

Romans

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

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

Compare how frequently such impregnable testimony is borne to Him:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“**Grace** to you and **peace from** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come *[God the Father]; and* from the seven Spirits which are before his throne *[God the Holy Spirit (seen symbolically in the Book of the Revelation in His seven-fold plenitude, 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)

- **Rom. 1:1-4**—“Paul, bondman of Jesus Christ, a called apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) **concerning his Son (come of David's seed according to flesh, marked out Son of God in power, according to the Spirit of holiness, by resurrection of the dead) Jesus Christ our Lord.**”
- **Rom. 6:22**—“But *now*, having got your freedom from sin, and **having become bondmen to God**, ye have your fruit unto holiness, and the end eternal life.”

That is:

Paul, bondman of Jesus Christ [it is Paul's boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], a called apostle, separated to God's glad tidings.

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

Now compare:

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

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

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

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

“Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart **as to the Christ**; not with eye service as men-pleasers; but as **bondmen of Christ, doing the will of God for 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.’**)

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

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

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

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

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

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

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

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

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

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

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

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

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

“That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life**; (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us**). . . . And we

know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**" (1 John 1:1-2, 5:20-21)

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

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

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

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

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

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

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

"While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about 'the eternal generation of the Son,' 'begotten before all worlds,' eternal procession' of either the Son or the Spirit, or any thought of subordination within the Godhead. The notion that when one rejects 'eternal

generation of the Son,' therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about 'only begotten Son.' ” (R.A. Huebner)

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

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

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

That is:

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

Compare:

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

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

“And she shall bring forth a son, and thou shalt call his name **Jesus** [meaning: ‘*Jehovah the Saviour*’ or ‘*Jehovah saves*’], **for [precisely 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 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)

“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)

“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)

“And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does **David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand** [*the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person*] until I put thine enemies under thy feet [*Psalm 110:1*]? **If therefore David call him Lord, how is he his son?** And no one was able to answer him a word, nor did any one dare from that day to question him any more.” (Matt. 22:41-46)

For in Person He is both God and Man! Godhood and manhood are indissolubly and unfathomably united in the one Person of Jesus Christ our Lord. He, and He alone, is a divine-human Person, fully God and fully man, the God-Man.

- **Rom. 9:3-5**—“For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; **and of whom, as according to flesh, is the Christ, who is over all God blessed for ever. Amen.**”

That is:

For I have wished, I myself, to be a curse from **the Christ** for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom [*i.e., of the Israelites*], **as according to flesh** [*i.e., as to his human nature*], is **the Christ who is over all God** [*literally, ‘the one being over all God,’ referring back to Christ, ‘who is God over all,’ ‘who is absolute Deity over all’*] **blessed for ever. Amen** [*thus bearing testimony, in no uncertain terms, to both the humanity and deity of Christ in His one glorious Person: Christ the God-Man*].

See Rom. 1:1-4 above, along with the scripture references there. And further compare Christ being absolutely supreme “over all” with the following:

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

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

Now compare Rom. 9:5 to the following two passages (Rom. 1:25 and 2 Cor. 11:31) *in terms of their parallel grammatical construction*—two scriptures penned by the same apostle as divinely inspired by the Holy Spirit—conclusively demonstrating that “*the one being God over all blessed for ever*” (Rom. 9:5) *should not and cannot be taken as a separate, self-contained doxological declaration, but is a dependent affirmation referring back, in a climactic fashion, to the Person of Christ, and to Him alone:*

“Who changed the truth of **God** into falsehood, and honoured and served the creature rather than **him who had created it, who is blessed for ever** [*a dependent affirmation referring back to God (the Triune God) the Creator*]. **Amen.**” (Rom. 1:25)

“**The God and Father** of the Lord Jesus knows — **he who is blessed for ever** [*a dependent affirmation here referring back to God the Father*] — that I do not lie.” (2 Cor. 11:31)

“There is no discrepancy in the authorities here that affects the sense [of Rom. 9:5] . . . Manuscripts and versions proclaim the truth with an unwavering voice: **Christ is over all, God blessed for ever.**”

“The apostle . . . does not more surely lay down His descent from the fathers as to flesh, than His proper Godhead in His other and divine nature, ‘He that is’ (says he) ‘above all God blessed for ever. Amen.’ **A more illustrious testimony there cannot be.** But Satan for a while had blinded the eyes of Israel, so that they forsake their own mercies and deny a truth which, did they but see it, they would recognize as both their brightest jewel and the solid ground of all their hoped for blessing.

