

Luke

LUKE

- **Luke 3:21-22**—“And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and **the Holy Spirit** descended in a bodily form as a dove upon him; and a voice came out of heaven [**from the Father**], **Thou art my beloved Son**, in thee I have found my delight.”

“The whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!” (J.N. Darby [JND])

“And behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus. He shall be great, and shall be called **Son of the Highest**; and the Lord God shall give him the throne of David his father; and he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end. But Mary said to the angel, How shall this be, since I know not a man? And the angel answering said to her, **The Holy Spirit** shall come upon thee, and power of **the Highest** overshadow thee, wherefore the holy thing also which shall be born shall be called **Son of God**.” (Luke 1:31-35)

“And as he prayed the fashion of his countenance became different and his raiment white and effulgent. . . But as he was saying these things, there came a cloud and overshadowed them, and they feared as they entered into the cloud: and there was a voice out of the cloud saying, **This is my beloved Son: hear him**.” (Luke 9:29, 34-35)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [Melchisedec] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further 'interpreted' as being] without father,

without mother, without genealogy; having neither beginning of days nor end of life, but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be] **assimilated to the Son of God**, abides a priest continually [our Lord, in regard to His Manhood, **did** have 'mother,' 'genealogy,' 'beginning of days' and 'end of life,' **but absolutely not so** in regard to His deity as **the eternal Son of God**, who as such has neither beginning nor end, being Himself **the Eternal Life** in His Person, who in this sense was thus 'without father' too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent].” (Heb. 7:1-3)

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

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

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

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

- **Luke 1:35, 39-43**—“And the angel answering said to her, **The Holy Spirit shall come upon thee, and power of the Highest overshadow thee, wherefore *the holy thing* also which shall be born shall be called *Son of God***. . . . And Mary, rising up in those days, went into the hill country with haste, to a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried out with a loud voice and said, Blessed art thou amongst women, and blessed the fruit of thy womb. And whence is this to me, that the mother of ***my Lord*** should come to me?”

“That holy thing” refers to His manhood, taken into His Person, as being *intrinsically* holy (“with positive intrinsic superiority to evil”)—such was and is the condition of His human nature. “There was in Him, as man, an energy of holiness that absolutely shut out sin, that shut out all evil.” (C. Crain)

“Christ had human nature, but not fallen. In His case alone was humanity holy, free from every blemish and taint, and pure according to God. It was not only not fallen, but fit without blood to be the temple of God. This is far more than could be said about Adam in his pristine innocency. When Adam came from the hand of God, good as he was, it could not be said that he was holy. There was absolute absence of all evil. God made the man upright before he sought inventions. There was untainted innocence; but holiness and righteousness are more than creation goodness and innocency. **Holiness implies the intrinsic power that rejects evil in separation to God: and righteousness means consistency with the relationship in which one is set. Both these qualities we see, not in Adam but, in Jesus even as to His humanity.** ‘That holy thing that shall be born of thee shall be called the Son of God.’ He was ‘the Holy one of God,’ ‘Jesus Christ the righteous.’ Indeed He was the only one of whom it was or could be said of **His human nature that it was holy, as it clearly is of humanity in His person that the expression ‘that holy thing’ is used.** The divine nature was not born of the virgin; and it was little needed to call that holy. There was the highest interest and moment in knowing the character of His humanity. Scripture as to this is most explicit. His humanity was holy from the very first, spite of being born of a fallen race.” (WK)

With respect to Luke 1:35, observe that in Matt. 1:23, a passage also speaking of the “virgin birth” of our Lord, it is stated that they “*shall call*” (future tense) His name Emmanuel, which means “*God with us*.” The fact that He would be called “*God with us*” means that He is just as much God after taking holy manhood into His Person as He was before. That is, He is still the same Person! Likewise with respect to the fact of His being called (future tense) the “*Son of God*” upon taking holy manhood into His Person.

