

Philippians

PHILIPPIANS

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

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

Compare how frequently such impregnable testimony is borne to Him:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

➤ **Phil. 1:1**—“Paul and Timotheus, **bondmen of Jesus Christ**, to all the saints in Christ Jesus who are in Philippi, with the overseers and ministers.”

That is:

Paul and Timotheus, **bondmen of Jesus Christ** [it is their boast to be His bondservants, which means that Jesus Christ is thus their supreme Lord/Master in sovereign love, to whom belongs their obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], to all the saints in Christ Jesus who are in Philippi, with the overseers and ministers.

Now compare:

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

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

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

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

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

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

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

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

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

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

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- **Phil. 1:21**—“*For to me to live [is] Christ, and to die gain.*”
 - **Phil. 3:8**—“*But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all, and count them to be filth, that I may gain Christ.*”
 - **Phil. 3:1; 4:4**—“*For the rest, my brethren, **rejoice in the Lord**: to write the same things to you, to me is not irksome, and for you safe. . . . **Rejoice in the Lord always: again I will say, Rejoice.***”

Compare:

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

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

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

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

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

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

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

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

See also [Phil. 1:29 below](#), along with the scripture references there.

- **Phil. 1:29**—“Because to you has been given, **as regards Christ**, not only **the believing on him** but the suffering for him also.”

Compare:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

➤ **Phil. 2:3-11**—“Let nothing be in the spirit of strife or vain glory, but, *in lowliness of mind, each esteeming the other* as more excellent than themselves; **regarding not each his own things** [*his own qualities, interests or advantages*], **but each those of others also**. For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine to be on an **equality with God**; but emptied himself **in taking the form of a servant, in being come in the likeness of men**; and having been found in figure as a man, **humbled himself in becoming obedient** even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord** to God the Father's glory.”

That is:

Let this mind be in you which was also in Christ Jesus [*that is, the ‘lowliness of mind’ that was expressed in Him in His downward trek of love, from the infinite height of Godhead glory to lowest depths of the shame and sufferings of the cross*]; who, subsisting [*not ‘becoming’ or ‘taking,’ but already existing, and thus always existing*] in the **form** [*‘form’ having the same meaning as it does in verse 7 in relation to His human nature (‘form of a servant’), referring to the nature or essence of God [not merely in the ‘form of spirit’ but the ‘form of God,’ i.e., the nature or essence of God, eternal and infinite, and every other attribute that distinguishes God as God—ever existing in the ‘form of God’]*], did not esteem it an object of rapine to be on an equality with God [*that is, He did not consider His own intrinsic equality with God (literally, ‘the being equal with God’) as*

something to be snatched at or seized to His own advantage or enrichment]; but [to the contrary] emptied himself [or 'voided Himself,' abased Himself, completely 'poured Himself out' in infinite love, for the sake of the glory of the Triune Godhead and the salvation of lost man; i.e., 'He took no account of Himself,' took no account of His equality with God or His own interests at all. But how or in what way did He do so? In losing anything essential to His Person, inherent to His deity? No! The answer is:] in taking the form of a servant ['in taking,' not in subtracting or losing anything essential to His Person, inherent to His Divine glory (which is impossible); but, in infinite humility and condescension, 'taking' the form of servant, 'taking the place and adding the nature or essence of a servant into His Person, never having thus been a 'servant' before this 'taking'; which in turn was accomplished how? The answer is:], in being come [in 'becoming' or coming to be] in the likeness of men ['likeness' of men, because His manhood is positively holy (not sinful as other men, or even merely innocent as the unfallen Adam), and because He is more than man: He is God and Man in one undivided Person, Jehovah-Jesus]; and [moreover] having been found in figure as a man, humbled himself in becoming obedient ['becoming obedient' and therefore, as God, never having previously occupied a place of obedience] even unto death, and that the death of the cross [of the extremest shame and judgment of the cross, on which He endured the infinite wrath of God in atoning sufferings and death for our sins; and such a death, being the pinnacle of the obedience of the Second Man, the Last Adam—the God-Man—is in infinite contrast with death resulting from the disobedience of the first man, Adam, being disobedient unto death]. Wherefore also God highly exalted him, and granted him a name, that which is above EVERY name [not every 'other' name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME 'Name,' which here means 'glory, honor, renown' as in Heb. 1:4], that [as it is written in Isa. 45:23 of Jehovah] at the name of Jesus ['in virtue of the name of Jesus, meaning: 'Jehovah the Saviour' (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus] every knee should bow, of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord [that He is supreme Lord: Jehovah, Jehovah-Jesus] to God the Father's glory.

