and esteemed the blood of the covenant, whereby he has been sanctified, common, and has insulted **the Spirit of grace**? For we know **him that said**, To **me** belongs vengeance; **I will** recompense, saith [the] **Lord [Jehovah God as such, particularly the Person of the Father]**: and again, [The] **Lord** shall judge **his** people. It is a fearful thing falling into the hands of **the living God [God as such, the whole Godhead]**."

**James 4:5-10**

"Think ye that the scripture [in the next verse, citing Prov. 3:34] speaks in vain? Does **the Spirit** who has taken his abode in us desire enviously? But **he** gives more grace. Wherefore **he** says [in Prov. 3:34], **God [God as such, particularly the Person of the Father]** sets **himself** against the proud, but gives grace to the lowly. Subject yourselves therefore to **God**. Resist the devil, and he will flee from you. Draw near to **God**, and **he** will draw near to you. Cleanse your hands, sinners, and purify your hearts, ye double-minded. Be wretched, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves before [the] **Lord [Jehovah-Messiah, the Lord Jesus Christ (2:1), the Son]**, and he shall exalt you."

**1 Peter 1:2**

"Elect according to the foreknowledge of **God the Father**, by sanctification of **the Spirit**, unto the obedience and sprinkling of the blood of **Jesus Christ [the Son]**: Grace to you and peace be multiplied."

**1 Peter 1:10-12**

"Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out; searching what, or what manner of time, **the Spirit of Christ** who was in them pointed out, testifying before of the sufferings which belonged to **Christ [the Son]**, and the glories after these. To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by **the Holy Spirit, sent [by the Father and the Son (John 15:26; 14:26; 14:6-7; 16:7)] from heaven**, which angels desire to look into."

**1 Peter 3:18**

"For **Christ [the Son]** indeed has once suffered for sins, **Just One** for unjust ones, that **he** might bring us to **God [God as such, particularly the Person of the Father]**; being put to death in flesh, but made alive in **the Spirit**."

**1 Peter 4:6-11**

"For to this end were the glad tidings preached to the [believers of the past who are now] dead also, that they might be judged, as regards men, after the flesh, but live, as regards **God [God as such, including the Person of the Father]**, after **the Spirit**. But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers; but before all things having fervent love among yourselves, because love covers a multitude of sins; hospitable one to another, without murmuring; each according as he has received a gift, ministering it to one another, as good stewards of **the various grace of God**. If any one speak—as **oracles of God**; if any one minister—as of strength which **God** supplies; that **God [God as such, including the Person of the Father]** in all things may be glorified through **Jesus Christ [the Son]**, **to whom** is the glory and the might for the ages of ages. Amen."

**1 Peter 4:14-16**

"If ye are reproached in **the name of Christ [the Son]**, blessed are ye; for **the Spirit of glory and of God** rests upon you: Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's matters; but if as a christian, let him not be ashamed, but glorify **God [God as such, including the Person of the Father]** in this name."

**2 Peter 1:16-21**

"For we have not made known to you the power and coming of **our Lord Jesus Christ [the Son]**, following cleverly imagined fables, but having been eyewitnesses of **his majesty**. For **he** received from **God the Father** honour and glory, such a voice being uttered to **him** by **the excellent glory**: This is **my beloved Son, in whom I** have found **my** delight; and **this**

**voice** we heard uttered **from heaven**, being with **him** on the holy mountain. And we have the prophetic word made surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until the day dawn and **the morning star** arise in your hearts; knowing this first, that the scope of no prophecy of scripture is had from its own particular [isolated] interpretation, for prophecy was not ever uttered by the will of man, but holy men of **God [God as such, including the Person of the Father]** spake [communicated by way of writing scripture (cp. 3:16; Matt. 22:31; Acts 4:25)] under the power of **the Holy Spirit**."

**1 John 3:23-24**

"And this is **his** commandment **[God's commandment, particularly that of the Person of the Father]**, that we believe on the name of **his Son Jesus Christ**, and that we love one another, even as **he [the Son]** has given us commandment. And he that keeps **his** commandments abides in **him**, and **he** in him. And hereby we know that **he** abides in us, by **the Spirit whom he** has given to us."

**1 John 4:2-3**

"Hereby ye know **the Spirit of God**: every spirit which confesses **Jesus Christ [the Son]** come in flesh is of **God [God as such, including the Person of the Father]**; and every spirit which does not confess **Jesus Christ [the Son]** come in flesh is not of **God [God as such, including the Person of the Father]**: and this is that power of the antichrist, of which ye have heard that it comes, and now it is already in the world."

**1 John 4:6-10**

"We are of **God [God as such, including the Person of the Father]**; he that knows **God** hears us; he who is not of **God** does not hear us. From this we know **the Spirit of truth** and the spirit of error. Beloved, let us love one another; because love is of **God**, and every one that loves has been begotten of **God**, and knows **God**. He that loves not has not known **God**; for **God** is love. Herein as to us has been manifested the love of **God**, that **God [particularly the Person of the Father]** has sent **his only-begotten 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 4:13-15**

"Hereby we know that we abide in **him [God as such, including the Person of the Father]** and **he** in us, that he has given to us of **his Spirit**. And we have seen, and testify, that **the Father has sent the Son** as Saviour of the world. Whosoever shall confess that **Jesus is the Son of God**, **God** abides in him, and he in **God**."

**1 John 5:5-9**

"Who is he that gets the victory over the world, but he that believes that **Jesus is the Son of God**? This is **he** that came by water and blood, **Jesus the Christ [the Son]**; not by water only, but by water and blood. And it is **the Spirit** that bears witness, for **the Spirit** is the truth. For they that bear witness are three: **the Spirit**, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of **God [God as such, particularly the Person of the Father]** is greater. For this is the witness of **God** which **he** has witnessed concerning **his Son**."

**Jude 19-21**

"These are they who set themselves apart, natural men, not having **the Spirit**. But ye, beloved, building yourselves up on your most holy faith, praying in **the Holy Spirit**, keep yourselves in the love of **God [God as such, particularly the Person of the Father]**, awaiting the mercy of **our Lord Jesus Christ [the Son]** unto eternal life."

**Revelation 1:4-6**

"John to the seven assemblies which are in Asia: Grace to you and peace **[equally from all three Persons of the Triune Godhead:]** *from* **him who is, and who was, and who is to come [the Self-Existent, Unchangeable, Ever Existing, Eternal One, here particularly the Person of the Father]**; and *from* **the seven Spirits** who are before **his** throne **[the Holy Spirit, seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King]**; and *from* **Jesus Christ [the Son]**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To **him [the Son]** who loves us, and has washed us from our sins in **his** blood, and made us a kingdom, priests to **his God and Father**: to **him [the Son]** be the glory and the might to the ages of ages. Amen."

**Revelation 1:8-10**

"**I [the Son] am the Alpha and the Omega, saith [the] Lord God, he who is, and who was, and who is to come, the Almighty.** I John, your brother and fellow-partaker in the tribulation and kingdom and patience, in **Jesus [the Son]**, was in the island called Patmos, for **the word of God [God as such, including the Person of the Father]**, and for the testimony of **Jesus [the Son]**. I became in **the Spirit** on **the Lord's day [the Son's, the Lord Jesus' Day]**, and I heard behind me a great voice as of a trumpet."

