

Colossians

COLOSSIANS

- **Col. 1:3-4**—“We give thanks to the God and Father of our Lord Jesus Christ continually when praying for you, having heard of **your faith in Christ Jesus**, and the love which ye have towards all the saints.”
- **Col. 2:5-6**—“For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of **your faith in Christ**. As therefore **ye have received the Christ, Jesus the Lord**, walk in him.”

That is:

For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of **your faith in Christ**. As therefore **ye have received the Christ, Jesus the Lord [supreme Lord: Jehovah, Jehovah-Jesus]**, walk in him

["When first we came to Christ we came to Him {by faith} as the only One in the universe Who could meet our need, and He did. Well, He is the only One Who can meet our need in working this out in our lives for the pleasure of God." (G. Davison) {GD}]

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])

- **Col. 1:12-14**—“Giving thanks to **the Father**, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated us into the kingdom of **the Son of his love**: in whom we have redemption, the forgiveness of sins.”

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*:

*“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)*

*“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)*

*“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)*

*“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)*

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

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

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

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

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

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

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

"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)

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

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

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

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

- **Col. 1:14-17**—"In whom we have redemption, the forgiveness of sins; **who is image of the invisible God, firstborn of all creation; because by him were created all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all**, and **all things** subsist together **by him**."

That is:

In whom [*In the Son of His love*] we have redemption, the forgiveness of sins [**according to the infinite value and glory of His Divine Person**]; who is image of the invisible God [*that is, the Son in manhood uniquely and perfectly Represents, Expresses, Reveals all that God is, such that His absolute and eternal Godhood is necessitated, as elaborated in the following verses*], Firstborn of all creation [*not one “born first” or “first generated” or “created first,” but “Firstborn” as to the superlative dignity of the position of the Son in manhood, which = “the Highest, the Chief, the Preeminent One,” in relation to all creation*]; **because** [*Why is this Man “Firstborn,” the Highest, Preeminent One in relation to all creation? Specifically and precisely because of the intrinsic glory of His Person as the Divine Creator, because by him were created all things [not merely some things, most things, or all things except one, but “the ALL things,” all creation; thus He is Creator not created!], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things [again, not merely some things, most things, or all things except one, but “the ALL things”] have been created through him and for him [for his will and glory as the ultimate end, not for the will and glory of some other separate/independent being; and surely no creature, however exalted, created all things (which is impossible) for himself—else, where would God and His glory be in all this?]. And [to be even more unmistakably clear and absolute] he is before all [He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was not a part of creation, but “IS” before all, being the Uncreated Creator], and all things subsist together by him.*]

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

“Were He not Man He would not be the image of the invisible God; yet, in being this, the attributes of Deity are necessarily included. He was not, like Adam, made in the image of God; **but, being Man, He was, and is, the image of the invisible God, because He was, and is, Himself God** [*as explicitly explained in Col. 1:14-17.*]” (W.T. Whybrow)

“Christ is never said to be the *likeness* of the invisible God, because it might imply that He was not really God. This would be fatally false; for He is God (and without it God's glory and redemption are vain), but yet He is the *image* of the invisible God, **because He is the only Person of the [Triune] Godhead that has declared Him (see John 1:18).** . . . Christ is ‘the image of the invisible God.’ **He has presented God in full perfection; He is the truth objectively. He who has seen Him has seen the Father. He was always the Word, the One who made God manifest.** The word ‘image,’ as has been remarked, is continually used in Scripture for representation. Such is the first thought. Christ is the image of the invisible God.” (WK)

With respect to His acquired title as “Firstborn,” far from suggesting the blasphemous notion that the Lord Jesus is the first created being, He, *the Son in manhood*, is here declared to be **“the Firstborn”—the Supreme, Preeminent One in relation to all creation—precisely because of the intrinsic Divine glory of His Person as the very Creator Himself, the I AM, Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, the Uncaused First Cause, the Source from which all creation, including time itself, begins and derives its existence—and as such this very One, the eternal Son become flesh, is Heir of all creation (Heb. 1).**