“**Here we have what He is; and He is over all, being essentially divine** [*‘it is impossible to have a stricter predication of supremacy’*] . . . for **ὁ ὢν ἐπὶ πάντων** [*‘the one being over all’*] **is the strongest affirmation in itself of divine supremacy** [*even apart from the further avowal that He is thus ‘God, blessed for ever’*] . . . the reader may rest assured of both the text and the sense of this most impressive testimony to Christ, the importance of which may be in some measure inferred from the evident desire of so many . . . who have done what they could to neutralize its force. Thanks be to God who vouchsafes the truth to be in us and to abide with us for ever.”

“Very needless difficulty has been raised about the terms ὁ ὢν ἐπὶ πάντων Θεός [*the one being over all God*] . . . [Some] restrict ὁ ἐπὶ πάντων [*the one over all*] to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty [*given the fundamental truth of the Triunity of God*]; and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely θεϊότητα [*divinity*] but θεότητα [*Godhead*] to Christ. **He is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant's shape; whereas even the archangel is at best but a servant [*Ps. 103:21*] and never can be other: it is Michael's blessedness and part to be serving God [*i.e., to be in a place of obedience*]. Not so the Son: He humbled Himself to take the place of a servant [*the place of obedience*], being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command [*not to obey or to be in a place of subordination*]; but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only by Him but for Him.”

“To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away.” (WK)

“The context [of Rom. 9:5], and the bearing of the sentence itself, resist all such efforts or mistakes [of severing the last clause from Christ, to whom it really belongs], and prove that the common version [the KJV] gives **the intended and only right sense**; for the Apostle is declaring that he intensely loved his Israelitish brethren, and that he estimated their privileges more highly than themselves. This leads him to enumerate them, and their highest mercy (alas! despised) naturally **forms the climax — the Messiah, descended after the flesh from their fathers, but in reality Emmanuel, God over all, blessed for ever.** His being God over all is the antithesis to His springing according to the flesh from the fathers, and is quite in harmony with the strain of the epistle (**Rom. 1:3, 4**), **as it was clearly foreshown in their own Scriptures. (Ps. 45 and Ps. 102 compared with Heb. 2; Ps.110 compared with Matt. 22, Isa. 6, 7, Zech. 12, 14).**

“2 Cor. 11:31, which might by a superficial reader be thought to favour the contrary view, **does in truth confirm the ordinary construction of Rom. 9:5**; for there, as here, it is the before-named subject of the proposition, with which ὁ ὢν κ. τ. λ. [*the one who is, etc.*] is in apposition; and clearly as this is ‘the God and Father of the Lord Jesus’ in the one case [2 Cor. 11:31], it is with equal certainty ‘Christ’ in the other [Rom. 9:5]. Moreover, if the sense for which [some unbelievably contend] . . . had been meant, I think that **in accordance with such formulas elsewhere in the New Testament the [last] clause would have begun with εὐλογητός** [*‘blessed,’* rather than have begun with ‘the one who is’ or ‘God’] . . . Why all this labour and ingenuity against the plain force of the sentence [as to its testimony to the absolute Divine glory of Christ]? Because men refuse, till grace wins or judgment compels them, to honour the Son even as the Father.” (WK)