**Revelation 2:4-7**

"But **I [the Son]** have against thee, that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, **I am** coming to thee,

and **I will** remove thy lamp out of its place, except thou shalt repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which **I also** hate. He that has an ear, let him hear what **the Spirit says** to the assemblies. To him that overcomes, **I [the Son]** will give to him to eat of the tree of life which is in **the paradise of God [God as such, including the Person of the Father]**."

**Revelation 2:26-29**

"And he that overcomes, and he that keeps unto the end **my** works, to him will **I [the Son]** give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as **I [the Son]** also have received from **my Father**; and **I will** give to him the morning star. He that has an ear, let him hear what **the Spirit says** to the assemblies."

**Revelation 3:1-2**

"And to the angel of the assembly in Sardis write: These things saith **he [the Son]** that has **the seven Spirits of God [the Holy Spirit, seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King]**, and the seven stars: **I** know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, which are about to die, for **I [the Son in Manhood]** have not found thy works complete before **my God [God as such, particularly the Person of the Father]**."

**Revelation 3:5-6**

"He that overcomes, he shall be clothed in white garments, and **I [the Son]** will not blot his name out of the book of life, and will confess his name before **my Father** and before **his** angels. He that has an ear, let him hear what **the Spirit says** to the assemblies."

**Revelation 3:11-13**

"**I [the Son]** come quickly: hold fast what thou hast, that no one take thy crown. He that overcomes, him **will I** make a pillar in the temple of **my God [God as such, particularly the Person of the Father]**, and he shall go no more at all out; and **I will** write upon him the name of **my God**, and the name of the city of **my God**, the new Jerusalem, which comes down out of heaven, from **my God**, and **my new name**. He that has an ear, let him hear what **the Spirit says** to the assemblies."

**Revelation 3:21-22**

"He that overcomes, to him will **I [the Son]** give to sit with **me** in **my** throne; as **I** also have overcome, and have sat down with **my Father** in **his** throne. He that has an ear, let him hear what **the Spirit says** to the assemblies."

**Revelation 4:2-11**

"Immediately I became [or came to be] in **the Spirit**; and behold, a throne stood in the heaven, and **upon the throne one sitting, and he that was sitting [God as such, embracing here both the Father and the Son in the oneness of the Triune Godhead]** like in appearance to a stone of jasper and a sardius, and a rainbow round the throne like in appearance to an emerald. And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns. And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, who are **the seven Spirits of God [the Holy Spirit, seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King]**; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around the throne, four living creatures, full of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle. And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, **Holy, holy, holy, Lord God Almighty [this Trisagion, the 'thrice holy' repetition, is inspired praise for the fully revealed Triune Jehovah God Almighty], who was, and who is, and who is to come.** And when the living creatures shall give glory and honour and thanksgiving to **him that sits upon the throne, who lives to the ages of ages [God as such, embracing here both the Father and the Son in the oneness of the Triune Godhead]**, the twenty-four elders shall fall before **him that sits upon the throne, and worship him that lives to the ages of ages**; and shall cast their crowns before the throne, saying, Thou art worthy, **O our Lord and our God [particularly the Person of the Son]**, to receive glory and honour and power; for **thou** hast created all things, and for **thy will** [or pleasure] they were [or existed], and they have been created."

**Revelation 5:4-14**

"And I wept much because no one had been found worthy to open the book nor to regard it. And one of the elders says to me, Do not weep. Behold, **the lion which is of the tribe of Judah, the root of David [the Son]**, has overcome so as to open the book, and its seven

seals. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, **a Lamb standing, as slain [the Son]**, having seven horns and seven eyes, who are **the seven Spirits of God [the Holy Spirit, seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King]** who are sent into all the earth: and it came and took it out of **the right hand of him that sat upon the throne [God as such, particularly the Person of the Father]**. And when it took the book, the four living creatures and the twenty-four elders fell before **the Lamb**, having each a harp and golden bowls full of incenses, which are the prayers of the saints. And they sing a new song, saying, **Thou [the Son] art worthy** to take the book, and to open its seals; because **thou hast been slain, and hast redeemed to God [God as such, including the Person of the Father]**, **by thy blood**, out of every tribe, and tongue, and people, and nation, and made them to **our God** kings and priests; and they shall reign over the earth. And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, **Worthy is the Lamb [the Son]** that has been slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature 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, heard I saying, **To him that sits upon the throne, and to the Lamb [the Father and the Son],** blessing, and honour, and glory, and might, to the ages of ages. And the four living creatures said, Amen; and the elders fell down and **worshipped [the Father and the Son]**."

**Revelation 14:12-14**

"Here is the endurance of the saints, who keep the commandments of **God [God as such, including the Person of the Father]** and the faith of [the faith whose object consists of] **Jesus [the Son]**. And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] **Lord [Jehovah God as such, including the Person of the Father]** from henceforth. Yea, **saith the Spirit**, that they may rest from their labours; for their works follow with them. And I saw, and behold, a white cloud, and on the cloud **one sitting like the Son of man [the Son]**, having upon **his** head a golden crown, and in **his** hand a sharp sickle."

**Revelation 21:9-11**

"And there came one of the seven angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, **the Lamb's [the Son's]** wife. And he carried me away in **the Spirit**, and set me on a great and high mountain, and shewed me the holy city, Jerusalem, coming down **out of the heaven from**

**God**, having **the glory of God [God as such, including the Person of the Father]**. Her shining was like a most precious stone, as a crystal-like jasper stone."

**Revelation 22:12-21**

"Behold, **I [the Son]** come quickly, and my reward with **me**, to render to every one as his work shall be. **I [the Son] am the Alpha and the Omega, the first and the last, the beginning and the end.** Blessed are they that wash their robes, that they may have right to the tree of life, and that they should go in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie. I **Jesus [the Son]** have sent **mine** angel to testify these things to you in the assemblies. **I [the Son] am the root and offspring of David, the bright and morning star**. And **the Spirit** and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take the water of life freely. I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, **God [God as such, including the Person of the Father]** shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, **God [God as such, including the Person of the Father]** shall take away his part from the tree of life, and out of the holy city, which are written in this book. He that testifies these things says, **Yea, I [the Son]** come quickly. Amen; come, **Lord Jesus**. The grace of **the Lord Jesus Christ** be with all the saints."

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## SECTION II

## Mainly New Testament Passages Demonstrating the Godhood and Personhood of the Holy Spirit

### *The Person of the Holy Spirit Explicitly Identified as God and Sovereign Lord*

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**Acts 5:3–10**

"But Peter said, Ananias, why has Satan filled thy heart [*not* possessed or indwelt thy heart, but 'filled up,' 'made full,' 'completed' what was already in thy heart (evil intent and motivation, involving vain-glory, hypocrisy, covetousness, deceitfulness)] that thou shouldest **lie to the Holy Spirit [the Person of the Holy Spirit who now dwells on earth in**

**the Church collectively and in each individual member thereof, and thus lying with little or no sense of His special presence and divine omniscience],** and put aside for thyself a part of the price of the estate? While it remained did it not remain to thee? and sold, was it not in thine own power? Why is it that thou hast purposed this thing in thine heart? **Thou hast not lied** [ultimately] **to men, but to God [particularly the Divine Person of the Holy Spirt].** And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard it. And the young men, rising up, swathed him up for burial, and having carried him out, buried him. And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. And Peter said to her, Why is it that ye have agreed together to **put to the test the Spirit of** [the] **Lord [the Spirit of Jehovah, the Divine Person of the Holy Spirit]**? Lo, the feet of those that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband."