“For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich [with infinite wealth in the fullness of means and resources, flowing from the intrinsic and eternal Godhood glory of His Person, by which all things were at His command to meet the needs others], became poor [in giving and spending Himself in infinite love, becoming man and thus coming to be in the place of entire dependence on the Father and never using “a single thing for Himself throughout His career . . . whatever the cost,” even unto death, and that the death of the cross, where “God forsook Him too” and “nothing {remained for Him} but the unsparing judgment of our sins”(WK)], in order that ye by his poverty might be enriched [with the surpassing riches of His grace with which He enriches us who believe on Him, the exhaustless treasure of our so-great salvation in Him, not now only but in the ages to come].” (2 Cor. 8:9)

"The mind that is to be in Christians '[was] also in Christ Jesus.' This does not mean that this mind was only present in manhood. It was present in the eternal Son, in glory, before the incarnation. There are two major steps of humiliation in what has been called a seven-fold descent. The first was the exercise of the humble mind in His pre-incarnation state; the second was when here in holy manhood. . . . **Love ever existed in the Godhead. That is where love comes from and here we see a humility of mind in the eternal Son. Humility in the Godhead! Think on that!** So in the first immense step He humbled Himself in taking [holy] manhood into union with His Person. W. Kelly wrote: First, it was humiliation *for Him* to become a servant and a man; next, being man He humbled Himself as far as death in His obedience (the blessed converse of Adam's disobedience unto death)." (R.A. Huebner)

"As a [Divine] person He emptied Himself, $\epsilon\alpha\upsilon\tau\acute{o}\nu \epsilon\chi\acute{\epsilon}\nu\omega\sigma\epsilon\nu$. **He could not have done so save as God.** ['His having done so is again a moral proof of His divine nature. Every creature was bound to keep its first estate.'] A creature who leaves his first estate sins therein. The sovereign Lord can descend in grace ['and take another nature']. **In Him it is love.**" (J.N. Darby [JND])

“He [the Son] is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted. The Son did not deem it a matter of plunder to be on equality with God [*cp. John 5:17-18*]. He emptied Himself in taking a servant's shape; **whereas even the archangel is at best but a servant [Ps. 103:21] and never can be other: it is Michael's blessedness and part to be serving God [i.e., to be in a place of obedience: 'Bless Jehovah, all ye his hosts {angels}; ye ministers {servants} of his**

that do his will' (Ps. 103:21)]. Not so the Son: He humbled Himself to take the place of a servant [the place of obedience], being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command [not to obey or to be in a place of subordination]; but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only by Him but for Him.” (WK)

“Bless Jehovah, all ye his hosts [angels]; ye ministers [servants] of his that do his will.” (Ps. 103:21) As all angels are but servants by nature (as all creatures are), and as the Son was never a servant or in a place of subjection and obedience to the will of another until He became Man, then the Son—the eternal Son—can in nowise be a creature or created angel!

“But the plain fact which quickly appears and characterises his [Adam’s] ruin is his disobedience. He *disobeyed unto death*; the grand contrast of which is the Second man, the Last Adam, who became *obedient unto death*. **Yet in His eternal being, in His proper position, in His inalienable personal dignity, the Son was a divine person, and, as such, had nothing to do with obedience. For this very reason it is said in Heb. 5:8, that He learned obedience from (or, by) the things which He suffered. He did not know what it was to obey till He came down to be man. He knew perfectly well what it was for others, for every creature; but He was no creature but Creator. Nevertheless, having become man, He loyally undertook the duties of man; and the very first duty of man is to obey God.” (WK)**

