

Jude

JUDE

- **Jude 1, 4**—“Jude, **bondman of Jesus Christ**, 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.”

That is:

Jude, **bondman of Jesus Christ** [*it is Jude's boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ . . . For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our only Master and Lord** Jesus Christ [*as our **ONLY Sovereign Master, Despot** (Gr. *Despotes*, as in 2 Pet. 2:1; Rev. 6:10; Acts 4:24; and Luke 2:29) **and Lord**, in the primary, highest and ultimate sense, He, therefore, must be God*].

“In Jude, it is not only denying the Sovereign Master of the world, of everything [as in 2 Pet. 2:1, where those false teachers are seen as *deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority*] but ‘**our** [only] **Lord**,’ *the One to Whom we belong, the One to Whose name we are baptised, the One Whom we profess to value and acknowledge to be our life and righteousness, and our all—denying Him!*” (William Kelly)

In Jude 4, the article appears once before “only Master and Lord,” thereby joining both appellatives together in reference to Jesus Christ; literally it reads: “the only Master and Lord of us Jesus Christ.” “Our only Master and Lord (*ton monon despoten kai kurion hēmon*). For the force of the one article for one person see note on 2 Peter 1:1.” (A.T. Roberston)

See extended Note on the “Granville Sharp Rule” below.

Now compare:

“But there were false prophets also among the people [Israel], as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and **deny the Master** [**Sovereign Master (Gr. Despotes)**] **that bought them** [*not ‘redeemed’ them, but ‘bought’ or ‘purchased’ them—the Lord Jesus purchased even these false teachers/apostates with His atoning blood and thus owns them both by virtue of being their Creator and now also by virtue of being their Purchaser with His own shed blood—who, as such, are obligated to believe on Him rather than being wicked deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority!*], bringing upon themselves swift destruction.” (2 Pet. 2:1)

“And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying [*in prayer*], How long, **O sovereign Ruler** [**Sovereign Master (Gr. Despotes)**], **holy and true** [*both of these titles are also jointly applied by Christ to Himself earlier in Rev. 3:7*], dost thou not judge and avenge our blood on them that dwell upon the earth?” (Rev. 6:9-10)

“And they, having heard it, lifted up their voice with one accord to God, and said, **Lord** [**Sovereign Master (Gr. Despotes)**], **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** [*meaning that He is thus their supreme Lord/Master in sovereign love, to whom belongs their obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], with all boldness to speak thy word.” (Acts 4:24, 29)

“And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and the Holy Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see the Lord's Christ. . . **Lord** [**Sovereign Master (Gr. Despotes)**], **now thou lettest thy bondman go**, according to thy word, in peace; for mine eyes have seen thy salvation.” (Luke 2:25-26, 29-30)

Now further compare:

“No one can serve two masters [for 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)

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

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

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

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

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

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

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and **that that Master/Lord must be God**—is one of the *strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ’s *absolute deity* in particular. For Christ is declared to be our **only** Master and Lord (Jude 4) [and supreme “Lord of lords” (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God** (see Deut. 10:17 !). Yet, because of the fundamental truth of the *Triunity* of the Godhead, such an absolute assertion *excludes neither* the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, “the Lord the Spirit”). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ *equally and in the same exact sense* (James 1:1), the two Persons must be One God, else there would be two separate,

independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord's words in Matt. 6:24, and all other divine revelation of the Triunity of God throughout scripture. **(Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: Adonai, a plural form of Adon, meaning 'Lord,' 'Master.')**

Note on the "Granville Sharp Rule":

"In Greek, when two nouns are connected by *καί* ['and'] and the article ['the'] precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity*. At a higher level, it may connote *equality*. At the highest level it may indicate *identity*. When the construction meets three specific demands [as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, 3:18, and Jude 4], then the two nouns **always refer to the same person**. When the construction does not meet [all three of] these requirements, the nouns may or may not refer to the same person(s)/object(s)."

"Statement of the Granville Sharp Rule: both substantives (nouns, participles, adjectives) **[always]** refer to the **same** person in the article-substantive-*καί*-substantive (TSKS) construction when **[each of the following is true]:**

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as "Paul," "John," "Moses," "Joshua," etc.]")

"In other words, in the TSKS construction, the second noun [*i.e.*, *substantival adjective, substantival participle, or noun*] refers to the *same* person mentioned with the first noun when **[each of the following is true]:**

- (1) neither is *impersonal*;
- (2) neither is *plural*;
- (3) neither is a *proper* name.