**Acts 28:25-31 with Isa. 6:9-10 and John 12:37-41**

"And being disagreed among themselves they left; Paul having spoken one word, **Well spoke the Holy Spirit** through Esaias the prophet to our fathers, **saying** [in Isa. 6:9-10], Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, **and I [the One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah]** should heal them. Be it known to you therefore, that this **salvation of God [God as such, including the Person of the Father]** has been sent to the nations; they also will hear it. And he remained two whole years in his own hired lodging, and received all who came to him, preaching **the kingdom of God [God as such, including the Person of the Father]**, and teaching the things concerning **the Lord Jesus Christ [the Son]**, with all freedom unhinderedly." (Acts 28:25-31)

Let us further compare this passage with Isaiah 6 and John 12:

"In the year of the death of king Uzziah, I saw the Lord sitting upon a throne, high **and lifted up; and his train filled the temple.** Seraphim were standing above him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he flew. And one called to the other and said, **Holy, holy, holy is Jehovah of hosts [this Trisagion, the 'thrice holy' repetition, is inspired praise for the (now fully revealed) Triune Jehovah]; the whole earth is full of his glory! . . .** And I said, Woe unto me! for I

am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, Jehovah of hosts. And I heard the voice of the Lord saying,** Whom shall I send, and who will go for **us [the plural pronoun "Us" likewise refers to the Triune Jehovah]**? And I said, Here am I; send me. **And he [Jehovah]** said, Go; and thou shalt say unto this people, Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. Make the heart of this people fat, and make their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and healed." (Isa. 6:1-3, 5, 8-10)

"But though he had done so many signs before them, they believed not on him, that the word of the prophet Esaias which he said [in Isa. 53:1] might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account they could not believe, because **Esaias said again [in Isa. 6:10], He [Jehovah]** has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, **and I [Jehovah]** should heal them. **These things said Esaias because he saw his glory and spoke of him [that is, in seeing the glory of 'Jehovah of hosts' in Isa. 6, the prophet Isaiah saw and spoke of the Divine glory of the Person of God the Son in the Triune Godhead, Jehovah-Messiah!].**" (John 12:37-41)

"But as the first citation [Isa. 53:1] proves the guilt of rejecting God's testimony, so the second [Isa. 6:10], though really earlier, points to the solemn fact of judicial blindness, never pronounced, still less executed, of God, till patience has had its perfect work and man has filled up the measure of his guilt beyond measure. Under such a sentence of hardening, no doubt, they could not believe; but the sentence came because of wickedness consummated in wilful rejection of God and His will when they did not believe, in spite of the fullest appeals to their hearts and consciences. As the first citation [Isa. 53:1] shows utter unbelief when Christ came in humiliation and suffering to do the work of atonement, so the latter [Isa. 6:10] conveys the dread word which shut them up in blindness before the light they had so long despised, followed up by **the inspired comment that these things said Isaiah when he saw Christ's glory and spoke of Him. It is *Jehovah* in the prophecy, *Christ* in the Gospel; but they are one—as, indeed, Acts 28:25-27 enables us to include *the Holy Spirit [i.e., the Divine glory of the Person of the Holy Spirit in the Triune Godhead, Jehovah-Holy Spirit!].*** How thoroughly confirmed and confirming the still older oracle in Deut. 6:4, 'Jehovah our God is one Jehovah!' John 12 and Acts 28 weaken it [Deut. 6:4] in nothing, but add to its force and expressiveness, as they show out more and more the patience of God and the darkness of the Jew after ages of trifling with His mercy and His menaces alike. And the darkness increased as the light shone out." (WK)

"The Father is supreme God, Jehovah; but so is the Son, and so is the Spirit**. It is *really* true of the Godhead and of each person in it.** (Compare Isaiah vi. with John xii. and Acts xxviii. They are not three supreme independent beings, but One Supreme with a threefold personality: ***all* three persons supreme God, but *none exclusively***."(WK)

"The doctrine of course is **one hypostasis and three persons**, as is commonly known: both truths are made evident in Isa. 6 compared with John 12 and Acts 28, as indeed by many other scriptures." (WK)

The Divine, incommunicable Name ***Jehovah*—**and all the glory and significance that inheres therein and is conveyed by it**—**thus **applies, belongs, fully and equally to all three Persons of the Godhead**: **the eternal Father, the eternal Son and the eternal Holy Spirit** ("eternal Spirit," Heb. 9:14).

**1 Corinthians 3:16 with 6:19; 2 Corinthians 6:16 and Ephesians 2:19-22**

"Do ye not know that ye are **the temple of God**, and that **the Spirit of God dwells in you**?" (1 Cor. 3:16)

"Do ye not know that your body is **the temple of the Holy Spirit [in thus His absolute Godhood] who** is in you, **whom** ye have of God; and ye are not your own?" (1 Cor. 6:19)

"And what agreement of **God's temple** with idols? for ye are **the living God's temple**; according as God has said, **I will dwell among them**, and walk among them; and I will be their God, and they shall be to me a people." (2 Cor. 6:16)

"So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to **a holy temple in the Lord;** in whom ye also are built together for **a habitation of God in the Spirit.**" (Eph. 2:19-22)

**1 Corinthians 12:4–6 with 12:11**

"But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but **the same God who operates all things in all**."

"But **all these things operates the one and the same Spirit [in thus His absolute Godhood]**, dividing to each in particular according **as he wills**."

**2 Corinthians 3:18**

"But we all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by **the Lord the Spirit**."

**Hebrews 3:7–11 with Psalm 97:7-11**

"Wherefore, even as **says the Holy Spirit** [in Ps. 97:7-11], To-day if ye will hear **his** voice, harden not your hearts, as in the provocation, in the day of testing in the wilderness; where

your fathers tested **me**, by proving **me**, and saw **my** works forty years. Wherefore **I [the One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah]** was wroth with this generation, and said, They always err in heart; and they have not known **my** ways; so I swore in **my** wrath, If they shall enter into **my** rest." (Heb. 3:7-11)

"Come, let us worship and bow down; let us kneel before **Jehovah our Maker**. For **he is our God**; and we are the people of **his** pasture and the sheep of **his** hand. To-day if ye hear **his** voice, Harden not your heart, as at Meribah, as in the day of Massah, in the wilderness; When your fathers tested **me [Jehovah]**, proved **me**, and saw **my** work. Forty years was **I [Jehovah]** grieved with the generation, and said, It is a people that do err in their heart, and they have not known **my** ways; So that **I** swore in **mine** anger, that they should not enter into **my** rest." (Ps. 97:6-11)

**Revelation 1:4-6**

"John to the seven assemblies which are in Asia: **Grace to you and peace [equally from all three Persons of the Triune Godhead:]** *from* **him who is, and who was, and who is to come [the Self-Existent, Eternal One, particularly the Person of the Father]**; and *from* **the seven Spirits** who are before **his** throne **[the Holy Spirit, seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King]**; and *from* **Jesus Christ [the Son]**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To **him [the Son]** who loves us, and has washed us from our sins in **his** blood, and made us a kingdom, priests to **his God and Father**: to **him [the Son]** be the glory and the might to the ages of ages. Amen."

Father, Son and Holy Spirit are equally the source of this same blessed "grace" and "peace" (Rev. 1:4), which thus necessitates the absolute Deity of the Lord Jesus Christ and the Holy Spirit, and their equality with the Father. For such an association would be impossible in an inspired writing, "if they were not one in the unity of the divine nature" (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from them!