“Romans 9:5 is one of the clearest affirmations of the deity of Christ found in the Bible. In no uncertain terms Paul declares that Christ, who came out of Israel according to the flesh, is none other than the One who is OVER ALL, GOD BLESSED FOREVER! Modern [unbelieving] scholarship, however, has made every effort to circumvent the obvious implications of such a statement, and to do so they have played an ingenious game of repunctuation. They have cleverly placed a period after ‘Christ’ (...Christ. God who is over all be blessed forever!) or after ‘over all’ (...Christ, who is over all. God be blessed forever!), but in either case they have made the doxology refer not to Christ, but to God the Father. Is the punctuation of this verse dependent on the whim of the translator? Is there any sure way of knowing which rendering is correct? Indeed, when Romans 9:5 is objectively examined in light of the rules of context, language, usage and grammar, the reverent interpreter can safely arrive at only one conclusion. . . . According to a parallel passage in Romans 1:3-4, we would expect Paul to say something about the deity of Christ in Romans 9:5. In Romans 1:3-4 Paul said (permit me to paraphrase), ‘As to His humanity He is of the seed of David, but as to His deity, He is the unique Son

of God!' Likewise in Romans 9:5, 'As to His humanity He came out of Israel, but as to His deity, He is over all, God blessed forever!' Or, as [Charles] Hodge has written, 'Christ, according to the flesh, was an Israelite, but, according to His higher nature, the supreme God.'" We would expect such an antithesis. . . . There are two other places where the expression 'blessed forever' is used by Paul: i. Romans 1:25: ' . . . the Creator, who is blessed forever.' Who is 'blessed forever'? THE CREATOR! ii. 2 Corinthians 11:31: 'The God and Father of our Lord Jesus Christ, which is blessed forever.' Who is 'blessed forever'? THE GOD AND FATHER OF OUR LORD JESUS CHRIST! Thus, if we follow the same pattern: Romans 9:5: ' . . . Christ, who is over all, God blessed forever.' Who is 'God blessed forever'? CHRIST WHO IS OVER ALL! Thus according to Pauline usage, the doxology would have to refer to Christ! . . . The liberal translators have no real precedent for making 'God be blessed' an independent doxology. **The standard form for doxologies in both the Old and New Testaments (and in other ancient literature) is almost always 'Blessed be God' not 'God be blessed.'** Compare **1 Kings 8:15, 56; Ephesians 1:3; 2 Corinthians 1:3; 1 Peter 1:3; etc.**" (George Zeller)

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

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

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

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

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

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

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

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

"Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ.**" (2 Pet. 1:1)

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

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

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

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

[And in John 10:33 we have the Lord's enemies themselves seen as rightly understanding His claim to be very God:] "I [the Son] and the Father are ONE ['We are one,' one in nature or essence]. The Jews therefore [understanding full well the import of Jesus' declarations] again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and **because thou, being a man, makest thyself God.**" (John 10:30-33)

- **Rom. 9:3-5, 30-33**—“For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; **and of whom, as according to flesh, is *the Christ who is God over all blessed for ever. Amen. . . .*** What then shall we say? That they of the nations, who did not follow after righteousness, have attained righteousness, but the righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to that law. Wherefore? Because it was not on the principle of faith, but as of works. They have stumbled **at the stumblingstone**, according as it is written, **Behold, I place in Sion a stone of stumbling and rock of offence: and he that believes on him** shall not be ashamed.”
- **Rom. 10:9-13**—“That if thou shalt confess with thy mouth **Jesus as Lord**, and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved**. For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed**. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him**. For every one whosoever, **who shall call on the name of the Lord**, shall be saved.”

That is:

They [of Israel] have stumbled **at the stumblingstone [which is Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him next]**, according as it is written [in Isa. 8:13-14 and 28:16], **Behold, I place in Sion a stone of stumbling and rock of offence [Jehovah, Jehovah-Messiah]: and he that believes on him** shall not be ashamed.