Compare the usage of “firstborn” in the following passages, *which have nothing at all* to do with priority in reference to *time/origin*, but strictly in reference to *position, place, dignity* (and note the usage in Colossians once again, in verse 18 of the same chapter):

“And thou shalt say to Pharaoh, Thus saith Jehovah: **Israel is my son, my firstborn.**” (Ex. 4:22) [*Israel was Jehovah's son, Jehovah's firstborn, as a nation, as a people—His special, covenantal earthy people, positionally, “whose is the adoption” (Rom. 9:4)—which allotted place they will yet be fitted to fulfill, by grace through faith/repentance in a coming day (see, e.g., Jer. 31:9 below). This obviously has nothing to do with priority of time/origin. Israel was not the first nation/people to come into existence!*]

“*[In a coming day]* They shall come with weeping [*in repentance*], and with supplications will I [*Jehovah*] lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; **for I will be a father to Israel, and Ephraim is my firstborn.**” (Jer. 31:9)

“And as to me [*Jehovah*], I will make him **firstborn, the highest of the kings of the earth.**” (Ps. 89:27)

[David, as a type of Christ, was firstborn in the sense of having the position or place as highest of the kings of the earth. This obviously has nothing to do with priority of time/origin. David was not the first king ever; he was not the first king of Israel; and he was not even the first son of Jesse.]

“But ye have come to mount Zion; and to the city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; **and to the assembly of the firstborn ones who are registered in heaven** [*notice that the entire Church is composed of individual, heavenly ‘firstborn ones’! by virtue of their association with the Firstborn, Preeminent One]; and to God, judge of all; and to the spirits of just men made perfect; and to Jesus, mediator of a new covenant; and to the blood of sprinkling, speaking better than Abel.” (Heb. 12:22-24)*

*[‘The assembly of the firstborn ones’: “This heavenly company . . . is the church of God . . . And those who compose it are here characterised: (1) in relation to Him who was carefully shown us in Heb. 1 to be **the Firstborn, the established Heir of all things**; (2) in relation by grace to our proper and destined sphere of glory, heaven, and not earth where Israel as such rightly look for their blessedness and triumph under Messiah’s reign. Those who are holy brethren, partakers of a heavenly calling, being children, are heirs also, heirs of God and Christ’s joint-heirs. **He is Firstborn, alone in personal right and result of His work; but they are also firstborn truly though of divine grace.**” (WK)]*

“Because whom he [*God the Father*] has foreknown, he has also predestinated to be conformed to the image of **his Son, so that he should be the firstborn [the Chief, Preeminent one] among many brethren.**” (Rom. 8:29)

[These ‘brethren’ are the heirs, the assembly of the ‘firstborn ones’ (Heb. 12:23), among whom Christ is the ‘Firstborn’ in necessary, intrinsic preeminence.]

“And he [*the Son of His love*] is the head of the body, the assembly; **who is the beginning, firstborn from among the dead, that he might have the first place in all things.**” (Col. 1:18)

[He is the “beginning” in relation to the Body, the Church, as the Head thereof on resurrection ground; and not only that, but additionally He is “firstborn”—Chief, Preeminent One—in that very sphere of resurrection, so as to have the first place in all things (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work! Thus “firstborn” in Colossians again obviously has nothing to do with any notions of being “born first” or “first generated” or “created first”!]

“And from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood.” (Rev. 1:5)

[Again: “He is first in rank of all who will rise from the dead. ‘First-born’ is the expression of supremacy, of pre-eminent dignity, and not one of time or of chronological sequence . . . No matter when, where, or how Christ entered the world, He would necessarily take the first place in virtue of what He is.” (Walter Scott)]

“**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” referring 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, is here demanded of them to be rendered to Jehovah the Son]. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; **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. 1:6-8, 10-12)