“This [Luke 1:35] does not say that Christ became the Son of God by His birth. A comparison with the parallel promise in Matt. 1:23 demonstrates this. Each refers to the supernatural virgin birth of Christ. Matthew 1:23 says, ‘They shall call His name Emmanuel, which being interpreted is, *God with us*.’ Christ did not become God by His virgin birth. He could be called *God* at His birth because He already was God. Similarly, in Luke 1:35, He could be called *the Son of God* because He already was the Son of God.” (Alan Cairns, *Dictionary of Theological Terms*)

“The Holy Spirit will come upon you, and power of the Highest overshadow you, ***therefore the holy thing also which shall be begotten, shall be called Son of God***”—because the Incarnation did not change who He always was as Son of God from all eternity. The Son of God took holy manhood into His Person. Since the eternal Son is yet one Person after the Incarnation, He is *still*, and is justly called, *Son of God*.

“Both before and after becoming man, His divine personality [*as Son of God*] is always maintained in Scripture. Nor did He take another personality [*another person*] by becoming man. It is one and the same Person that Scripture presents throughout.” (RAH)

When He became flesh, He who was eternally the Son of God, was still the Son of God—in virtue of the miraculous virgin conception (Luke 1:35), which was necessary so that there would not be two persons in union with one another, but one Person (the eternal Son) who took manhood into His Person.

According to Luke 1:35, the action of the Holy Spirit was such, in the miraculous conception of the holy humanity, conceived of the virgin's nature and substance, that the angel Gabriel says that *the holy thing* born of her should, on this account also, bear the name which He had from all

eternity—*Son of God*. That is, as born of woman, He is *still* Son of God. “*The assumption of flesh in no way lowered His Sonship: Son of God eternally, He was still and no less Son of God when born of the Virgin.*” (WK)

We have here "His perfection as man; for, as born of the Virgin Mary, His flesh was holy. He was the Son of God not only when He created the world, but *also* in the world, as the man born of this same Mary by the power of the Holy Ghost." (JND)

The *name* Son of God is "applied to the three estates of Christ: Son of God, Creator, in Colossians, in Hebrews, and in other passages which allude to it; Son of God, as born in the world; and declared Son of God with power as risen again from the dead" (JND). "He is Son of God before the worlds, Son of God incarnate, Son of God risen from the dead. He is God; He is Jehovah" (WK).

See also Luke 3:21-22 above (along with the scripture references there) on 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.

➤ **Luke 2:11**—“For to-day a Saviour has been born to you in David's city, who is **Christ [the] Lord.**”

That is:

For to-day a Saviour has been born to you in David's city, who is **Christ [the] Lord [Jehovah, that is, ‘Christ Jehovah’ or ‘Jehovah Christ,’ ‘Jehovah Messiah’].**

“When Elizabeth welcomed Mary to her home she greeted her by the surprising title of **‘the mother of MY LORD’** [Luke] (1:43). What was it that made her address her young kinswoman like that? We are not told that she had heard of the angel's visit to Mary, then how did she know what lay before her? The answer is that she ‘was filled with the Holy Ghost’ (v. 41), and she spoke by divine inspiration. Her husband Zacharias, also, was filled with the Holy Ghost and he addressed his child John saying, ‘And thou, child, shall be called the prophet of the Highest: **for thou shalt go before the face of THE LORD to prepare His ways**’ (v. 76). To the shepherds who watched their flocks by night the angel announced, ‘Unto you is born . . . a Saviour, which is **CHRIST THE LORD**’ (2:11).” (J.T. Mawson)

“The title ‘A Saviour, which is Christ the Lord’ would indicate the greatness of the One who was coming in. Only One who is co-equal with God could have given effect to the great thoughts of God in reconciliation. Christ, as we know, is God's Anointed, but **He is co-equal with God Himself, Christ Jehovah. . . . The expression ‘Christ the Lord’ is one that must bow our hearts in adoration and in worship.**” (G. Davison)