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

Compare:

“Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread. **And he will be** for a sanctuary; and **for a stone of stumbling, and for a rock of offence** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” (Isa. 8:13-14)

“Therefore thus saith the Lord Jehovah: **Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a sure foundation: he that trusteth shall not make haste [or, shall not be ashamed].**” (Isa. 28:16)

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

“If indeed ye have **tasted that the Lord is good** [tasted that the LORD, Jehovah—Psalm 34:8 as applied to the Person of Christ as is made undeniably evident in the next verse (v. 4), thus we believers have tasted that **Jehovah-Jesus is good!**]. **TO WHOM coming** [coming in faith to whom? To ‘the LORD,’ **Jehovah-Jesus, who is] a living stone, cast away indeed as worthless by men, but with God chosen, precious,** yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. **Because it is contained in the scripture [in Isa. 28:16]: Behold, I lay in Zion a corner stone [Jesus Christ, Jehovah-Messiah, for see the application of Isa. 8:13-14 to Him in v. 8 below], chosen, precious: and he that believes on him shall not be put to shame**. To you therefore who believe is the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of the corner [Ps. 118:22], and **a stone of stumbling and rock of offence [is Jesus Christ, Jehovah-Messiah, Isa. 8:13-14, with respect to those who reject Him]; who stumble at the word, being disobedient, to which also they have been appointed.**” (1 Pet. 2:3-8)

“But if also ye should suffer for righteousness' sake, blessed are ye; but be not afraid of their fear, neither be troubled; but **sanctify [the] Lord the Christ [Jehovah-Christ]** in your hearts **[thus is Isa. 8:13-14 applied once again to the Person of Christ by the Spirit of God, through the same apostle Peter in the same Epistle]**, and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear.” (1 Pet. 3:14-15)

- **Rom. 3:21-26**—“But now without law righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by **faith of [faith whose object consists of] Jesus Christ** towards all, and upon **all those who believe**: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the **redemption which is in Christ Jesus**; whom God has set forth a mercy-seat, through **faith in his blood**, for the shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God; for the shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of the faith of **[faith whose object consists of] Jesus.**”
- **Rom. 10:6-13**—“But the righteousness of faith speaks thus: Do not say in thine heart, **Who shall ascend to the heavens? that is, to bring Christ down**; or, Who shall descend into the abyss? that is, to bring up Christ from among the dead. But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: **that if thou shalt confess with thy mouth Jesus as Lord**, and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved**. For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed**. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him**. For every one whosoever, **who shall call on the name of the Lord, shall be saved.**”

That is:

But the righteousness of faith *[the righteousness which is by faith, as opposed to the righteousness that is by the law]* speaks thus *[according to the principle of grace annunciated in Deut. 30:11-13]*: Do not say in thine heart, **Who shall ascend to the heavens? that is, to bring Christ down [‘down’ from the heavens, for Christ is Jehovah as seen in vv. 9 and 13 below; justifying faith does not thus speak of a need to ascend to the heavens to find deliverance, to find the Saviour . . . as if the Son has not been sent in love and grace by the Father, as if He has not come down Himself as the incarnate Saviour, Jehovah-Christ]**; or, Who shall descend into the abyss? that is, to bring up Christ from among the dead **[justifying faith does not thus speak of a need to descend to the depths to find deliverance, to find the Saviour . . . as if the Son Himself has not accomplished the only ground of our salvation in His atoning death on the Cross and been resurrected as a result and proof thereof and as the sphere of our justification]**. But what says it *[but what says the righteousness of faith, according to the principle of grace further annunciated in Deut. 30:14]*? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: **that if thou shalt confess with thy mouth Jesus as Lord [supreme Lord, that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below]**, and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved**. For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed [Isa. 28:16]**. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him**. For every one whosoever, **who shall call on the name of the Lord [i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus]**, shall be saved.

Now compare (besides, e.g., *saving faith in God* throughout Romans 4 in regards to both OT and NT believers):

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

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

is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.” (Acts 2:21, 38-39)

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

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

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

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

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

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

“And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified *by faith in me***.” (Acts 26:15-18)

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

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

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

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

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

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

“Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.” (Jer. 17:5, 7)

[“A curse is {thus} pronounced on *trusting in man, or in any one but Jehovah.*” (JND)]

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

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

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

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

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

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

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

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

“Children, keep yourselves from idols.” (1 John 5:21)

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

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

- **Rom. 8:9-11**—“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, 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.”

