

***Galatians***



GALATIANS

- **Gal. 1:1, 3**—“Paul, **apostle**, not from men nor through man, **but through** Jesus Christ **and** God the Father who raised him from among the dead . . . **Grace** to you and **peace from** God the Father **and** our Lord Jesus Christ.”
- **Gal. 1:11-12**—“But I let you know, brethren, as to the glad tidings which were announced by me, that they are **not according to man**. For **neither did I receive them from man**, neither was I taught them, **but by** revelation of Jesus Christ.”

First, according to Gal. 1:1 and 1:3, the Son and the Father are **equally** the source of the apostleship of Paul, and the **same** blessed “grace” and “peace,” which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, “*if they were not one in the unity of the divine nature*” (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Jesus Christ is indeed Jehovah God as equally as the Father is. But unlike the Father, Jesus Christ is *both* God and Man in His Person. By virtue of the Incarnation through His miraculous virgin conception, Godhood and manhood have been forever indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. In Gal. 1:1 and 1:11-12 it is Jesus Christ as **the God-Man** who is the Object before us. The true, obvious and inescapable implication of these scriptures is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Now compare how frequently the impregnable testimony of Gal. 1:1 and 1:3 is borne to Him in Holy Writ:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- † “I am Jehovah, that is my name; and **my glory will I not give to another.**” (Isa. 42:8)
- † “**For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.**” (Ps. 89:6, 8)
- † “And he said, Jehovah, God of Israel! **there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.**” (1 Kings 8:23)
- † “**Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?**” (Exod. 15:11)
- ❖ “**To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.**” (Isa. 46:5, 9)

- **Gal. 1:10**—“For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not **Christ's bondman.**”

That is:

For do I now seek to satisfy **men or God?** or do I seek to please men? If I were yet pleasing men, I were not **Christ's bondman** [it is Paul's boast to be His bondservant, which means that Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart].

Now compare:

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

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

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

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

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

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

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

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

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

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

- **Gal. 2:16**—“But knowing that a man is not justified on the principle of works of law nor but **by the faith of [i.e., by the faith whose object consists of] Jesus Christ**, we also **have believed on Christ Jesus**, that we might be justified **on the principle of the faith of Christ**; and not of works of law; because on the principle of works of law no flesh shall be justified.”
- **Gal. 3:22**—“But the scripture has shut up all things under sin, that the promise, **on the principle of faith of Jesus Christ**, should be given to those that believe.”
- **Gal. 3:26**—“For ye are all God's sons **by faith in Christ Jesus**.”

Compare:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Compare:

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

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

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

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

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

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

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

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

See also [Gal. 2:16 with 3:22 and 3:26 above](#), along with the scripture references there.

- **Gal. 2:20**—"I am crucified with Christ, and no longer live, I, **but Christ lives in me;** but in that I now live in flesh, I live **by faith, the faith of the Son of God,** who has loved me and given himself for me."

That is:

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

Gal. 2:20 thus necessitates Christ's *Omnipresence* as very God for such a precious blessing to even be possible.

Compare also for example:

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

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

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

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

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

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

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

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

- **Gal. 4:4-6**—“But when the fulness of the time was come, **God sent forth his Son**, come of woman, come under law, that he might redeem those under law, that we might receive sonship. But because ye are sons, **God has sent forth the Spirit of his Son** into our hearts, crying, Abba, Father.”

That is:

But when the fulness of the time was come, **God sent forth his Son** [from His presence], come of woman [in ‘becoming’ born of a woman], come under law [in ‘becoming’ born under law].

**“Being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him.”** (W.J. Hocking)

"He was in essential relationship with the Father before He came into the world; and, of course, always is in that relationship (John 1:18). . . . How did He come into the world? He came into the world at the instant of the conception in the womb of the virgin. Then it was that the humanity was taken into union with the Son's Person. What preceded that coming into the world? 'I came out from the Father and have come into the world.' [John 16:28] . . . . **1. 'I came out from the Father'**—eternal relationship and presence; *preincarnate motion in the Godhead*; **2. 'and have come into the world'**—incarnation in the union of the Son of God with manhood: spirit, soul and body." (R.A. Huebner [RAH])

"Even grammatically, the statement {in Gal. 4:4} may not be read as if it meant that 'God sent forth His Son, having been born of a woman.' The construction in the original is against such a rendering. The construction is precisely the same, for instance, as in Philippians 2:8, where 'becoming' translates the same word as that here rendered 'born' (*ginomai*), the form of the verb being the same. The statement, 'He humbled Himself, becoming obedient even unto death,' could not mean that He humbled Himself after having become obedient unto death. On the contrary, His self-humbling was expressed in His becoming obedient. The particular form of the verb rendered 'becoming' signifies the mode of the humbling. So the preceding verse, where the same word is rendered 'being made,' sets forth the mode of His self-emptying. 'He emptied Himself, taking the form of a servant, becoming in [see margin] the likeness of men.' He did not empty Himself after taking the form of a servant and becoming in the likeness of men. These acts specify how His self-emptying\* took effect. [\*The construction is the aorist participle following a main predicate in the past tense. The aorist (or indefinite) participle in such a construction does not mark an event which took place prior to that expressed by the preceding verb; it serves to specify the mode of the action signified by that predicate.] This construction, then, throws light upon the statement in Galatians 4:4. The clause, 'born of a woman,' particularizes the act, not the antecedent, of the sending. He was not sent forth after His birth. The sending forth took effect in His birth. The one who was sent forth was already the Son of the Father. {Just as the Holy Spirit was already the Holy Spirit, the Spirit of God, 'the Spirit of His Son,' when He was sent forth into our hearts, Gal. 4:6.} He was and is the Son, not because He began to derive this relationship from the Father at His Incarnation, but because He ever was, in that relationship, the expression of what the Father is, as confirmed in His own statement, 'He that hath seen Me hath seen the Father' (John 14:9)" (W.E. Vine)

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

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

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

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

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

**and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christ is “**the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God.** ‘The only-begotten Son, which is in the bosom of the Father.’ Observe: not which was [nor ‘which came to be’], but ‘which is’ [‘the one being’]. He is viewed as retaining the same perfect intimacy with the Father, entirely

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unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father." (WK)

