

***1 Corinthians***



1 CORINTHIANS

- **1 Cor. 1:1-3**—“Paul, a called apostle of Jesus Christ, by God’s will, and Sosthenes the brother, to the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with ***all that in every place call on the name of our Lord Jesus Christ***, both theirs and ours. Grace to you and peace ***from*** God our Father ***and*** the Lord Jesus Christ.”

Compare:

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

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

“And it shall be that ***whosoever shall call upon the name of the Lord*** [*i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*] **shall be saved** . . . . And Peter said to them, Repent—and be baptised, each one of you—***in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.*** For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.” (Acts 2:21, 38-39)

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

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

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

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

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

“And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking

thee out from among the people, and the nations, to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified by faith in me.**" (Acts 26:15-18)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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➤ **1 Cor. 1:3**—“Grace to you and peace from God our Father and the Lord Jesus Christ.”

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

Compare how frequently such impregnable testimony is borne to Him:

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

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

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

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

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

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

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

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

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

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

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

“**Grace** to you and **peace from** God our Father and the Lord Jesus Christ.” (Philem. 3)

“**Grace** and **peace** be multiplied to you *in the knowledge of* God and Jesus our Lord [*in the knowledge that equally and unitedly embraces both Divine Persons*].” (2 Pet. 1:2)

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

“**Grace** to you and **peace from** [*all three Persons of the Triune Godhead:*] him who is, and who was, and who is to come [**God the Father**]; and from the seven Spirits which are before his throne [**God the Holy Spirit** (*seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King*)]; and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth [**God the Son**].” (Rev. 1:4-5)

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

† “**For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.**” (Ps. 89:6, 8)

† “And he said, Jehovah, God of Israel! *there is no God like thee*, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.” (1 Kings 8:23)

† “*Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?*” (Exod. 15:11)

❖ “*To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.*” (Isa. 46:5, 9)

- **1 Cor. 1:9**—“God is faithful, by whom ye have been called into the fellowship of his Son Jesus Christ our Lord.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent].” (Heb. 7:1-3)*

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

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

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

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

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

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

- **1 Cor. 7:22-23**—“For the bondman that is called in the Lord is the Lord's freedman; in like manner also the freeman being called is ***Christ's bondman***. **Ye have been bought with a price; do not be the bondmen of men.**”

That is:

For the bondman that is called in the Lord is the Lord's freedman; in like manner also the freeman being called is ***Christ's bondman*** [it is our boast to be His bondservants, which means that Christ is thus our supreme Lord/Master in sovereign love, to whom belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart]. **Ye**



have been bought with a price [the price of the atoning blood of Christ, that very supreme Lord/Master; and as such] **do not be the bondmen of men** [meaning that our obedience and allegiance should never belong to mere “men” (who are mere creatures) as primary; and since this is stated in contradistinction to the fact that believers are “Christ’s bondmen,” the inescapable implication is that Christ is not simply Man. He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person.]

Now compare:

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

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

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

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

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

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

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

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

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

- **1 Cor. 8:4b-6**—“We know that an idol is nothing in the world, and that there is no other God save one. For and if indeed there are those called gods, whether in heaven or on earth, (as there are gods many, and lords many,) yet to us there is **one God, the Father**, of whom **all things**, and we for him; **and one Lord, Jesus Christ**, by whom are **all things**, and we by him.”

That is:

We know that **an idol [in itself] is nothing** in the world, and that **there is no other God save one** [*God as such, who is the (now fully revealed) one Triune God*]. For and if indeed there are those called gods, whether in heaven or on earth, (as there are gods many, and lords many,) Yet to us there is **one God, the Father, of whom all things [not merely some things but ‘ALL things,’ all creation without exception]**, and we for him; **and one Lord, Jesus Christ, by whom are all things [the very same ‘all things,’ not merely some things, or all things except one, but ‘ALL things,’ all creation]**, and we by him.

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

“For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying our **only Master and Lord Jesus Christ**.” (Jude 4)

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

“**For Jehovah your God is** the God of gods, and **the Lord of lords** [*supreme Lord*], the **great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward.” (Deut. 10:17)

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

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

Note, too, that the creation of “all things” (referred to twice in 1 Cor. 8:6) **means the same thing** for the Son as it does for the Father. The “all things” means “ALL things” **without exception** as to the Creatorship of the Father; thus likewise “all things” means “ALL things” **without exception** as to the Creatorship of the Son. It cannot mean all things for the Father but then *less than* all things (all *other* things, or all things *except one*) for the Son! **Thus 1 Cor. 8:6, like a myriad of other scriptures, most emphatically demonstrates that the Son, as the Father and the Holy Spirit, is Uncreated, Self-Existent, Ever Existing, Eternal—Jehovah, the I AM Creator of all things!**