“Being in the form of God, He emptied Himself, taking the form of a bondman. **Of His own will, He divested Himself of His prerogatives as God, choosing not to command as God but to obey as a servant. All the inherent rights of deity are His inalienably [as the Divine Son]; obedience, however, is a function not of deity, but of one who takes the place of submission to the will of another. Being God, and being come in man’s likeness, Christ Jesus undertook the place of servitude. ‘Though He were Son, He learned obedience from the things which He suffered’ (Heb. 5:8).** Yet He, ‘according to flesh, is the Christ, Who is over all, God blessed for ever. Amen.’ (Rom. 9:5).” (W.J. Hocking [WJH])

“Now, the transcendent glory of the obedience of Christ which He carried as far as death, even the death of the cross, lies in the fact that being the Eternal Son He deigned to enter into that relationship of submission for the glory of God. **Being Son in the Godhead and exempt from all obligations and conditions of servitude, He became the Servant of God, of Jehovah.** To this end, He ‘emptied Himself, taking a bondman’s form, taking His place in [the] likeness of men’ (Phil. 2: 7). But while the Holy Spirit in Philippians describes graphically how **One ‘in the form of God,’ a Divine Person, took the ‘form of a servant,’** or bondsman, **we nowhere in scripture read that He took ‘the form of a Son,’** though scripture witnesses that in His incarnation He was still the Son, but not Child. To the place of subjection, the Blessed One ‘descended,’ for He chose to become the Righteous Servant of Jehovah, but **all scripture is silent as to His becoming the Son. Being the Son, He both willed and submitted to be sent,** and being sent, He did the will of Him that sent Him. ‘Though He were Son, He learned obedience from the things which He suffered’ (Heb. 5:8). His obedience was more than the obedience of a Servant; it was the obedience of the Son—an obedience, moreover, which He learned in the school of suffering.”

“The teaching of scripture concerning our Lord is that He, the Son, at His incarnation came into the place of subjection or obedience. It was in that place of relationship that He ‘learned’ to submit to the will of Him Who had sent Him. ‘Though He were Son, yet learned He obedience from the things which He suffered’ (Heb. 5:8). The personal dignities and glories of Him Who is the Son and Who assumed the conditions of subjection and suffering are previously unfolded in the same Epistle (**Heb. 1**). **He Who is there shown to be God and Jehovah as well as Son learned obedience from the things which He suffered. Does not the essential glory of His Person magnify His obedience beyond all comparison and elevate His submission to an unexampled excellence? Subjection was foreign to the nature of the Eternal Son, yet He learned obedience when incarnate. The absurdity of the assertion that subjection is denoted by the word, Son, is seen at once when applied to this passage [Heb. 5:8], substituting those words [‘in subjection’] for the word ‘Son.’ The**

statement of the Messianic glory is converted into a mere platitude by this change: ‘Though He were in subjection, yet learned He obedience from the things which He suffered.’ How commonplace! The one who is subject must obey. **The emphatic force of ‘though,’ which means ‘notwithstanding the fact that,’ is lost.** The glory of the obedient Son is departed from the passage!

“This gratuitous suggestion is a real dishonour done to the Lord in the circumstances of His humiliation. If [His] sonship ‘denotes subjection,’ as they say, then obedience is the normal duty of the Son, and if He does the things commanded Him, He is not worthy even to be thanked (Luke 17:9). If His obedience cost Him suffering, does not every good soldier endure hardness (2 Tim. 2:3)? **By this faulty interpretation of Sonship as applied to our Lord, the true significance of Heb. 5:8 is perverted, and the glory of the obedience of the Son is reduced to the level of the faithfulness of a servant. The subjection described in this text was exceptional and unequalled because it was found in One Who obeyed, ‘though He were Son.’ His personal status exempted Him from all obligation to be subject, yet He obeyed. Of His own voluntary will,** He undertook the position and responsibilities of a bond-servant. The Son becoming subject was **a glorified excellence unparalleled in the history of creation,** and this excellence the Holy Spirit delineates and magnifies, especially in the Gospel of Mark and in the Epistle to the Hebrews.”