Compare also for example:

“And she shall bring forth a son, and thou shalt call his name **Jesus** [meaning: ‘*Jehovah the Saviour*’ or ‘*Jehovah saves*’], **for [precisely because] he himself** [not anyone else, not Jehovah separately from and *through* him, but *Jesus Himself: Jehovah-Jesus, ‘Jehovah the Saviour!’*] **shall save his people [His people Israel]** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet [*in Isa. 7:14*], saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, ‘**God with us**’ [*both names, ‘Jesus’ and ‘Emmanuel’ thus bearing testimony to the intrinsic Divine glory of Him who is the God-Man: Jehovah God!*].” (Matt. 1:21-23)

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

“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’]** 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)

“Therefore will the Lord himself give you a sign: **Behold, the virgin shall conceive and shall bring forth a son**, and call his name **Immanuel [or ‘God with us’, as is reiterated of Him, the true ‘God with us,’ in following chapter in Isa. 8:8, 10, and as elaborated of Him, the true ‘Mighty God,’ two chapters later in Isa. 9:6-7].**” (Isa. 7:14)

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

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

“They [Israel] shall smite the Judge of Israel [the Messiah-King] with a rod upon the cheek. (And thou, Bethlehem Ephratah, little to be among the thousands of Judah, **out of thee [as to His Manhood] shall he come forth** unto me who is to be **Ruler in Israel [the Messiah-King]: whose goings forth are from of old, from the days of eternity [as to His eternal nature as God])**. Therefore will he [the God-Man, Messiah-King] give them up, **until** the time when she which travaileth shall have brought forth: **and the residue of his brethren [the Messiah-King’s Jewish brethren] shall return unto the children of Israel [i.e., return to their Jewish hopes]**. And he [the God-Man, Messiah-King] shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; **for now shall he be great even unto the ends of the earth. And this man [who is the God-Man, Messiah-King] shall be the peace.**” (Mic. 5:1b-5a)

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- **Luke 1:16-17**—“And many of the sons of Israel shall he **turn to the Lord their God. And he shall go before him** in the spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, **to make ready for the Lord a prepared people.**”
 - **Luke 1:76-78**—“And thou, child, shalt be called **the prophet of the Highest**; for thou shalt go before **the face of the Lord to make ready his ways**; to give knowledge of deliverance to his people by the remission of their sins on account of the bowels of mercy of our God; wherein **the dayspring from on high has visited us.**”
 - **Luke 7:27**—“This is he concerning whom it is written, Behold, I send my messenger before **thy face**, who shall prepare **thy way before thee.**”

- **Luke 3:3-4**—“And he came into all the district round the Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of *Isaiah the prophet*: Voice of one crying in the wilderness: **Prepare ye the way of the Lord, make straight his paths.**”

That is:

And many of the sons of Israel shall he [*John the Baptist*] **turn to the Lord [*Jehovah*] their God. And he shall go before him [*before Jehovah God*]** in the spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to the thoughts of just men, **to make ready for the Lord [*Jehovah*] a prepared people.**

And thou, child [*John the Baptist*], shalt be called **the prophet of the Highest; for thou shalt go before the face of the Lord [*i.e., before Jehovah*] to make ready his ways;** to give knowledge of deliverance to his people by the remission of their sins on account of the bowels of mercy of our God; wherein **the dayspring from on high has visited us.**

This [*said Christ*] is he [*referring to the messenger John the Baptist*] concerning whom it is written [*in Mal. 3:1*], Behold, I send my messenger before **thy face [*referring to Christ*]**, who shall prepare **thy way before thee [*i.e., the way of Jehovah, referring to Christ Himself, Jehovah-Messiah, and thus to His inherent Divine glory*].**

And he [*John the Baptist*] came into all the district round the Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of *Isaiah the prophet* [*in Isa. 40:3*]: Voice of one crying in the wilderness: **Prepare ye the way of the Lord [*i.e., the way of Jehovah, referring to Christ Himself, Jehovah-Messiah*]**, make straight **his paths.**