“**He never took the creature place until He became a man, and then must needs be the first-born. [‘Here, as elsewhere (Ps. 89:27), the title of first-born is taken in the sense of dignity rather than of mere priority in time.’ ‘It is a question of rank, not of date.’]** Even if He had been the last-born literally [as Man], He must still be the first-born; for it has nothing to do with the epoch of His advent, but with His *intrinsic dignity*. All others were but the children of the fallen man Adam, and could in no sense be the first-born. He was as truly man as they, but with a wholly peculiar glory. What makes it most manifest is, that He is here declared to be first-born of all creation, ‘**for** by Him were all things created.’ This makes the ground perfectly plain. **He was first-born of all creation, because He who entered the sphere of human creaturehood was the Creator, and therefore must necessarily be the first-born.** This is the plain and sure meaning of the passage, in the strongest way confirming the deity of Christ . . . There is no scripture which assumes His dignity more than this.” (WK)

“ ‘First-born’ does not necessarily speak of priority in time, but in *dignity* . . . because of the privileges attaching to birthright [*which, in cases of literal sons, could be forfeited by someone literally born first and transferred to someone else, thus making the latter ‘firstborn’ in dignity and privileges apart from anything having to do with priority in time/origin; cf. 1 Chron. 5:1-2.*] Thus God says to Pharaoh (**Ex. 4:22**), ‘Israel is My son, even **My first-born;**’ and in **Jeremiah (31:9)**, ‘I am a Father to Israel, and Ephraim is **My first-born;**’ thus also of David, the type of Christ (**Ps. 89:27**), ‘I will make him **My firstborn,** higher than the kings of the earth,’ So also Christians are ‘the Church of the **first-born ones,** whose names are written in heaven’ (**Heb. 12:23**), in contrast to Israel, God’s first-born upon earth, and the ‘spirits of just men made perfect’ — Old Testament saints.” (F.W. Grant [FWG])

“The word ‘firstborn’ in Colossians 1:15 refers to **positional priority** not **temporal priority**. See Exodus 4:22 where Israel is called God’s ‘firstborn.’ Israel was not the first nation that God brought into existence, but positionally as God’s chosen and privileged nation Israel was supreme. In Psalm 89:27 King David is placed as **firstborn**, but **David was actually the last-born son of Jesse!** The term obviously was not used to denote chronological order. Thus the term is used in Colossians 1:15 to express Christ’s priority to and preeminence over creation. He outranks every created thing because He is the Creator! There is a Greek word which means **first created (protoktistos)** but Paul did not use this word of Christ [and is *never* used of Christ *anywhere* in Scripture!].” (George Zeller)

“First, then, He is said to be the image of the invisible God. Then we have His human place, in which He was first-born; **because, being God, it could not be otherwise. [‘It was because of His being a Divine Person that He could be said to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all.’]** In Hebrews, He is said to be constituted heir of all things, as the [Incarnate] Son of God. But here it is said, ‘all things were created in virtue of him’; it is not merely ‘by’ Him, but in virtue of His own divine power.” (WK)

- **Col. 1:14-17**—“In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because by him were created all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things have been created through him and for him. And he is before all**, and **all things** subsist together **by him**.”

That is:

Because by him [‘by,’ Gr. *en, by the Son*] **were created all things** [not merely some things, most things, or all things except one, but **“the ALL things,”** all creation; thus He is Creator not created! “En. Lit. ‘in him,’ in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}” (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** [again, not merely some things, most things, or all things except one, but **“the ALL things”**] have been created **through him** [‘through,’ Gr. *dia, through the Son*] **and for him** [‘for,’ Gr. *eis, for the Son, for his will and glory as the ultimate end*]. **And** [to be even more unmistakably clear and absolute] **he is before all** [He Himself precedes the existence of ALL created things, no exceptions; He, therefore, was not created, was

not a part of creation, but “I” before all, being the Uncreated Creator], and **all things** subsist together **by him**.