**Matthew 28:19**

"Go therefore and make disciples of all the nations, baptising them to ***the name* [not 'Name<u>s</u>,' but the singular Name of the fully revealed God, the Triune Name] of *the Father, and of the Son, and of the Holy Spirit***."

Note that there is only one "Name" indicated in Matt. 28:19, not "Name***<u>s</u>***" (*for which there is no parallel usage in scripture in regard* to any mere creatures, separate/independent

human or angelic beings, or in regard to a mixture of a Divine Person with finite creatures, or a mixture of the personal with the impersonal; the singular "Name" is thus most perfectly suited to convey the reality, the truth of the Triune Godhead), thereby highlighting the Unity—*the Tri-Unity*—of the Three Divine Persons of the One fully revealed God. **"I am Jehovah, that is my name; and *my glory will I not give to another*."** (Isa. 42:8) Further observe that while each Person (*the* Father, *the* Son and *the* Holy Spirit) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is *one overarching article* (in "*the* Name of") which governs all three Persons,** joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not* "Name***s***") of the fully revealed God, *the Triune Name*.

Contrast the special significance of the grammatical structure of Matt. 28:19 with that of 1 John 5:7-8:

"For they that bear witness **are three** [as Scripture states, in regard to the things of man with man: "In the mouth of two or three witnesses shall every matter be established." In regard to the things of God with man, God here stoops to present man with vastly more than satisfactory testimony for leading into the truth]: ***The*** Spirit, and ***the*** water, and ***the*** blood; and the three [meaning, *these* three] agree in one [agree in one testimony; that is, the three unite in one testimony to the infinite glory of the Person of the Son, to the infinite value and efficacy of His atoning death before God for the most foul and most guilty of sinners, and to the eternal life we have in the Son on the ground of that death]."

Observe that there is **not** one article only ("the") joining the Divine Person of the Holy Spirit with the *non*-personal 'witnesses' of the water and the blood; rather there are three *separate* articles, appearing once before each of them, thereby *marking them off* from each other as *distinct* witnesses (which are in full agreement in what they bear witness to). This is most appropriate and necessary, as one conjoining article would only be appropriate had there been the closest of association among the three 'witnesses,' so as to place them on an *equal footing* with each other in *oneness of nature and glory*. Such is obviously not the case, given the true and eternal *divine Personhood* of the Holy Spirit (that is, it is not written: "***the*** Spirit **and** water **and** blood"). In Matt. 28:19, however, where we have the three ***Persons*** of the Godhead enumerated, the case is blessedly otherwise! We repeat, while each Person (*the* Father, *the* Son and *the* Holy Spirit) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is *one overarching article* (in "*the* Name of") which governs all three Persons,** joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not* "Name***s***") of the fully revealed God, *the Triune Name*.

"A most solemn form of entire consecration [in Christian water baptism] to each of the *three* Persons in the Godhead, consequently to the Person of the *Son,* as well as to the *Father,* and the *Holy Ghost.* Are we identified in this most solemn rite with a finite, dependent creature? [And thus openly identified with and initiated unto idolatry? Far be the thought!] Or is the *Son,* as well as the *Holy Ghost,* truly God? [Amen!]" (SG)

"Such is Christian knowledge of the Father, the Son, and the Holy Spirit. As the Father is revealed, so the Son reveals, and this only in its living reality by the Holy Spirit. It is the full revelation of God, confessed in our baptism, and needed, as it ought to be enjoyed, every step of the way till our pilgrimage closes in His coming to take us on high that where He is, we also may be." (WK)

**2 Samuel 23:1–3**

"Now these are the last words of David: David the son of Jesse saith, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel saith, **The Spirit of Jehovah spoke by me**, **And his [the Spirit's] word was on my tongue**. **The God of Israel said, The Rock of Israel spoke to me [that is, the Spirit of Jehovah—who is speaking through David—is identified as 'the God of Israel' and 'the Rock of Israel'!]**, The ruler among men shall be just, Ruling in the fear of God."

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## *The Holy Spirit's Divine Attributes of Eternality, Omniscience, Omnipresence and Omnipotence*

**Hebrews 9:14**

"How much rather shall the blood of the Christ, who by **the eternal Spirit [the Person of the Holy Spirit has no beginning or end; from all eternity He always has been and ever will be God the Spirit; it was through such a One that the Son in Manhood]** offered himself spotless to God, purify your conscience from dead works to serve the living God?"

**Acts 5:3–10**

"But Peter said, Ananias, why has Satan filled thy heart [*not* possessed or indwelt thy heart, but 'filled up,' 'made full,' 'completed' what was already in thy heart (evil intent and motivation, involving vain-glory, hypocrisy, covetousness, deceitfulness)] that thou shouldest **lie to the Holy Spirit [the Person of the Holy Spirit who now dwells on earth in the Church collectively and in each individual member thereof, and thus lying with little or no sense of His special presence and divine omniscience],** and put aside for thyself a part of the price of the estate? While it remained did it not remain to thee? and sold, was it not in thine own power? Why is it that thou hast purposed this thing in thine heart? **Thou hast not lied** [ultimately] **to men, but to God [particularly the Divine Person of the Holy Spirt].** And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard it. And the young men, rising up, swathed him up for burial, and having carried him out, buried him. And it came to pass about three hours afterwards, that

his wife, not knowing what had happened, came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. And Peter said to her, Why is it that ye have agreed together to **put to the test the Spirit of** [the] **Lord [the Spirit of Jehovah, the Divine Person of the Holy Spirit]**? Lo, the feet of those that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband."

**1 Corinthians 2:10b–11**

"For **the Spirit searches all things, even the depths of God [the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed the Spirit is Himself God and thus omniscient]**. For who of men hath known the things of a man except the spirit of the man which is in him? **thus also the things of God knows no one except the Spirit of God**."

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God*, to the exclusion of* the Son and the Father!

Let us compare Luke 10:22 and Rev. 19:11-13:

"All things have been delivered to me by my Father, and ***no one knows who the Son is but the Father*****,** and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him." (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

"And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True [the Lord Jesus Christ in His coming with power and great glory], and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, ***having a name written which no one knows but himself;*** and he is clothed with a garment dipped in blood; **and his name is called The Word of God.**"

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

**Scripture reveals that the Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone *outside of* the Triune Godhead.** *As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God.* **Each of the three Persons of the Godhead is "the only true God," yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.**

**Psalm 139:7**

"Whither shall I go from thy Spirit? and whither flee from thy presence? [Nowhere, for the Spirit of God is omnipresent!]"

**Romans 8:9-10**

"But ye are not in flesh but **in the Spirit**, if indeed **God's Spirit dwell in you [which necessitates the Spirit's omnipresence as very God for such a distinct and precious spiritual blessing to even be possible]**; but if any one has not **the Spirit of Christ** he is not his: but if Christ be in you, the body is dead on account of sin, but **the Spirit** life on account of righteousness."