Compare:

“The voice of one crying in the wilderness: **Prepare ye the way of Jehovah**, make straight in the desert a highway for **our God!**” (Isa. 40:3)

“Behold, I [*Jehovah*] send my messenger [*referring to John the Baptist*], and he shall prepare **the way before me [*Jehovah*]; and the Lord whom ye seek will suddenly come to his temple**, and the messenger [*the Lord who is the Sent One, ‘the Messenger’*] of the covenant, whom ye delight in: **behold, he cometh, saith Jehovah of hosts.**” (Mal. 3:1)

“Beginning of the glad tidings of Jesus Christ, Son of God; as it is written in *Isaiah* the prophet [that which is written in *Malachi* is not cited by name, based on “the principle of merging a secondary in a primary quotation”], Behold, I send my messenger [*John the Baptist*] before **thy face [*i.e., before Jesus Christ, the Son of God*]**, who shall prepare **thy way [*Christ’s way which = Jehovah’s way, the face and way of Jehovah-Messiah*] [*Mal. 3:1*].** Voice of one crying in the wilderness, **Prepare the way of the Lord [*i.e., the way of Jehovah, again referring to Christ Himself, Jehovah-Messiah, and thus to His intrinsic Divine glory*]**, make **his paths straight [*Isa. 40:3*].**” (Mark 1:1-3)

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

“This is a remarkable testimony [to the personal and Divine glory of Christ] . . . because it is said he [*John the Baptist*] shall go before the LORD, i.e., before Jehovah; **a plain statement of the [infinite] dignity of Jesus. He was really Jehovah;** and this messenger of His [*John the Baptist*] should go before His face.” (WK)

“Is it not touching to see that [in Mark 1:1-3], if we are about to follow the steps of God's faithful and only perfect Servant, the change which the Holy Ghost, in sovereign wisdom, makes in His citation of Mal. 3:1 attests the Divine glory of Jesus? In the prophecy it is Jehovah sending His messenger who would prepare the way before Him. In the Evangelist it is still Jehovah sending His messenger, but it is now before ‘Thy face’—i.e. the face of Jesus Christ. **The truth is, Jesus, humble Himself as He might, was Jehovah.** Matthew elicits the same truth from His name. ‘Thou shalt call His name Jesus; for it is He who shall save His people from their sins.’ [Matt. 1:21]” (WK)

- **Luke 4:32**—“And they were *astonished at his doctrine, for his word was with authority.*”
- **Luke 4:36**—“And *astonishment came upon all*, and they spoke to one another, saying, What word is this? **for with *authority and power he commands the unclean spirits***, and they come out.”
- **Luke 5:20-26**—“And seeing their faith, **he said, Man, thy sins are forgiven thee.** And the scribes and the Pharisees began to reason in their minds, saying, **Who is this who speaks blasphemies? Who is able to forgive sins but God alone?** But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that **the Son of man has power on earth to forgive sins**, he said to the paralysed man, ***I say to thee***, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. **And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.**”
- **Luke 8:23-25**—“And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled with water, and were in danger; and coming to him they woke him up, saying, Master, master, we perish. **But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm.** And he said to them, Where is your faith? And, being afraid, **they were astonished**, saying to one another, Who then is this, that **he commands even the winds and the water, and they obey him?**”

