

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 not 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.

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

- **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.*

- **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)

- **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 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)

- **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 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].

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)

- **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?*

- **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).

- **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)

- **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’]** **blest 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)

- **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])

- **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)

- **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.*

- **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)

- **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:

For 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])

- **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 Ἀβραάμ γενέσθαι, ἐγὼ 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.

- **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 intrinsically 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 essentially 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 ἔσμεν ['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)

- **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.

- **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)

- **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)

- **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)

- **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 essence 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)

- **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 forbid 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*.

- **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)

- **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).

- **John 14:13-17**—“And whatsoever ye shall ask [Gr. *aiteo*] in my name, this will I do, that the Father may be glorified in the Son. If ye shall ask [Gr. *aiteo*] anything in my name, I will do it. If ye love me, keep my commandments. And I will ask [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 ask [Gr. *erotao*] nothing of me: verily, verily, I say to you, Whatsoever ye shall ask [Gr. *aiteo*] the Father in my name, he will give you. Hitherto ye have asked [Gr. *aiteo*] nothing in my name: ask [Gr. *aiteo*], and ye shall receive, that your joy may be full. . . . In that day ye shall ask [Gr. *aiteo*] in my name; and I say not to you that I will ask [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 nowhere 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 αἰρ. [*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, never 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)

- **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.*

- **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)

- **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)

- **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 Trinity 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)

- **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.*

- **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 parenthetical 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)

- **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.

- **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*' (ἄφῆκε 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)

- **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, 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.” (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)

- **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 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:

Thomas ***answered and said to him [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], My Lord and my God [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 thou hast believed:*** 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 for confessing Him as his ***Lord and God***, but obviously and necessarily *full acceptance!*—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 my glory will I not give to another.” (Isa. 42:8)

“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)

“Stir up thyself, and awake for my right, for my cause, my God and Lord!” (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)

- **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.)