Now compare Col. 1:16-17 to the following declarations in regards to Jehovah God in Rom. 11:33-36:

“O depth of riches both of the wisdom and knowledge of **God!** how unsearchable his judgments, and untraceable his ways! For who has known the mind of **the Lord** [*Jehovah*], or who has been his counselor [*Isa. 40:13-14*] or who has first given to him, and it shall be rendered to him [*Job 41:11*]? For **of him** [‘of,’ Gr. *ek*, of *Jehovah God*], and **through him** [‘through,’ Gr. *dia*, through *Jehovah God*], and **for him** [‘for,’ Gr. *eis*, for *Jehovah God*] are **all things: to him be glory for ever. Amen.**” (Rom. 11:33-36)

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

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

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

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

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

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

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

Now compare the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- † “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)

- **Col. 1:14-17**—“In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because** by him were created **all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all, and all things subsist together by him.**”

Compare:

“**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)

The Son is the “*upholder of all things*, and this not by an effort, as creatures sustain a burden, but by His *Word*, ‘*Upholding all things by the word of His power.*’ Heb. 1:3. What more sublime description of Jehovah! . . . this Being, that upholds a million worlds with all their splendors by His powerful word? Is it a dependent creature [impossible!], or is it the only true God [Amen!]?” (SG)

“He is Son as none else. He is Heir of the universe; and no wonder. For as He created the worlds, so He upholds all things by the word of His power. Yes, the very Man whom they crucified by the hand of lawless men, who was crucified through weakness! **At the moment He bowed His head and expired, He was sustaining all creation. It were absurd to think or say so, had He been only man; but He was God; and the dissolution of the tie between the outer and the inner man**

[between His human body and His human soul and spirit] **in no way touched His almighty power.**" (WK)

"Though Son in manhood, subject to the Father's will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father's will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (RAH)

"Christ's maintenance of the universe [in Heb. 1:3] presents His divine glory in a striking way. 'By Him all things consist,' as the apostle affirms in Col. 1. They were created by Him and for Him, and they subsist together in virtue of Him. This becomes all the more remarkable because He deigned for the deepest purposes to become true man. This, however, entrenched not on His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one person of Christ. As He therefore brought all into being, so does He sustain all the universe, and ever did so." (WK)

- **Col. 1:14-18**—"In whom [*the Son of His love*] we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because** by him were created **all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all, and all things subsist together by him. And he is the head of the body, the assembly; who is the beginning, firstborn from among the dead, that he might have the first place in all things.**"

Compare:

"And from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood." (Rev. 1:5)

On the significance of His title as *Firstborn*, see Col. 1:14-17 above, along with the scripture references there.

In Col. 1:18, He is the "beginning" in relation to the Body, the Church, as the Head of this heavenly organism on resurrection ground; and not only that, but He is "firstborn"—*Chief, Preeminent One*—in that very sphere of resurrection, so as to have "**the first place in all things**" (in any and every sphere), which preeminence is necessitated by virtue of the infinite value of His Person and work!

Who but one who is Jehovah may rightfully have the first place—the first place in all things?

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

"But, again, 'He is the head of the body, the Church, who is the beginning the firstborn from the dead, that in all things he might have the pre-eminence.' We shall find a reason for this in what follows. It is interesting to see that there are two very distinct first-borns: first-born of all creation, **because** He is the Creator; and first-born from the dead, as a new, plain and weighty matter of fact. Thus Christ is not only the Head of creation as man, but He is first-born from the dead as risen. It is in connection with this that He is Head of the Church." (WK)

"It is not difficult to see that the Creator, having entered into the midst of His own creation by becoming Man, He necessarily stands in the creation as Head and Firstborn. In verse 18 however, we find that He is both Head and Firstborn in another connection. He is the Head of the body, the church, and that church is God's new creation work. He is the Firstborn from among the dead; that is, He holds the supreme rights in the resurrection world. Consequently in all things and in every sphere He has the first place. What glorious truth is this! How wonderful that we should know Him as Firstborn in this twofold way, both in connection with the first creation and the new creation! Only our

relation with Him according to the new creation is far more intimate than ever it could have been according to the old. In all creation He is of course Head, in the sense of being Chief, and it is in that sense that He is spoken of as, 'the Head of every man,' in 1 Corinthians 11:3. He is Head to the church in another sense, illustrated by the human body. An organic and vital union exists between the head and the other members of the body, and just so does a vital union exist between Christ and His members in new creation. Further, He is 'the Beginning.' He existed in the beginning, as we are elsewhere told, but that is another thing. Here He is the beginning, and that beginning is connected with resurrection as the next words show. The resurrection of the Lord Jesus was the new beginning for God. All that God is doing today He is doing in connection with Christ in resurrection. All our links with Him are on that footing. Let us very prayerfully consider this point, for except we lay hold of it with spiritual understanding we shall fail to appreciate the true nature of Christianity. In the risen Christ, then, we find God's new beginning." (F.B. Hole [FBH])