While God the Son took holy manhood into union with Himself, and thereby took a place of perfect subjection to and dependency on God in all things, His deity remains undiminished (impossible that it could be otherwise), and thus has **inherent divine “authority”** as to who He *is* and all that He *says and does*. As such He spoke, taught, forgave sins, cast out demons, overruled death and performed other miracles with **inherent authority . . . not merely delegated authority** executed in the name of Another: i.e., not simply in the name of the Lord (Jehovah), in the name of God, in the name of the Father, **but based on His own inherent divine authority as Jehovah-Jesus, thereby ‘manifesting His glory’ (John 2:11), the Divine glory of His Person (and the purpose of no miracle wrought of God has ever been to glorify a creature rather than Himself alone!)**. This is in complete contrast to, and quite unlike, holy angels, prophets or apostles who act *solely* with *delegated* authority, in the name of the Lord Jesus—showing thereby that their authority and power were purely and simply derived from *Him!* And thus never thereby manifesting their own glory! For instance:

“And behold, a leper came up to him and **worshipped him, saying, Lord, *if thou wilt, thou art able to cleanse me.*** And he stretched out his hand and touched him, saying, ***I will; be cleansed.*** And immediately his leprosy was cleansed.” (Matt. 8:2-3)

“And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, ***I say to thee***, Arise. And immediately the damsel arose and walked, for she was twelve years old. **And they were astonished with great astonishment.**” (Mark 5:41-42)

“And it came to pass, when Jesus had finished these words, **the crowds were astonished at his doctrine, for he taught them as having authority, and not as their scribes.**” (Matt. 7:28-29)

“Many shall say to me in that day, Lord, Lord, have we not **prophesied *through thy name***, and ***through thy name*** cast out demons, and ***through thy name*** done many works of power?” (Matt. 7:22)

“And John answered him saying, Teacher, we saw someone casting out demons ***in thy name***, who does not follow us, and we forbid him, because he does not follow us. But Jesus said, Forbid him not; for there is no one who shall do a miracle ***in my name***, and be able soon after to speak ill of me; for he who is not against us is for us.” (Mark 9:38-40)

“And these signs shall follow those that have believed: ***in my name*** they shall **cast out demons**; they shall **speak with new tongues**; they shall **take up serpents**; and if they should **drink any deadly thing** it shall not injure them; they shall **lay hands upon the infirm**, and they shall be well.” (Mark 16:17-18)

“And the seventy returned with joy, saying, Lord, **even the demons are subject to us *through thy name.***” (Luke 10:17)

“But Peter said, Silver and gold I have not; but what I have, this give I to thee: ***In the name of Jesus Christ the Nazaraean rise up and walk.*** . . . And Peter, seeing it [*seeing their great wonderment*], answered the people, Men of Israel, why are ye astonished at this? or ***why do ye gaze on us as if we had by our own power or piety made him to walk?*** . . . And, ***by faith in his name, his name*** has made this man strong whom ye behold and know; and ***the faith which is by him*** has given him this complete soundness in the presence of you all. . . . Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders of Israel, if we this day are called upon to answer as to the good deed done to the infirm man, how he has been healed, be it known to you all, and to all the people of Israel, that ***in the name of Jesus Christ the Nazaraean, whom ye have crucified, whom God has raised from among the dead, by him*** this man stands here before you sound in body.” (Acts 3:6, 12, 16; 4:8-10)

“And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by divinations. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you the way of salvation. And this she did many days. **And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her.** And it came out the same hour.” (Acts 16:16-18)

“And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed. **And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up,** and make thy couch for thyself. And straightway he rose up.” (Acts 9:33-34)

“This beginning of signs did Jesus in Cana of Galilee, and **manifested his glory; and his disciples believed on him.**” (John 2:11)

“This kind of proof [of Christ’s absolute Godhood] shines forth in every page of the gospels, and to the mind whose eye is open to see, affords a proof more powerful even than individual texts stating it in the letter. . . . Where the leper says, Lord, if thou wilt, thou canst, and He says, I will, be thou clean—who can so speak [other than He who is the only true God]? The proofs that He is a man must not be cited against it. We hold to this as anxiously as any one. His being God is only of special value to us because He is man—a true very man, though a sinless one—God with us.” (JND)