**Romans 1:1-5; 8:11; and 1 Peter 3:20**

"Paul, bondman of Jesus Christ, a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) concerning his Son (come of David's seed according to flesh, marked out Son of God in power, **according to [the omnipotent power of] the Spirit of holiness, by resurrection of [the] dead)** Jesus Christ our Lord." (Rom. 1:1-5)

"But if **the Spirit of him [of Christ glorified (vv. 9-10), that is, the Holy Spirit] that has [in His omnipotence] raised up Jesus from among the dead** dwell in you, **he [the Spirit] that has raised up Christ from among the dead shall [likewise in His omnipotence] quicken** [with immortality] **your mortal bodies also** on account of **his Spirit** which dwells in you." (Rom. 8:11)

"For **Christ** indeed has once suffered for sins, **Just One** for unjust ones, that **he** might bring us to **God**; being put to death in flesh, but **made alive in [by virtue of the omnipotence of] the Spirit**." (1 Pet. 3:18)

**Matthew 1:18, 20 and Luke 1:35**

"Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with **child of [the omnipotent power of] the Holy Spirit**. . . but while he pondered on these things, behold, an angel of [the] Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary, thy wife, for **that which is begotten in her is of [the omnipotent power of] the Holy Spirit**." (Matt. 1:18, 20)

"And the angel answering said to her, **The Holy Spirit shall come upon thee, and [omnipotent] power of the Highest** [God as such, the whole Godhead] overshadow thee; wherefore also the holy thing which shall be born shall be called Son of God."(Luke 1:35)

**Job 26:13 and 33:4**

"**By his Spirit [in His omnipotence] the heavens are adorned**; his hand hath formed the [constellation of the] fleeing serpent."

"**The Spirit of God [in His omnipotence] hath made me**, and the breath of the Almighty hath given me life."

**Psalm 104:30**

"Thou sendest forth **thy Spirit, [and thus in the Spirit's omnipotence] they are created**, and thou renewest the face of the earth."

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## *The Holy Spirit's Personhood, including His Wiil, Acts and Feelings*

**Genesis 6:3**

"And Jehovah said, **My Spirit shall not always plead with Man**; for he indeed is flesh; but his days shall be a hundred and twenty years."

**2 Samuel 23:1-3**

"Now these are the last words of David: David the son of Jesse saith, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel saith, **The Spirit of Jehovah spoke by me**, **And his word was on my tongue**. **The God of Israel said, The Rock of Israel spoke to me**, The ruler among men shall be just, Ruling in the fear of God."

**Ezekiel 11:5**

"And **the Spirit of Jehovah fell on me, and said unto me, Speak, Thus saith Jehovah**: Thus have ye said, O house of Israel; and the things that come into your mind, I know them."

**Matthew 10:20**

"For ye are not the speakers, but **the Spirit of your Father which speaks in you**."

**Matthew 12:32**

"And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but **whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming one**."

**Luke 12:11-12**

"But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; for **the Holy Spirit shall teach you** in the hour itself what should be said."

**John 14:26**

"But **the Comforter, the Holy Spirit**, whom the Father will send in my [the Son's] name, **he shall teach you** all things, and **will bring to your remembrance** all the things which **I** have said to you."

**John 15:26-27**

"But when **the Comforter** is come, **whom I** [the Son] will send to you from **the Father**, **the Spirit of truth who** goes forth from with **the Father**, **he [the Holy Spirit] shall bear witness** concerning me [the Son]; and ye too bear witness, because ye are with me from the beginning."

**John 16:13–15**

"But when **he** is come, **the Spirit of truth, he** shall guide you into all the truth: for **he** shall not speak from **himself**; but **whatsoever he shall hear he shall speak**; and **he will announce** to you what is coming. **He [the Holy Spirit]** shall glorify **me** [the Son], for **he** shall receive of **mine** and **shall announce** it to you. All things that **the Father** has are mine [the Son's]; on account of this **I** have said that **he [the Holy Spirit]** receives of **mine** [the Son's] and **shall announce** it to you."

**Acts 1:16**

"Brethren, it was necessary that the scripture should have been fulfilled, which **the Holy Spirit spoke before**, by the mouth of David, concerning Judas, who became guide to those who took Jesus."

**Acts 5:3–10**

"But Peter said, Ananias, why has Satan filled thy heart [*not* possessed or indwelt thy heart, but 'filled up,' 'made full,' 'completed' what was already in thy heart (evil intent and motivation, involving vain-glory, hypocrisy, covetousness, deceitfulness)] that thou shouldest **lie to the Holy Spirit [the Person of the Holy Spirit who now dwells on earth in the Church collectively and in each individual member thereof, and thus lying with little or no sense of His special presence and divine omniscience],** and put aside for thyself a part of the price of the estate? While it remained did it not remain to thee? and sold, was it not in thine own power? Why is it that thou hast purposed this thing in thine heart? **Thou hast not lied** [ultimately] **to men, but to God [particularly the Divine Person of the Holy Spirt].** And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard it. And the young men, rising up, swathed him up for burial, and having carried him out, buried him. And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. And Peter said to her, Why is it that ye have agreed together to **put to the test the Spirit of [the] Lord [the Spirit of Jehovah, the Divine Person of the Holy Spirit]**? Lo, the feet of those that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband."

**Acts 5:32**

"And **we are his witnesses of these things, and the Holy Spirit also**, which God has given to those that obey him."

**Acts 8:29**

"And **the Spirit said** to Philip, Approach and join this chariot."

**Acts 9:31**

"The church then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased **through the comfort of the Holy Spirit**."

**Acts 10:19-20**

"But as Peter continued pondering over the vision, **the Spirit said** to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because **I [the Person of the Spirit speaking of Himself] have sent** them."

**Acts 11:12**

"And **the Spirit said** to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man."

**Acts 13:2-4**

"And as they were ministering to **the Lord** and fasting, **the Holy Spirit said**, Separate **me [the Person of the Spirit speaking of Himself]** now Barnabas and Saul for the work to which **I have called** them. Then, having fasted and prayed, and having laid their hands on them, they let them go. They therefore, having been **sent forth by the Holy Spirit**, went down to Seleucia, and thence sailed away to Cyprus."

**Acts 15:28**

"**For it has seemed good to the Holy Spirit and to us** to lay upon you no greater burden than these necessary things."

**Acts 16:6-7**

"And having passed through Phrygia and the Galatian country, having been **forbidden by the Holy Spirit** to speak the word in Asia, having come down to Mysia, they attempted to go to Bithynia, and **the Spirit of Jesus did not allow them**."

**Acts 20:23**

"Only that **the Holy Spirit testifies** to me in every city, **saying** that bonds and tribulations await me."

**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 [God as such, particularly the Person of the Son], which he has purchased with his own blood."

**Acts 21:11**

"And coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, **Thus saith the Holy Spirit**, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of the Gentiles."

**Acts 28:25-31**

"And being disagreed among themselves they left; Paul having spoken one word, **Well spoke the Holy Spirit** through Esaias the prophet to our fathers, **saying**, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and **I [the One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah]** should heal them. Be it known to you therefore, that this **salvation of God** [God as such, including the Person of the Father] has been sent to the nations; they also will hear it. And he remained two whole years in his own hired lodging, and received all who came to him, preaching **the kingdom of God** [God as such, including the Person of the Father], and teaching the things concerning **the Lord Jesus Christ** [the Son], with all freedom unhinderedly."

**Romans 8:14-16**

"For as many as are **led by the Spirit of God**, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a **Spirit of adoption**, whereby we cry, Abba, Father. The **Spirit** himself **bears witness** with our spirit, that we are children of God."

**Romans 8:26–27**

"And in like manner **the Spirit** joins also **his help** to our weakness; for we do not know what we should pray for as is fitting, but **the Spirit himself makes intercession** with groanings which cannot be uttered. But **he** who searches the hearts [the Son, Jehovah-Christ] knows what is **the mind of the Spirit**, **that he intercedes for saints** according to **God** [God as such, including the Person of the Father]."