{'A *proper* noun is defined as a noun which *cannot* be "pluralized"—thus it does *not* include titles. A person's name, therefore [as in "Peter," "James," "Daniel," "Jeremiah," etc.], is proper and consequently does not fit the rule. But θεός [*God*] is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp's rule [and thus *always* refers to *one and the same* Person].}'

[The same is true, e.g., of *Pater, Father*, which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a "proper" name in that it can be "pluralized." Thus in the expression "*the God and Father*" (Eph. 1:3, 1 Pet. 1:3, etc.) both "God" and "Father" refer to **one and the same Person.**]

"Therefore, according to Sharp, the rule applied **absolutely only** with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated . . .**" (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus the TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, 3:15, and Jude 4 **all absolutely** refer to **one and the same person**, for all three requirements are met, including the fact that neither of the two nouns is a *proper* name—i.e., "**great God and Saviour,**" "**God and Saviour,**" "**Lord and Saviour,**" "**only Master and Lord**"—in reference to Jesus Christ. Amen!

- **Jude 24-25**—"But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time, and now, and to all the ages. Amen.**"

That is:

But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour** [*to the only God as such, without reference to any single Person in the Triune Godhead*], **through Jesus Christ our Lord** [*through the Person of 'Jesus' = 'Jehovah the Saviour' (Matt. 1:21), Jehovah-Jesus, the God-Man, the eternal Son incarnate, our supreme 'Lord'*], **be glory, majesty, might, and authority** [*be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and*

authority] **before all time** [*in eternity past*], and now, and to all the ages [*forever or in eternity to come*]. Amen.

Exclusive statements such as Jude 25, *in context*, are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. Jude 25 no more implies that the Father alone is **God**, *to the exclusion of* absolute, eternal Godhood from the Son and the Holy Spirit, than Jude 25 (or Jude 4) implies that the Son alone is **supreme Lord**, *to the exclusion of* Divine Lordship from the Father and the Holy Spirit! ***The Triunity of the Godhead is such that the most exclusive assertions may be made, and are made as to the supreme Lordship of one of the three Divine Persons without excluding either of the other two Divine Persons from the same supreme Lordship.*** Such exclusivity excludes any and all *outside of* the Triune Godhead.

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

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

Jude 25 no more implies the *non-Godhood* of Jesus Christ our Lord than Gal. 1:1 implies His **non-Manhood!** For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both Jude 25 and Gal. 1:1 it is Jesus Christ our Lord as ***the God-Man*** who is the Object before us. Thus the *true* implication of Jude 25 is that the Son is not *simply* Jehovah God, *as the Father and the Holy Spirit are*, but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah the Son become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Moreover, scripture further *reinforces* all of the above by explicitly and emphatically declaring that **Jesus Christ our Lord** is Himself ***“the true God”***:

“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).” (1 John 1:1-2)

“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** [*as explicitly stated of Him in 1:2 above*]. Children, **keep yourselves from idols.**” (1 John 5:20-21)

Now take, for example, 1 Cor. 8:6:

“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)

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

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

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

and James 3:9 with respect to the Father, *“the Lord and Father”*). The fact of the matter is, **Godhood is absolutely implicit in such Lordship**, for:

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

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

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

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

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

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

Or take Luke 10:22:

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

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

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

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

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

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

- **Jude 24-25**—“But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time,** and now, and to all the ages. Amen.”

That is:

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

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

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

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

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

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

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

The God-breathed doxological praise of Jude 25 inextricably requires **the eternal existence of the Divine Person of the Son in the timeless eternity before all time began:** the Uncreated, Self-Existent, Ever Existing, Eternal One—*Jehovah the I AM, He who was, and who is, and who is to come.* How else can such “glory, majesty, might, and authority” be worshipfully ascribed to God *through the Person of our Lord* “**before all time**”!

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

“Jude closes with an ascription of praise—most appropriately in keeping with his name, ‘praise’—a praise how sweet and solemn as we stand amidst the wreck of all that can be wrecked, the shaking of all that can be shaken, with the confidence of those who know that God is able, nevertheless, to keep us from stumbling, and to set us blameless in the presence of His glory with exceeding joy. Whose joy is that? Not simply our own, that ‘exceeding joy,’ although we share in it and it reflects itself in us; but the ‘exceeding joy’ is the joy of the Father who has got back the lost, now found, the one dead,

now alive again, and He makes the whole house ring with the music that is in His own heart first. 'To Him the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority **from before the whole course of time and now unto all the ages!** **In the sweep of all events from the beginning on into the future, which is manifestly in His hands entirely, He abides all through, the same;** Master, as He must and should be; working throughout, according to the counsel of His own will, for the display of what He Himself is, that all may know Him. This is His true glory, that which He does not acquire from anything else, but which radiates from Himself, the shining out of what He is, for the full blessing of eternity, whatever the ages yet to come may discover of Him in their turn." (F.W. Grant [FWG])

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

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

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

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

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

"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)

- † “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)