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- **Luke 7:48-50**—“***And he said to her, Thy sins are forgiven.*** And they that were with them at table began to say within themselves, ***Who is this who forgives also sins? And he said to the woman, Thy faith has saved thee; go in peace.***”
 - **Luke 5:20-26**—“***And seeing their faith, he said, Man, thy sins are forgiven thee.*** And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies? Who is able to forgive sins but God alone?*** But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that ***the Son of man has power on earth to forgive sins,*** he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ***And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.***”

That is:

And seeing their faith [in their heart], he said, Man, thy sins are forgiven thee [judicially, eternally before God, a declaration made not on the basis of any stated or implied delegated authority, but strictly on the basis of His own intrinsic Divine authority]. And the scribes and the Pharisees began to reason in their minds, saying, ***Who is this who speaks blasphemies [in claiming a prerogative that only God possesses]? Who is able to forgive sins but God alone?*** But **Jesus, knowing their reasonings,** answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that ***the Son of man has power [inherent Divine authority] on earth to forgive sins,*** he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. ***And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.***

Compare:

"If thou, Jah [*Jehovah*], shouldest mark iniquities, Lord, who shall stand? *But there is forgiveness with thee, that thou mayest be feared.*" (Ps. 130:3-4)

"*I [*Jehovah*], I am He that blotteth out thy transgressions for mine own sake, and I will not remember thy sins.*" (Isa. 43:25)

Because ultimately and invariably:

"Against thee [*O God*], *thee only, have I sinned*, and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest." (Ps. 51:4)

"There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and **how should I do this great wickedness, and sin against God?" (Gen. 39:9)**

"Sin is rebellion against God; it is lawlessness. God therefore is the One invariably concerned, whether it be also a human wrong or not. 'Against thee, thee only, have I sinned and done this evil in thy sight': yet he [King David] who so cried had been guilty of blood as well as of the worst corruption. **As God's majesty and character are thus intimately in question, it is He who undertook to settle all in [the Person of] His Son [on the Cross]." (WK)**

- **Luke 8:23-25**—"And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled with water, and were in danger; and coming to him they woke him up, saying, Master, master, we perish. ***But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm.*** And he said to them, Where is your faith? And, being afraid, ***they were astonished***, saying to one another, ***Who then is this, that he commands even the winds and the water, and they obey him?***"

Compare:

"*Jehovah, God of hosts, who is like unto thee, the strong Jah? [No one!] And thy faithfulness is round about thee. Thou rulest the pride of the sea: when its waves arise, thou stillest them.*" (Ps. 89:8-9)

"Then they cry unto *Jehovah* in their trouble, and he bringeth them out of their distresses; **He maketh the storm a calm, and the waves thereof are still." (Ps. 107:28-29)**

† "***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)

- **Luke 6:5**—"And he said to them, **The Son of man is Lord of the sabbath also.**"

"The Lord of the sabbath [He who has lordship over the sabbath] can only be He who gave and ordained the sabbath . . . As our Lord Jesus Christ claims to be Lord of the sabbath, and the Lord of the sabbath in the [following passages] . . . is *Jehovah Elohim*—very God Himself—then in claiming

to be Lord of the sabbath our Lord Jesus Christ affirms of Himself to be none other than the *God of Sinai* who talked with Moses and gave him the Law.” (I.M. Haldeman)

Compare:

“See, **for Jehovah hath given you the sabbath**; therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day.” (Ex. 16:29)

“But the seventh day is **the sabbath of Jehovah thy God**: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. **For in six days Jehovah made the heavens and the earth**, the sea, and all that is in them, and rested on the seventh day; **therefore Jehovah blessed the sabbath day, and hallowed it.**” (Ex. 20:10-11)

“And thou, speak thou unto the children of Israel, saying, Surely **my sabbaths** shall ye keep; **for this is a sign between me and you** throughout your generations, **that ye may know that it is I, Jehovah**, who do hallow you.” (Ex. 31:13)