**Romans 15:30**

"But I beseech you, brethren, by our Lord Jesus Christ, and by **the love of the Spirit**, that ye strive together with me in prayers for me to God."

**1 Corinthians 2:13**

"Which also we speak, not in words taught by human wisdom, but in those **taught by the Spirit**, communicating spiritual [things] by spiritual [means]."

**1 Corinthians 12:11**

"But all these things operates **the one and the same Spirit**, dividing to each in particular **according as he wills**."

**2 Corinthians 13:14**

"The grace of the Lord Jesus Christ [the Son], and the love of **God** [God as such, particularly the Person of the Father], and **the communion [fellowship] of the Holy Spirit**, be with you all."

**Galatians 5:18**

"But if ye are **led by the Spirit**, ye are not under law."

**Ephesians 4:30**

"And **do not grieve the Holy Spirit of God**, with whom ye have been sealed for the day of redemption."

**Philippians 2:1-2**

"If then there be any comfort in Christ, if any consolation of love, if any **fellowship of the Spirit**, if any bowels and compassions, fulfil my joy, that ye may think the same thing, having the same love, joined in soul, thinking one thing."

**1 Thessalonians 1:6**

"And ye became our imitators, and of the Lord, having accepted the word in much tribulation with **joy of the Holy Spirit**."

**1 Timothy 4:1**

"But **the Spirit speaks expressly**, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons."

**Hebrews 3:7-11**

"Wherefore, even as **says the Holy Spirit** [in Ps. 97:7-11], To-day if ye will hear **his** voice, harden not your hearts, as in the provocation, in the day of testing in the wilderness; where your fathers **tested me**, by **proving me**, and saw **my works** forty years. Wherefore **I [the**

**One Triune Personal God, but particularly here the Divine Person of the Spirit Himself is singled out as the Speaker Jehovah] was wroth** with this generation, and said, They always err in heart; and they have not known **my ways**; so I swore in **my wrath**, If they shall enter into **my rest**."

**Hebrews 9:8**

"**The Holy Spirit shewing this**, that the way of the holy of holies has not yet been made manifest while as yet the first tabernacle has its standing."

**Hebrews 10:12-17**

"But he [the Son], having offered one sacrifice for sins, sat down in perpetuity at the right hand of God [God as such, particularly the Person of the Father], waiting from henceforth until his enemies be set for the footstool of his feet. For by one offering he [the Son] has perfected in perpetuity the sanctified. And **the Holy Spirit also bears us witness** of it; for after what was said: This is the covenant which I will establish towards them after those days, saith [the] Lord [Jehovah God as such, particularly the Person of the Father]: Giving my laws into their hearts, I will write them also in their understandings; and their sins and their lawlessnesses I will never remember any more."

**1 Peter 1:10-11**

"Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out; searching what, or what manner of time, **the Spirit of Christ** who was in them **pointed out, testifying before** of the sufferings which belonged to Christ, and the glories after these."

**1 John 5:5-9**

"Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God? This is he that came by water and blood, Jesus the Christ [the Son]; not by water only, but by water and blood. And it is **[the Person of] the Spirit that bears witness, for the Spirit is the truth**. For they that bear witness are three: **[the Person of] the Spirit**, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God [God as such, particularly the Person of the Father] is greater. For this is the witness of God which he has witnessed concerning his Son."

**Revelation 14:13**

"And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. **Yea, saith the Spirit, that** they may rest from their labours; for their works follow with them."

**Revelation 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; 3:22**

"He that has an ear, let him hear **what the Spirit says** to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God."

"He that has an ear, let him hear **what the Spirit says** to the assemblies. He that overcomes shall in no wise be injured of the second death."

"He that has an ear, let him hear **what the Spirit says** to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives it."

"He that has an ear, let him hear **what the Spirit says** to the assemblies."

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**Revelation 22:17**

"And **the Spirit and the bride say, Come.** And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely."

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# SECTION III

# Old Testament References to the Person of the Spirit of God

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**Genesis 1:2**

"And the earth was waste and empty, and darkness was on the face of the deep, and **the Spirit of God was hovering over the face of the waters**."

**Genesis 6:3**

"And Jehovah said, **My Spirit shall not always plead with Man**; for he indeed is flesh; but his days shall be a hundred and twenty years."

**Genesis 41:38**

"And Pharaoh said to his bondmen, Shall we find one as this [Joseph], a man in whom **the Spirit of God** is?"

**Exodus 31:2-5 and 35:30-33**

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and have **filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge,** and in every work, to devise artistic work—to work in gold, and in silver, and in copper, and in cutting of stones, for setting, and for carving of timber—to work in all manner of work." (Ex. 31:2-5)

"And Moses said to the children of Israel, See, Jehovah has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and he has **filled him with the Spirit of God, in wisdom, in understanding, and in knowledge,** and in all manner of workmanship, and to devise artistic things: to work in gold, and in silver, and in copper, and in cutting of stones, for setting, and in carving of wood, to execute all artistic work." (Ex. 35:30-33)

**Numbers 11:16-29**

"And Jehovah said to Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and their officers; and take them to the tent of meeting, and they shall stand there with thee. And I will come down and talk with thee there; and I will take of **the Spirit which is upon thee**, and will put it upon them; and they shall bear the burden of the people with thee, and thou shalt not bear it alone. And unto the people shalt thou say, Hallow yourselves for to-morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who will give us flesh to eat? for it was well with us in Egypt; and Jehovah will give you flesh, and ye shall eat. Not one day shall ye eat, nor two days, nor five days, neither ten days, nor twenty days; but for a whole month, until it come out at your nostrils, and it become loathsome unto you; because that ye have despised Jehovah who is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people in whose midst I am are six hundred thousand footmen; and thou sayest, I will give them flesh that they may eat a whole month. Shall flocks and herds be slaughtered for them, to suffice them? or shall all the fish of the sea be gathered for them, to suffice them? And Jehovah said to Moses, Hath Jehovah's hand become short? Now shalt thou see whether my word will come to pass unto thee or not. And Moses went out and told the people the words of Jehovah; and he gathered the seventy men of the elders of the people, and set them round about the tent. And Jehovah came down in a cloud, and spoke to him, and took of **the Spirit that was upon him**, and put it upon the seventy men, the elders; and it came to pass, that **when the Spirit rested on**

**them, they prophesied**, but they did not repeat it. And two men remained in the camp, the name of the one, Eldad, and the name of the other, Medad; and **the Spirit rested upon them** (and they were among them that were written, but they had not gone out to the tent); **and they prophesied in the camp**. And there ran a youth, and told Moses, and said, Eldad and Medad are prophesying in the camp. And Joshua the son of Nun, the attendant of Moses, one of his young men, answered and said, My lord Moses, forbid them! But Moses said to him, Enviest thou for my sake? would that all Jehovah's people were prophets, and that **Jehovah would put his Spirit upon them**!"

**Numbers 24:2**

"And Balaam lifted up his eyes and saw Israel dwelling [in tents] according to his tribes; and **the Spirit of God came upon him**."

**Numbers 27:18**

"And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is **the Spirit**, and thou shalt lay thy hand upon him."

**Deuteronomy 34:9**

"And Joshua the son of Nun was **filled with the Spirit of wisdom**, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah had commanded Moses."