“It was Christ’s eternal Sonship that imparted the incomparable character to His service on earth. In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, ‘though He were Son, He learned obedience from the things which He suffered.’ In the lowly place of subjection which He assumed, the Son chose to receive commandments from the Father and to be obedient to them with infinite dispatch and infinite delight. What obedience could match this in kind or in degree?” (WJH)

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

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

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

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

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

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

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

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

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

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

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

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

“**For unto us a child is born, unto us a Son is given**; and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, Mighty God****, **Father of eternity** [or, ‘Father of the age,’ of the coming age, the Millennial Kingdom age], **Prince of Peace**. Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this.” (Isa. 9:6-7)

[**‘Mighty God,’ as in Isa. 10:21; 42:13; Jer. 32:18; Neh. 9:32; Deut. 10:17—a Divine Title of Jehovah: El Gibbor, God the Mighty, the Hebrew word Gibbor (‘Mighty’) meaning Masterful Hero, Warrior, Champion; and is thus distinct from and in no sense a comparative to the selfsame Jehovah’s other Divine Title: El Shaddai, God the Almighty, the Hebrew word Shaddai (‘Almighty’) meaning All-Powerful, All-Sufficient—which Divine Title intrinsically belongs likewise to the Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).]

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

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

The future universal submission, worship, confession (willingly or unwillingly) by all created beings (angelic or human, saved or lost) to Jehovah God, as set forth in Isa. 45:23, is specifically applied and crystallized by the apostle Paul in Phil. 2:10-11 to the Person of Jesus—He who ever existed in the form of God, **Jehovah-Jesus**:

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

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

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

“For **even as the Father** raises the dead and quickens them, **thus the Son also** quickens whom **he will** [*i.e., whom the Son, in the uniformity of will in the Trinity of the Godhead, equally and sovereignly wills to resurrect*]: for neither does the Father judge any one, but has given **all judgment to the Son**; that all may **honour the Son, even as** [*in the same exact way—not more, not less—but ‘even as’*] they **honour the Father** [*which certainly includes real worship, whether willingly or unwillingly*]. **He who honours not the Son, honours not the Father who has sent him** [*he who does not thus truly and willingly honour/worship the Son now, does not truly and willingly honour/worship the Father now either . . . regardless of what one may falsely claim . . . but will be compelled to do so in a coming day of judgment*].” (John 5:21-23)

“It is not merely a question of saints or of Israel, but ‘every knee shall bow,’ etc. This takes in angels and saints, and even those who are forever under the judgment of God, for to ‘under the earth’ attaches the worst possible sense. Thus the infernal beings, the lost, come in here; the verse includes those that have rejected salvation, no less than those who confess the Saviour. **It is the universal subjection of all to Christ. Jesus has won the title even as man. If unbelievers despised Him as man, as Son of man He will judge them. As man they must bow to Him. The lowly name that was His as Nazarene on the earth must be honoured everywhere; God’s glory is concerned in it.** In the name of Jesus or in virtue of His name, ‘every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.’ v. 11. It is not, again, a question of His being Son (which of course He was from all eternity), but Lord also. We know that the spirit of this is true for the believer now. Every soul that is now born of God bows his knee in virtue of the name of Jesus, and to Jesus. The Christian now confesses by the Holy Ghost that Jesus Christ is Lord; but **this homage** will be made good to an incomparably larger extent by and by. But then it will be too late for

salvation. It is now received by faith which finds blessedness and eternal life in the knowledge of God and of Jesus Christ whom He has sent. Neither is there any man that confesses Him to be the Lord by the Holy Ghost but a saved person. But there will be more than this by and by. When the day of grace is past and God is not merely gathering out an elect body, the Church, but putting down all opposing authority, then the name of Jesus will be throughout the universe owned even by those who do it **by compulsion**, and who by that very acknowledgment confess their own eternal misery.” (WK)

As a foretaste, consider John 18:4-6:

“Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazaraean. Jesus says to them, **I AM**. And Judas also, who delivered him up, stood with them. When therefore he said to them, **I AM [His Name as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One]**, they went away backward and fell to the ground [*fell prostrate before the declaration and Divine power of His Name*].” (John 18:4-6)

“And immediately on his going out of the ship there met him out of the tombs a man possessed by **an unclean spirit** . . . **But seeing Jesus from afar off, he ran and worshipped him**, and crying with a loud voice he says, **What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, torment me not.**” (Mark 5:2, 6-7)