“And I also gave them **my sabbaths**, to be a sign between me and them, that they might know that **I am Jehovah** that hallow them.” (Ezek. 20:12)

“And for this [*divine work of healing on the Sabbath*] the Jews persecuted Jesus [*the very Lord of the Sabbath*] and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh [divinely] hitherto and I work [divinely]**. For this therefore the Jews sought the more to kill him, because he had not only **violated the Sabbath [in His divine work, in the same way as the Father . . . both of whom were always ‘working,’ not resting . . . both the Father and the Son were divinely at work providentially and/or miraculously in holiness and love—on every day including the Sabbath—because of sin and misery in the world since the Fall]**, but also said that **God was his own Father [in such a manner as to be] making himself equal with God.**” (John 5:16-18)

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

- **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.”

That is:

All things have been delivered to me by my Father, and **no one knows who the Son is [no one knows the Son in manhood, that is, no one can penetrate or fathom His Theanthropic Person, the God-Man, and the manner of His existence] but the Father**, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him.

“**The Son took humanity into His Person**, and Matt. 11:27 refers to His Person as God and man united in one Person, as does Luke 10:22. Writing in accordance with the truth that the Son took manhood into His Person, JND said: ‘But the divine glory of His being is maintained and secured, when He became incarnate, by **the incomprehensibility of His Person.**’ . . . The truth is that we have in Matt. 11:27 and Luke 10:22 a statement that **the Person of the Son in manhood is inscrutable!** . . . The truth is that the union in Him of the human and the divine is indeed inscrutable. And so is it with the eternal relationships of Father, Son, and Spirit. They are not scrutable, not finite, though we in our measure know these Persons and enjoy all that has flowed from their actions in connection with the revelation of the Father, Son, and Spirit, in Christianity.” (RAH)

“**And we there learn [in Matt. 11:27] that so glorious and profound is this mystery of His Person, that it is inexplicable to man.** But what is most remarkable, and shows how, **on account of His humiliation, His sacred character is guarded, it is not so affirmed of the Father**; for while it is said that no man or creature ‘knoweth the Son but the Father,’ *it is* permitted to us by the indwelling of the Spirit to know the Father. ‘Neither knoweth any man the Father save the Son, *and he* to whomsoever the Son wills (*bouletai*) to reveal Him.’ **There is not in the Father that complex glory which exists in the Person of the Son become man, but pure and simple divine character**

and nature, which could be revealed and made known by the Son. ‘No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him’ (cp. John 1:18, 14:8, 9, 16:25, 17:6, 25, 26). Hence the glory of the Son who became man, and in consequence exposed Himself to be scrutinized and treated with indignity by the wretched ingratitude of the heart of man, for whose sake He humbled Himself, is **safeguarded by the inscrutability which surrounds it.** And so jealous is the Holy Ghost, by whom the Gospels are indited, on this subject, that **the same truth is repeated still more emphatically in Luke 10:22:** ‘All things are delivered to Me of My Father; and no man knoweth who *the Son is*, but the Father; and who the Father is, but the Son, and he to whom the Son wills to reveal Him.’ The difference of the language here observable is remarkable; it is not only ‘no man knoweth the Son, but the Father’ [as in Matthew], but no man knoweth (*tis estin ho huios*) *who the Son is* but the Father,’ **that is, not only His Person cannot be fathomed, but the manner of His existence is wholly incomprehensible to the human understanding.**” (A.C. Ord)