**Judges 3:10**

"And **the Spirit of Jehovah was upon** him [Othniel the son of Kenaz, Caleb's younger brother], and he judged Israel; and he went out to war, and Jehovah gave Chushan-rishathaim king of Syria into his hand; and his hand prevailed against Chushan-rishathaim."

**Judges 6:34**

"And **the Spirit of Jehovah came upon** Gideon, and he blew the trumpet, and the Abi-ezrites were gathered after him."

**Judges 11:29**

"Then **the Spirit of Jehovah came upon** Jephthah, and he passed through Gilead and Manasseh, and passed to Mizpeh of Gilead, and from Mizpeh of Gilead he passed over to the children of Ammon."

**Judges 13:25**

"And **the Spirit of Jehovah began to move** him [Samson] at Mahaneh-Dan, between Zoreah and Eshtaol."

**Judges 14:6 & 14:19**

"And **the Spirit of Jehovah came upon** him [Samson], and he rent it as one rends a kid, and nothing was in his hand. And he did not tell his father or his mother what he had done."

"And **the Spirit of Jehovah came upon** him [Samson], and he went down to Ashkelon, and slew of them thirty men, and took their spoil, and gave the changes of garments unto them that explained the riddle. And his anger was kindled, and he went up to his father's house."

**Judges 15:14**

"When he [Samson] came to Lehi, the Philistines shouted against him. And **the Spirit of Jehovah came upon** him, and the cords that were on his arms became as threads of flax that are burned with fire, and his bands loosed from off his hands."

**1 Samuel 10:6 & 10:10**

"And **the Spirit of Jehovah will come upon** thee [Saul], and thou shalt prophesy with them, and shalt be turned into another man."

"And when they came thither to the hill, behold, a company of prophets met him [Saul]; and **the Spirit of God came upon** him, and he prophesied among them."

**1 Samuel 11:6**

"And **the Spirit of God came upon** Saul when he heard those words, and his anger was kindled greatly."

**1 Samuel 16:13-14**

"And Samuel took the horn of oil, and anointed him [David] in the midst of his brethren. And **the Spirit of Jehovah came upon** David from that day forward. And Samuel rose up, and went to Ramah. And **the Spirit of Jehovah departed from** Saul, and an evil spirit from Jehovah troubled him."

**1 Samuel 19:20 & 19:23**

"Then Saul sent messengers to take David; and they saw a company of prophets prophesying, and Samuel standing as president over them; and **the Spirit of God came upon** the messengers of Saul, and they also prophesied."

"And he [Saul] went thither to Naioth by Ramah; and **the Spirit of God came upon** him also, and he went on, and prophesied, until he came to Naioth by Ramah."

**2 Samuel 23:1-3**

"Now these are the last words of David: David the son of Jesse saith, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel saith, **The Spirit of Jehovah spoke by me**, **And his word was on my tongue**. **The God of Israel said, The Rock of Israel spoke to me**, The ruler among men shall be just, Ruling in the fear of God."

**1 Kings 18:12**

"And it shall come to pass when I [Obadiah] am gone from thee [Elijah], that **the Spirit of Jehovah shall carry thee** whither I know not; and when I come and tell Ahab, and he cannot find thee, he will kill me; and I thy servant fear Jehovah from my youth."

**1 Kings 22:24**

"Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, **Where now went the Spirit of Jehovah** from me to speak to thee?"

**2 Kings 2:15-16**

"And the sons of the prophets who were at Jericho on the opposite side saw him, and they said, The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him, and said to him, Behold now, there are with thy servants fifty valiant men; let them go, we pray thee, and seek thy master, lest perhaps **the Spirit of Jehovah have taken him up**, and cast him upon some mountain, or into some ravine. And he said, Ye shall not send."

**1 Chronicles 12:18**

"And **the Spirit came upon** Amasai, the chief of the captains, [and he said,] Thine [are we], David, And with thee, thou son of Jesse: Peace, peace be to thee! And peace be to thy helpers! For thy God helps thee. And David received them, and made them chiefs of bands."

**1 Chronicles 28:9-13**

"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. If thou seek him, he will be found of thee; but if thou forsake him, he will cut thee off for ever. Consider now, that Jehovah has chosen thee to build a house for the

sanctuary: be strong, and do it. And David gave to Solomon his son the pattern of the porch, and of its houses, and of its treasuries, and of its upper chambers, and of its inner chambers, and of the house of the mercy-seat; and **the pattern of all that he had by the Spirit**, of the courts of the house of Jehovah, and of all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things; and for the courses of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the instruments of service in the house of Jehovah."

**2 Chronicles 15:1**

"And **the Spirit of God came upon** Azariah the son of Oded."

**2 Chronicles 18:23**

"Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, **Which way now went the Spirit of Jehovah** from me to speak to thee?"

**2 Chronicles 20:14-15**

"And upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, **upon him came the Spirit of Jehovah**, in the midst of the congregation; and he said, Be attentive, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat! Thus saith Jehovah unto you: Fear not, nor be dismayed by reason of this great multitude; for the battle is not yours, but God's."

**2 Chronicles 24:20**

"And **the Spirit of God came upon** Zechariah the son of Jehoiada the priest; and he stood up above the people and said unto them, Thus saith God: Wherefore do ye transgress the commandments of Jehovah? And ye cannot prosper; for ye have forsaken Jehovah, and he hath forsaken you."

**Nehemiah 9:20 & 9:30**

"**Thou** [Jehovah] **gavest also thy good Spirit to instruct them**, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

"And many years didst thou [Jehovah] forbear with them, and **testifiedst against them by thy Spirit** through thy prophets; but they would not give ear: and thou gavest them into the hand of the peoples of the lands."

**Job 26:13**

"**By his Spirit [in His omnipotence] the heavens are adorned**; his hand hath formed the [constellation of the] fleeing serpent."

**Job 33:4**

"**The Spirit of God [in His omnipotence] hath made me**, and the breath of the Almighty hath given me life."

**Psalm 51:11**

"Do not cast me away from your presence, and do not take **your Holy Spirit** from me."

**Psalm 104:30**

"Thou sendest forth **thy Spirit, [and thus in the Spirit's omnipotence] they are created**, and thou renewest the face of the earth."

**Psalm 139:7**

"Whither shall I go from thy Spirit? and whither flee from thy presence? [Nowhere, for the Spirit of God is omnipresent!]"

**Psalm 143:10**

"Teach me to do thy will [O Jehovah]; for thou art my God: **let thy good Spirit lead me** in a plain country."

**Isaiah 11:1-2**

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall be fruitful; and **the Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Jehovah.**"

**Isaiah 30:1-2**

"Woe to the rebellious children, saith Jehovah, who take counsel, but not of me, and who make leagues, **but not by my Spirit**, that they may heap sin upon sin; who walk to go down into Egypt, and have not asked of my mouth,—to take refuge under the protection of Pharaoh, and trust in the shadow of Egypt!"

**Isaiah 32:14-16**

"For the palace shall be deserted, the multitude of the city shall be forsaken; hill and watchtower shall be caves for ever, a joy of wild asses, a pasture of flocks; **until the Spirit be poured upon us from on high**, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. And judgment [justice] shall inhabit the wilderness, and righteousness dwell in the fruitful field."

**Isaiah 34:16**

"Search ye in the book of Jehovah and read: not one of these shall fail, one shall not have to seek for the other; for my mouth, it hath commanded, and **his Spirit, he hath gathered them**."