- **Col. 1:27**—"To whom 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.**"

That is

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 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. 28:20b)

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

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

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

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

“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)

- **Col. 1:14-20a**—“In whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation; **because** by him were created **all things**, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things** have been created through him **and for him. And he is before all, and all things subsist together by him.** And he is the head of the body, the assembly; who is the beginning, firstborn from among the dead, **that he might have the first place in all things; For in him all the fulness [of the Godhead] was pleased to dwell**, and by him to reconcile all things to itself, having made peace by the blood of his cross—by him.”
- **Col. 2:9-10**—“**For in him dwells all the fulness of the Godhead bodily**; and ye are complete in him, who is the head of **all** principality and authority.”

That is:

For in him [*in His Person*] all the fulness [of the Godhead] was pleased to dwell [*upon becoming Incarnate via His virginal conception*].

For in him [*in His Person*] dwells all the fulness of the Godhead **bodily** [*that is, likewise in His resurrected, glorified state*].

“There is a strong likeness between Col. 1:19 and verse 9 of our chapter [Ch.2]; only there it refers to that which was true of Him in the days of His sojourn on earth, whilst here it is stated as being true of Him today. It is hardly possible to imagine a stronger statement of His deity, and yet it plainly infers that He still is Man in saying, ‘bodily.’ ” (FBH)

“We reach now one of those very comprehensive statements about the Personal greatness and glory of Christ, ‘For in Him dwelleth all the fulness of the Godhead bodily’. What room is there here for the elements of this world? . . . [In Col. 1:19 it is] the ‘fulness of the Godhead’ as seen in Christ when in this world in testimony for God. It was there in view of reconciliation for the pleasure of the Godhead . . . but here [in Col. 2:9] it is stated of Him as in Manhood in glory; and this time, not so much for testimony, or to effect reconciliation which He has done perfectly for the pleasure of the Godhead, but to keep simple saints like us here for the pleasure of God. How wonderful, is it not? . . . We can see then the necessity of the addition of this word ‘bodily’. The fulness must be toward us in that blessed Man. It is of course an assertion that Christ is still in Manhood in a glorified body in the presence of God. Not merely a spirit, but in bodily form He is glorified in the presence of God. . . . It involves both His Godhead and His Manhood.” (GD)

“With the pre-eminence of Christ in all things, two great considerations stand before us. First, all fullness was pleased to dwell *in* Him. It was not a partial nor ever so full manifestation of God; this might have been in any man; but here all fullness was pleased in Him to dwell. This is the truth of Christ’s Person, the glory of the incarnate Lord. ‘He that hath seen me hath seen the Father.’ ‘If I by the Spirit of God cast out devils, the kingdom of God is come unto you.’ ‘The Father that dwelleth in me, he doeth the works.’ Yet we know it was always by the power of the Holy Ghost that everything was done and said. *So truly was all the fullness pleased to dwell in Him [and so truly is the Trinity of the Godhead presupposed and necessitated]*. We observed in an earlier verse that it was because of His being a divine person that He could be said [*Son in Manhood*] to be the first-born of all creation. It was founded upon the fact that He was God who created all and sustains all. But here there is more. In Him all fullness was pleased to dwell. It was not alone a question of acting, but of dwelling, whether He acted or not. Thus it is a very precise and rich statement indeed.