That is:

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.

First, Rom. 8:10 (“*Christ in you*”) thus necessitates Christ’s *Omnipresence* as very God for such a precious blessing to even be possible. Likewise in regard to the Divine Person of the Holy Spirit (“*God’s Spirit dwells in you . . . the Spirit of Him that has raised up Jesus from among the dead dwells in you*”). **An absolute truth accounted for solely by virtue of the fundamental truth of the *Triunity of the Godhead!***

Second, notice that one and the self-same Divine Person of the Holy Spirit is named both the “Spirit **of God**” and the “Spirit **of Christ**.” The change in His description is full of import (as will be noted below), *and, again, accounted for solely by virtue of the fundamental truth of the Triunity of God.*

“The Spirit is as we all know a divine person and may be spoken of simply as the Spirit, or the Holy Spirit; He may be introduced in a general way as the Spirit or the Holy Spirit of God, or as the Spirit of the Lord, i.e. Jehovah. Again, He may be specially designated, where truth required it, as the Spirit of the Father, of the Son, of Christ [as in Rom. 8:9], or as here [in Acts 16:7], of 'Jesus', in each case securing an appropriateness not to be reached otherwise. Scarce anything shows or produces more looseness of conception among Christians than the neglect of these fine and wonderful distinctions found in no other books with any approach to scripture, but found in every book of scripture where the subject matter admits of them and in perfection, whoever may be the inspired writer, and whenever written, so as to point to one unerring and divine Spirit, the true Author. 'The Spirit of Jesus' [e.g.,] blends the personal interest of the glorified Man Whose Name it was their heart's desire and the great object of their life to make known, subject to His will, with the power of the Spirit Who is the energy that works in the new man.” (WK)

“But not only is the believer born of God, he is also indwelt by the Spirit of God, who seals him as Christ's. This great reality entirely alters his state. Now he is no longer in the flesh but in the Spirit; that is, his state is characterized by the presence and power of the Spirit of God, who is also called in verse 9 *the Spirit of Christ*. There is but one and the self-same Spirit yet the change in the descriptive title is significant. Christ is He from whom we derive our origin spiritually, the One to whom we belong. If indeed we are His, we are possessed of His Spirit, and consequently should be Christ-like in our spirits, so really so that all may see that Christ is in us.” (F.B. Hole [FBH])

On Christ's Omnipresence as very God, compare also for example:

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

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

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

“Jesus answered and said to him, **if any one** love me, he will keep my word, and my Father will love him, and **we** [*the Father and the Son*] **will come to him and make our abode with him** [*equally* true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere and everywhere* believers are located].” (John 14:23)

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

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

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

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

- **Rom. 8:34**—"Who is he that condemns? It is Christ who has died, but rather has been also raised up; **who is also at the right hand of God**; who also intercedes for us."

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

Compare:

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

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

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

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

"And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does **David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand** until I put thine enemies under thy feet? **If therefore David call him Lord, how is he his son?** And no one was able to answer him a word, nor did any one dare from that day to question him any more." (Matt. 22:41-46)

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

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

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

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

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

- **Rom. 11:33-36**—“O depth of riches both of the wisdom and knowledge of **God!** how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord**, or who has been his counselor? or who has first given to him, and it shall be rendered to him? **For of him, and through him, and for him are all things: to him be glory for ever. Amen.**”

That is:

O depth of riches both of the wisdom and knowledge of **God!** how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord** [*Jehovah*], or who has been his counselor [*Isa. 40:13-14*] or who has first given to him, and it shall be rendered to him [*Job 41:11*]? For **of him** [*'of,' Gr. ek, of Jehovah God*], and **through him** [*'through,' Gr. dia, through Jehovah God*], and **for him** [*'for,' Gr. eis, for Jehovah God*] are **all things: to him be glory for ever. Amen.**