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

“He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him [*Col. 1:16*]. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the [*Triune*] Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian. No doubt, as in Ephesians 4:5, Christ is contradistinguished as ‘one Lord’ from the Father; and so similarly in 1 Corinthians 8:6. This however, far from derogating from His intrinsic divine glory, only shows us another glory which He receives as the exalted man who is made Lord and Christ. He, and He distinctively, has the official place of **lordship, though of course as a term of dignity it belongs alike to Father, Son, and Spirit; and so any one can see who will take the trouble of comparing the scriptures.**” (WK) “For though . . . He [Jesus] is in distinctive office one sole Lord, as the Father is simply in His nature one sole God (1 Cor. 8:6), it does not follow that ‘Lord’ may not be applied to the other Persons in the Godhead. Thus in 2 Cor. 3 it is predicated of the Spirit in the last clause of the last verse [as it is of the Father in James 3:9].” (WK)

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

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

1 Cor. 8:6 no more implies the *non-Godhood* of Christ than Gal. 1:1 implies His *non-Manhood*! For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both 1 Cor. 8:6 and Gal. 1:1 it is Jesus Christ as ***the God-Man*** who is the Object before us. Thus the *true* implication of 1 Cor. 8:6 is that Jesus Christ is not *simply* Jehovah God, *as the Father is*, but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Exclusive statements such as 1 Cor. 8:6, *in context*, are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The 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.

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

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

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

Or take Luke 10:22:

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

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

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

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

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

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

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- **1 Cor. 15:28**—“But when all things shall have been subjected to him, **then also the Son himself will be subjected to him** that subjected all things to him, **that God may be all in all.**”

That is:

But when all things shall have been subjected to him, then also [*that is, ‘at that time also,’ as always*] the Son himself [*the Son in manhood*] will be subjected to him [*the Father*] that subjected all things to him, that God [*the Triune God, not the Father only, but Father, Son and Holy Spirit*] may be all in all.

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

“Perhaps the word ‘Son’ is found in 1 Cor. 15:28 to give those who desire to lower His glory [*or assert that ‘Son’ indicates inferiority*] some mere show of proof of their insubject notion. I do believe the

Word is so written as to confirm unsubject hearts in their disbelief of truth, a solemn thing for each of us to think about. . . . The next thing we note is the context. It is about the second man and last Adam, not about Sonship in deity. It is about the reign as *man*. Thus, to claim that Sonship in deity is meant is to go against the context. And what the text does show is that He will eternally retain the manhood. . . . He was subject [*as man*] before the eternal state is brought in, but here we see that, as man, He will be subject in the eternal state also, but *God [the Triune God]—Father, Son, and Spirit—*will be all in all." (RAH)

"But how are we to understand the words in the same chapter, 'Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all' (1 Cor. 15:28)? Does not this mean, it is asked, that some change will take place in the relationship of Christ to the Father? Or that His humanity will, in some unexplained way, be reabsorbed into the Godhead? No, it means the very opposite. The Lord has for ever 'taken upon Himself the form of a servant,' and as such He became subject to the Father. He is 'the same yesterday, to-day, and for ever' and can never change. The order of the words in the Greek, as the late Dr. Dale, of Birmingham, has pointed out, is important. They should read, not 'Then shall the Son also,' but 'Then also shall the Son' be subject. 'Also' qualifies the word 'then' not 'the Son.' The words, far from denoting a change, preclude it. Then no less than before shall the Son [*as man*] continue to be the servant of Jehovah, and as such reign over the new heaven and the new earth." (W. Hoste)

"When the time comes that the Lord will deliver back the kingdom to the Father [*15:24*], all will have been fulfilled in new creation. Creation will be brought back to God in a perfect condition, and every trace of the serpent's work will be removed. The expression here [*in 15:28*] has perplexed some . . . In what sense shall the Son be subordinate? When the Son of God came into this world, He entered, He took, a subordinate place, and He will retain it always. The thought is that, having accomplished the work of redemption and restoration for which He became man, He will not give up, but retain the subordinate place in incarnation that He took. The thought is exceedingly precious. Think of it: if the Lord should cease to be man after having brought to pass all that God has purposed and designed, *the very link that brings God and man together would be gone!* . . . We see, then, that Christ has assumed a subordinate position that *Deity* might be displayed. It is His delight thus to glorify God." (C. Crain)

**See also, e.g., 1 Cor. 1:9 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.**