“But again [Ch.1] (v. 20), there is another unfolding of the truth which sets forth His glory, another reason assigned for His indisputable pre-eminence. By Him, the Christ, is reconciliation effected. All fullness of the Godhead was pleased in Him to dwell and by Him to reconcile all things unto God. . . the context [of 1:19] is purposely so framed, because it is intended to show us . . . that all the fullness *of the Godhead* [rather than of the Father, as in the KJV] dwelt in Christ, **not one person of that divine fullness acting to the exclusion of the rest. They all [all three Persons of the Triune Godhead] had one counsel, not barely similar counsels, as so many creatures might, but one and the same.** Hence the object is not to contrast one person with another, but to state that all the fullness was pleased in Him to dwell. It is put in this general form purposely. Then the Spirit of God glides with a scarce perceptible transition from His being the God-man to the work God has done by Him; so you cannot separate clearly the two thoughts, as far as the construction goes . . . Afterward, as before, the Person of Christ is distinct and prominent.”

“The fullness of the Godhead never dwelt in the Father bodily, or in the Holy Ghost, but only in Christ. He was the only One of whom this wonderful reality could be affirmed. The whole fullness in Him dwelt and dwells still. ‘The Father that dwelleth in me [said He here below], he doeth the works.’ Again, ‘If I by the Spirit of God cast out devils,’ etc. Here we have not only the Son, but in and by Him the three Persons of the Godhead active in grace in this evil world. And faith receives what Scripture says of the unseen and eternal; faith acts on God’s revealed mind as to the present. Unbelieving man refuses what is above himself and draws inferences from what he knows or does not know; but God will destroy both him and them.” (WK)

“This work [of reconciliation] entailed bloodshedding, the cross, and death itself ([Chap. 1] vers. 20, 21); did it, therefore, in any degree whatsoever *detract* from the intrinsic personal glory of the Son of God? Or, do any inquire whether the Son is of *inferior* rank in the Godhead, because God’s enemies are reconciled to Him by the death of His Son (Rom. 5:10), and because death is attributed to the Son, but never to the Father, nor to the Holy Spirit? . . . All such insinuating questions are anticipated and answered here; for the Spirit writes [1:19], ‘In Him all the fullness was pleased to dwell’ . . . **The Son has no inferior or secondary position in Deity, since the whole fullness of the Godhead has a permanent abiding-place in Him.** It was not an incomplete fullness, nor a portion only of the fullness, but the fullness in its perfect entirety, nothing of Deity lacking or diminished in any respect, or at any time. He is ‘the Son of the Blessed,’ and ‘God blessed for ever’ (Mark 14:61, 62; Rom. 9:5). **In chap. 2:9,** the same term is in an ampler phrase applied to the Son: ‘in Him (Christ) dwelleth all the fullness of the Godhead bodily.’ All that is inherent in Deity has a permanent abode in Him. **The added clause, ‘of the Godhead,’ does not appear in 1:19, where we have in the preceding context (vers. 15-17) the Godhead or Deity of the Son strongly emphasized, and this truth is therefore embodied in the words, ‘all the fullness.’ ”**

“Christ is our all, and scripture often reveals the blessings grace has given us side by side with a revelation of the glories of Christ in Whom they are made ours. We are by this association reminded that *He* is the measure and the certitude of all we receive. Accordingly, we find here that the fullness of our blessedness is associated with the fullness of Christ’s Person [Col. 2:9-10]: ‘in Him dwells all the fullness of the Godhead bodily; and ye are complete (filled full) in Him.’ This particular unfolding to us is a supremely elevating truth concerning our adorable Lord. **In Him all the fullness of the Godhead has come down to us — bodily; also in Him we have that completeness needful for our acceptance before God!** The incarnate Son is thus our perfect Mediator between God and man; in Him God is presented, and in Him man is accepted!