“He [*Jehovah God*] is the source [*originator*], means [*executor*], and end [*ultimate object and goal*] of all He has counselled, accomplished, or purposes still to effect, for His own glory.” (WK)

Now compare Rom. 11:36 to the following declarations in regards to the Lord Jesus Christ:

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

An absolute truth accounted for solely by virtue of the fundamental truth of *the Triunity of the Godhead!* “These three prepositions, *en, dia, eis*, show Christ to be the characteristic power, the active instrument, and the end in creation.” (JND) “All things” are said to have specifically been created *by, through, and for* the will and glory of the Son—not the will and glory of some Other separate, independent being; and surely no creature, however exalted, created *all things* (which is impossible) for himself—else, where would God and His glory be in all this?

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

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

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

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

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

“He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the [Triune] Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian.” (WK)

Because of the fundamental truth of the Triunity of the Godhead, it is true of each of the Three Divine Persons (with differences distinctive to each)—Father, Son, and Holy Spirit—that “*of him, and through him, and for him are all things, and to each of Whom “be glory for ever. Amen.*”

- **Rom. 1:18-20**—“For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness. Because what is known of God is manifest among them, for God has manifested it to them,—**for from the world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,**—so as to render them inexcusable.”

As the world was created by the Son, then, perforce, it is His “invisible things,” His “eternal power and divinity” that is being manifested to all men! Thus he is very God, Jehovah-Jesus!

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

Compare the following:

“In the beginning God created the heavens and the earth.” (Gen. 1:1)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“***In the beginning was the Word [not ‘came into being’ in the beginning, but ever ‘was’ in the beginning, and thus had no beginning], and the Word was with God [not ‘came to be’ with God, but ever ‘was’ with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], and the Word was God [not ‘became,’ but ever ‘was’ God, that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. He was in the beginning with God [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever ‘was’ in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. All things [not merely some things, most things, or all things except one, but ‘all things,’ all creation] came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].***” (John 1:1-3)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

➤ **Rom. 14:4-9**—“Who art thou that judgest the servant of another? **to his own Master** he stands or falls. And he shall be made to stand; for **the Lord** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it to the Lord.** And he that eats, **eats to the Lord, for he gives God thanks;** and he that does not eat, **it is to the Lord he does not eat, and gives God thanks.** For none of us lives to himself, and none dies to himself. **For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die:** both if we should live then, and if we should die, **we are the Lord's. For to this end Christ has died and lived again,** that he might rule over both dead and living.”

Compare:

“For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, but to him who died for them and has been raised.**” (2 Cor. 5:14-15)

“And everything, whatever ye may do in word or in deed, **do all things in the name of the Lord Jesus,** giving thanks to God the Father by him.” (Col. 3:17)

“I am crucified with Christ, and no longer live, I, but Christ lives in me; **but in that I now live in flesh, I live by faith, the faith of [the faith whose object consists of] the Son of God, who has loved me and given himself for me.**” (Gal. 2:20)

“**For to me to live [is] Christ,** and to die gain.” (Phil. 1:21)

“CHRIST was his [Paul’s] only Object: CHRIST filled his vision: CHRIST was all in all to him” [as He needs be to every believer]. (G.C. Willis)

“**Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory.**” (WK)

“They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live**. In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ**. Such at least is the Divine purpose and intention for us.” (FBH)

Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—have men’s hearts motivated wholly by His Person . . . have men’s hearts directed and attached exclusively to Himself?

See also Rom. 10:6-13 above, along with the scripture references there.

- **Rom. 14:11-12**—“For it is written [*in Isa. 45:23*], I live, saith the Lord [*Jehovah*], that **to me shall bow every knee, and every tongue shall confess to God**. So then each of us shall give an account concerning himself to God.”