**Isaiah 40:12-14**

"Who hath measured the waters in the hollow of his hand, and meted out the heavens with his span, and grasped the dust of the earth in a measure, and weighed the mountains in a balance, and the hills in scales? **Who hath directed the Spirit of Jehovah, and, as his counsellor, hath taught him?** With whom took he counsel, and who gave him intelligence, and instructed him in the path of judgment, and taught him knowledge, and shewed him the way of understanding?"

**Isaiah 42:1**

"Behold my [Jehovah's] servant [the Servant Messiah] whom I uphold, mine elect in whom my soul delighteth! **I will put my Spirit upon him**; he shall bring forth judgment to the nations."

**Isaiah 44:2-3**

"Thus saith Jehovah, that made thee, and formed thee from the womb, who helpeth thee, Fear not, Jacob, my servant, and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; **I will pour my Spirit upon thy seed**, and my blessing upon thine offspring."

**Isaiah 48:12-16**

"Hearken unto **me [Jehovah]**, Jacob, and thou Israel, my called. **I [am] HE; I, the first, and I, the last**. Yea, **my hand** hath laid the foundation of the earth, and **my right hand** hath spread abroad the heavens: **I call** unto them, they stand up together. All ye, gather yourselves together, and hear: which among them hath declared these things? He whom Jehovah hath loved shall execute his pleasure on Babylon, and his arm shall be on the Chaldeans. I, [even] I, have spoken; yea, I have called him; I have brought him, and his way

shall be prosperous. Come near unto **me**, hear ye this: **I [Jehovah]** have not spoken in secret from the beginning; from the time that it was, **there am I**; **and now [1] the Lord Jehovah hath sent [2] me [Jehovah], and [3] his Spirit**."

[Note: We have the astounding passage of Isa. 48:16 in which all three distinct Divine Persons appear together: 1) Jehovah, the First and the Last, who is **the Speaker and the Sent One** here (Isa. 48:12-16), 2) Jehovah **the Sender** of Jehovah the Speaker, along with 3) **the Spirit of Jehovah with Him**!]

**Isaiah 59:19-21**

"And they shall fear the name of Jehovah from the west, and from the rising of the sun, his glory. When the adversary shall come in like a flood, **the Spirit of Jehovah will lift up a banner** against him. And **the Redeemer will come to Zion**, and unto them that turn from transgression in Jacob, **saith Jehovah**. And as for me, this is my covenant with them, saith Jehovah: **My Spirit that is upon thee**, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, **saith Jehovah**, from henceforth and for ever."

**Isaiah 61:1-3**

"**The Spirit of the Lord Jehovah is upon me** [the Servant Messiah], because **Jehovah hath anointed me** to announce glad tidings unto the meek; **he hath sent me** to bind up the broken-hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound; to proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, that beauty should be given unto them instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness: that they might be called terebinths of righteousness, the planting of Jehovah, that he may be glorified."

**Isaiah 63:10–11 & 63:14**

"But they rebelled and grieved **his [Jehovah's] Holy Spirit**: and he turned to be their enemy; himself, he fought against them. But he remembered the days of old, Moses and his people: Where is he that brought them up out of the sea with the shepherds of his flock? Where is **he that put his Holy Spirit within him?**"

"As cattle go down into the valley, **the Spirit of Jehovah gave them rest**; so didst thou lead thy people, to make thyself a glorious name."

**Ezekiel 1:12**

"And they went every one straight forward: **whither the Spirit was to go, they went**; they turned not when they went."

**Ezekiel 2:2**

"And **the Spirit entered into me** [Ezekiel] when he [Jehovah] spoke unto me, **and set me upon my feet**; and I heard him that spoke unto me."

**Ezekiel 3:12, 3:14 & 3:24**

"And **the Spirit lifted me up**, and I heard behind me the sound of a great rushing, saying, Blessed be the glory of Jehovah from his place!"

"And **the Spirit lifted me up, and took me away**; and I went in bitterness, in the heat of my spirit, and the hand of Jehovah was strong upon me."

"And **the Spirit entered into me, and set me upon my feet**; and he [Jehovah] spoke with me, and said unto me, Go, shut thyself within thy house."

**Ezekiel 8:3**

"And he [the Lord Jehovah] stretched forth the form of a hand, and took me by a lock of my head; and **the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem**, to the entry of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy."

**Ezekiel 11:1, 11:5 & 11:24**

"And **the Spirit lifted me up, and brought me unto the east gate of Jehovah's house**, which looketh eastward; and behold, at the door of the gate were five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people."

"And **the Spirit of Jehovah fell on me, and said unto me, Speak, Thus saith Jehovah**: Thus have ye said, O house of Israel; and the things that come into your mind, I know them."

"And **the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea**, to them of the captivity; and the vision that I had seen went up from me."

**Ezekiel 36:27-28**

"And **I** [the Lord Jehovah] **will put my Spirit within you, and cause you to walk in my statutes and keep mine ordinances, and ye shall do them**. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

**Ezekiel 37:1 & 37:14**

"The hand of Jehovah was upon me, and **Jehovah carried me out in the Spirit**, and set me down in the midst of a valley; and it was full of bones."

"And **I will put my Spirit in you, and ye shall live**, and I will place you in your own land: and ye shall know that I Jehovah have spoken, and have done it, saith Jehovah."

**Ezekiel 39:28-29**

"And they shall know that I am Jehovah their God, in that I caused them to be led into captivity among the nations, and have gathered them unto their own land, and have left none of them any more there. And I will not hide my face any more from them, for **I shall have poured out my Spirit upon the house of Israel, saith the Lord Jehovah**."

**Ezekiel 43:4-5**

"And the glory of Jehovah came into the house by the way of the gate whose front was toward the east. And **the Spirit lifted me up, and brought me into** the inner court; and behold, the glory of Jehovah filled the house."

**Joel 2:27–29**

"And ye shall know that I am in the midst of Israel, and that I, Jehovah, am your God, and there is none else: and my people [Israel] shall never be ashamed. And it shall come to pass afterwards that **I will pour out my Spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Yea, even upon the bondmen and upon the handmaids **in those days will I pour out my Spirit**."

**Micah 3:8**

"But truly **I** [Micah] **am filled with power by the Spirit of Jehovah, and with judgment and with might**, to declare unto Jacob his transgression, and to Israel his sin."

**Haggai 2:5**

"The word that I [Jehovah] covenanted with you when ye came out of Egypt, and **my Spirit**, remain among you: fear ye not."

**Zechariah 4:6**

"And he answered and spoke unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, **Not by might, nor by power, but by my Spirit, saith Jehovah of hosts**."

**Zechariah 7:11-12**

"But they refused to hearken, and turned a rebellious shoulder, and made their ears heavy, that they should not hear. And they made their heart as an adamant, that they should not hear the law, and **the words that Jehovah of hosts sent by his Spirit by the hand of the former prophets:** therefore was there great wrath from Jehovah of hosts."

**Zechariah 12:10**

"**And I** [Jehovah] **will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications**; and they shall look on me [Jehovah-Messiah] whom they pierced, and they shall mourn for him, as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

**Malachi 2:15**

"And did not he [Jehovah] make one [i.e., one woman for Adam]? Yet had he [Jehovah] **the residue of** [in the sense that He had 'the abundance of' the creative power of] **the Spirit** [to have made more than one wife for Adam]**.** And wherefore one? That he [Jehovah] might seek a godly seed ['a seed of God']. Take heed then to your spirit, and let none deal unfaithfully against the wife of his youth."