“*Godhead*, the prominent word in this passage, is a word of our English tongue, adequately expressive of the original noun, *theotees*, and has been used during the past six centuries in the various successive English translations of this verse. The suffix, *head*, indicates the presence and embodiment of all the essential qualities and attributes of God — indeed, God Himself. It is allied in origin to the suffix, *hood*, found with a similar significance in words like manhood, motherhood, priesthood, Godhood (occasionally), implying in each case all the status, ability, dignity, necessary to being so-and-so. Thus, manhood comprehends everything that is proper or essential to a man, and that distinguishes a man from every other order of beings. And, in like manner, Godhead signifies God in the absolute nature of His Being, comprising all that He is in Himself, and in none beside Himself. . . Therefore, ‘Godhead’ may be ‘properly used to convey The Absolute,’ as well as ‘Deity,’ its Latin equivalent or synonym.

“It may not be inappropriate in this place to refer to the word, *divinity*, as distinguished from *Godhead* or *Deity*, with which, however, it is sometimes confounded. Both the latter are, as already noted,

faithful translations of the Greek word, *theotees*, which occurs only in Col. 2:9. This word means 'Godhead in the absolute sense' (J.N.D.), and is distinct in meaning from *theiotees*, occurring in Rom. 1:20, which signifies the character of God, rather than God Himself. The word in Romans is applied by the apostle to what may be observed of God in the works of nature — His creatorial majesty, might, and wisdom. These attributes are included in His *theiotees*, divinity, but are not His Essential Being. On the other hand, all the fullness of the *theotees* dwells in Christ bodily. To mark this important distinction between the two words, 'Godhead' in Rom. 1:20 is replaced by 'divinity' in the R.V., the New Tr., in W.K.'s Notes on Romans, and in other translations. 'Godhead' is reserved for the rendering of *theotees* in Col. 2:9, where Deity in the fullest, most absolute sense is required both by the word and its context. [The exact reverse is seen in the mishandling of Rom. 1:20 and Col. 2:9 in the Jehovah's Witnesses' *New World Translation*.] It is always well to note the inspired values of scriptural words, particularly of those relating to the Person of our adorable Lord. And in view of the prevailing denials and detractions of the Ever-blessed Son, it is specially important to mark this distinction between the terms, Deity and Godhead, on the one hand, and divinity on the other, and to remember that the latter should never be regarded as a synonym or as the equivalent of the former two." (W.J. Hocking)

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

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

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

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

"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)

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

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

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

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

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

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

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

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

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

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

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

- **Col. 2:18**—“Let no one fraudulently deprive you of your prize, **doing his own will in humility and worship of angels**, entering into things which he has not seen, vainly puffed up by the mind of his flesh,.”

“The only angels that desire to have our homage are evil ones. The holy angels always refuse human worship, ascribing all worship to God. See, for instance, Revelation 19:10 and Revelation 22:9. Now the unholy angels have been despoiled and vanquished at the cross. Who then would wish to worship them? Oh, what light does the cross shed! What deliverance it effects! . . . The opening of the verse has been translated, ‘Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels.’ This makes the whole position very clear. The procedure all looks very humble. It is really self-will, a thing very hateful to God.” (FBH)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- **Col. 3:1**—“If therefore ye have been raised with the Christ, seek the things which are above, **where the Christ is sitting at the right hand of God.**”

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

Compare:

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

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

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

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

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

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

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

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

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

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

- **Col. 3:17**—“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.”

Compare:

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

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

“For 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)

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

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

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

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

See also Col. 1:3-4 with 2:5-6 above, along with the scripture references there.

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- **Col. 2:5-6**—“For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of *your faith in Christ*. As therefore *ye have received the Christ, Jesus the Lord [supreme Lord: *Jehovah, Jehovah-Jesus*]*, walk in him.”
 - **Col. 4:12**—“Epaphras, who is one of you, *bondman of Christ Jesus*, salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all the will of God.”
 - **Col. 3:22-24; 4:1**—“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*; knowing that of *the Lord* ye shall receive the recompense of the inheritance; *ye serve the Lord Christ*. . . . Masters, give to bondmen what is just and fair, knowing that *ye also have a Master in the heavens*.”

That is:

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, and to Him belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*]. . . . Masters, give to bondmen what is just and fair, knowing that *ye also have a Master in the heavens* [*Jehovah Christ*].

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)

“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.’**)