Compare this *universal submission, worship, confession* by all created beings (willingly or unwillingly) to Jehovah God, as referred to by the apostle Paul in citing Isa. 45:23, *to the specific application thereof to the Person of Jesus, Jehovah-Jesus*, by the same Spirit-inspired apostle Paul in Phil. 2:10-11:

“I, Jehovah . . . there is no God besides me; a just God and a Saviour, there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that **unto me every knee shall bow, every tongue shall swear.**” (Isa. 45:21b-23)

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

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

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

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

- **Rom. 16:25a, 27**—“Now to him that is able to establish you . . . [to] **God alone wise, through Jesus Christ, to whom be glory** for ever. Amen.”

That is:

To God alone wise [*that is, to God as such, without reference to any single Person in the Triune Godhead, who alone is absolutely and intrinsically wise*], **through Jesus Christ** [*through the Person of ‘Jesus’ = ‘Jehovah the Saviour’ (Matt. 1:21), Jehovah-Jesus, the God-Man, the eternal Son incarnate*], **to whom be glory** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory*] for ever. Amen.

Compare this doxological praise in worship of God as such and the Person of Jesus Christ in particular to the following:

“**The Lord** [*Jesus*] shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; **to whom be the glory** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory*] for the ages of ages [*forever and ever*]. Amen.” (2 Tim. 4:18)

“**That God in all things may be glorified through** [*the Person of*] **Jesus Christ, to whom is the glory and the might** [*worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might*] for the ages of ages [*forever and ever*]. Amen.” (1 Pet. 4:11b)

“But grow in grace, and **in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory*] both now and to the day of eternity. Amen! (2 Pet. 3:18)

“But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through** [*the Person of*] **Jesus Christ our Lord, be glory, majesty, might, and authority** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority*], **before all time** [*in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began*], and now, and to all the ages [*forever or in eternity to come*]. Amen.” (Jude 24-25)

“**Jesus Christ**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might*] to the ages of ages [*forever and ever*]. Amen.” (Rev. 1:5-6)

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

As remarked at 2 Pet. 3:18, such doxologies could not thus involve or belong to Christ—He could not be “ascribed the glory of deity, of all divine perfections” (John Gill)—unless He be very God!

Moreover, observe that such doxological praise in worship of Jesus Christ is identical to that which is rendered to God the Father alone (e.g., Phil. 4:20):

“But to our God and Father be glory [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory*] to the ages of ages [*forever and ever*]. Amen.” (Phil. 4:20)

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

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

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

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

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

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

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

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

"For let this mind be in you which was also in ***Christ Jesus; who, subsisting in the form of God,*** did not esteem it an object of rapine [as something to be snatched at or seized to His own advantage or enrichment] to be on an ***equality with God;*** but emptied himself, in ***taking the form of a servant, in being come in the likeness of men;*** and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above EVERY name** [not every 'other' name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME 'Name,' which here means 'glory, honor, renown' as in Heb. 1:4], ***that [as it***

is written in Isa. 45:23 of Jehovah] **at the name of Jesus** [in virtue of the name of Jesus, meaning: 'Jehovah the Saviour' (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus] **EVERY knee should bow**, of heavenly and earthly and infernal beings, **and EVERY tongue confess that Jesus Christ is Lord** [supreme Lord: Jehovah, Jehovah-Jesus] **to God the Father's glory.**" (Phil. 2:5-11)

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

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

"And no curse shall be any more [in connection with the blessedness of the glorified Church, 'the Bride, the Lamb's wife,' under the figure of the 'holy city Jerusalem']; **and the throne of God and of the Lamb** shall be in it; and **his servants** [the Lamb's bondservants] **shall serve him** [Gr. *latreuo*, 'serve in worship,' shall serve the Lamb in worship, as in Matt. 4:10 below, which is to be rendered to God alone], **and they shall see his face; and his name is on their foreheads** [as we being manifestly His]. [It is and will be our boast to be His bondservants, both now and in our glorified, eternal state, which means that Jesus Christ, the Lamb, is thus our supreme Lord/Master in sovereign love, to whom belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart in worship]." (Rev. 22:3-4)

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

"And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**" (1 John 5:20-21)

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

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

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

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

Now contrast this necessity of the worship of the Son, and His unhindered acceptance of such worship, with 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)