“How manifest the proof of His intrinsic Divine glory! A Man sent and come in love, yet the true God, this was the constant and special testimony of John Not all the treachery of Judas, not all the hatred and enmity of the Jews, not all the power of Rome, could have seized the Lord had not the time arrived to give Himself up. His hour was now come. He could have destroyed the company which sought to apprehend Him as easily as He caused them to fall prostrate before His Name; as by-and-by in virtue of His name every knee shall bow, of beings in heaven and beings on earth and beings under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10,11).” (WK)

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

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

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

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

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

“Jesus heard that they had cast him out, and having found him, he said to him, **Thou, dost thou believe on the Son of God?** He answered and said, And who is he, Lord, that I may believe on

him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. **And he said, I believe, Lord: and he worshipped him.** And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind." (John 9:35-39)

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

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

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

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

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

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

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

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

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

"Coordination of the Son with the Father is most prominent [in the Scriptures]; so much so, that we are told one cannot have the Father who denies the Son . . . **And this is what gives highest glory to God the Father. Do we want to honor the Father? It is only to be done by giving equal honor to the Son.** So, in the scene in glory, when the "Lamb as it had been slain" is presented, all heaven—yea, all creation— unites in ascribing the identical honor and glory to Him as to the Father. And so will it be throughout eternity . . . **Giving Christ the place which Scripture gives Him, so far from**

derogating from the Father's glory, and lessening our worship of Him, does but set us at liberty in the Father's presence . . . We would most earnestly press upon beloved brethren the immense importance of this subject. We are custodians, down here, of our Lord's honor. We are bearing the ark through the wilderness." (F.W. Grant)

Contrast this necessity of the worship of the Son, and His unhindered acceptance of such worship, with the swift and complete rejection, by both men and angels, of worship of anyone other than the living God, the Creator of the heavens and the earth:

"And when Peter was now coming in, Cornelius met him, and falling down **worshipped him**. **But Peter made him rise, saying, Rise up: I myself also am a man.**" (Acts 10:25-26)

"And on a set day, clothed in royal apparel and sitting on the elevated seat of honor, Herod made a public oration to them. **And the people cried out [to Herod], A god's voice and not a man's. And immediately an angel of the Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.**" (Acts 12:21-23)

"And the crowds seeing what Paul did, lifted up their voices in Lycaonian, saying, The gods are come down to us in the likeness of men. And they called Barnabas Zeus, and Paul Hermes, because he took the lead in speaking. And the priest of the Zeus that was before the city, having brought bulls and garlands unto the gates would have sacrificed with the crowds. **But when the apostles Barnabas and Paul heard of it, they rent their garments, and sprang out unto the crowd, crying out, and saying, Men, why do ye these things? We also are men of like affections with you,** preaching to you that ye should turn from these vain things **unto the living God, Who made the heaven and the earth, and the sea and all things in them.**" (Acts 14:11-15)

"And I saw **another angel** flying in mid-heaven, having the everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, **saying with a loud voice, Fear God and give him glory,** for the hour of his judgment has come; and **worship him who has made the heaven and the earth and the sea and fountains of waters.**" (Rev. 14:6-7)

"And **I fell before his [the angel's] feet to worship him**. And he says to me, **See thou do it not. I am thy fellow-bondman**, and the fellow-bondman of thy brethren who have the testimony of Jesus. **Worship God.** For the spirit of prophecy is the testimony of Jesus." (Rev. 19:10)

"And I, John, was he who heard and saw these things. And when I heard and saw, **I fell down to worship before the feet of the angel** who shewed me these things. And he says to me, **See thou do it not. I am thy fellow-bondman**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. **Worship God.**" (Rev. 22:8-9)

- **Phil. 3:20-21**—"For our commonwealth has its existence—in the heavens, from which also we await the Lord Jesus Christ as Saviour, who shall transform our body of humiliation into conformity to his body of glory, according to the working of the power which he has even to subdue *all things to himself.*"

Who can subdue *all things* unto Himself but the true God? Phil. 3:21 thus necessitates the Lord Jesus Christ's *Omnipotence* as very God.