“Our Lord Jesus, then, perfect in everything and with Divine knowledge of all . . . Hear how He presents Himself even here: ‘All things have been delivered to me by my Father.’ It is not now merely the land of Israel or the Jewish people, but ‘all things’; the Son of man with all things handed up to Him—a higher glory even than dominion over all peoples and tongues (Dan. 7.). It is the universe put under Him; and this **because He is the [eternal, Divine] Son of God.** ‘All things have been delivered to me by my Father.’ It is not merely the Ancient of Days giving the universal kingdom under the heaven to the Son of man coming in the clouds of heaven; but the rejected Man on earth revealing Himself as the Son of God, the Son of man, who is in heaven, as is said elsewhere (John 3:13), to whom His Father has delivered all things. We see not yet all things put under Him. But He speaks of a far deeper blessing and glory than even this universal inheritance. ‘No one knoweth who the Son is, but the Father.’ **He is a Divine person—the glory of His person is unfathomable; it is for the Father alone to know and delight in, though for us to know it unknown** [i.e., for us to know it without being able to fathom, penetrate, scrutinize the complex glory of His Person]. No man knoweth; indeed, it is not merely no man, but ‘no man knoweth 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].’ It is clear that none but the Son knows of Himself the Father. But it is not merely true that the Son knows the Father, for He reveals Him to others—‘he to whomsoever the Son is pleased to reveal [him].’ This is Christianity; and to lead on the souls of the disciples from their Jewish expectations to the heavenly and Divine truths of Christianity is the object of the Lord Jesus henceforth, as of the Spirit afterwards. **It is remarkable that it is said ‘no one knoweth who the Son is, but the Father,’ but it is not added he to whom He will reveal Him. Thus God envelops the Lord Jesus as it were with a Divine guard against the prying curiosity of the creature; and if the Son humbled Himself in grace to man, God forbids that man should approach that, as it were, holy ground. Not even with unsandaled feet can he tread there. God reserves the knowledge of the Son for Himself; He alone really penetrates the mystery of the Only-begotten. The Son does reveal the Father; but man’s mind always breaks itself to pieces when he attempts to unravel the insoluble enigma of Christ’s personal glory. All that the saint can do is to believe and worship.** No man knows the Son but the Father. On the other hand, it is our deepest comfort that the Son not only knows the Father but reveals Him. **The revelation of the Father in and by the Son** is the joy and rest of faith. It is true even of the babes. The little children (παιδιά), and not merely the young men and the fathers, know the Father (1 John 2:14).” (WK)

See also [Luke 3:21-22](#) above (along with the scripture references there) on 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.

- **Luke 14:26**—“If any man come to me [Jesus], and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he cannot be my disciple.”

Compare:

“He who loves father or mother above me [Jesus] is not worthy of me; and he who loves son or daughter above me is not worthy of me.” (Matt. 10:37)

“Wherefore do ye trample upon my sacrifice and upon mine oblation which I have commanded in my habitation? **And thou honourest thy sons above me [Jehovah]**, to make yourselves fat with the primest of all the oblations of Israel my people.” (1 Sam. 2:29)

“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)

“**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)

See also [Luke 24:45-47 below](#), along with the scripture references there.

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- **Luke 2:25-26, 29-30**—“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, Despot (Gr. Despotes)], now thou lettest thy bondman go**, according to thy word, in peace; for mine eyes have seen thy salvation.”
 - **Luke 16:13**—“**No servant can serve two masters**, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. **Ye cannot serve God and mammon.**”

That is:

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 cleave 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].

Now compare:

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

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

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

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

“For the bondman that is called in the Lord is the Lord’s freedman; in like manner also the freeman being called is **Christ’s bondman. Ye have been bought with a price** [the price of the atoning blood of Christ, that very supreme Lord/Master; and as such] **do not be the bondmen of**

men [meaning that our obedience and allegiance should never belong to mere “men” (who are mere creatures) as primary; and since this is stated in contradistinction to the fact that believers are “Christ’s bondmen,” the inescapable implication is that Christ is not simply Man. He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person.]” (1 Cor. 7:22-23)

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

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

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

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and **that that Master/Lord must be God**—is one of the strongest scriptural proofs of the truth of the *Triunity* of God and of Christ’s *absolute deity* in particular. For Christ is declared to be our **only** Master and Lord (Jude 4) [and supreme “Lord of lords” (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God** (see Deut. 10:17 !). Yet, because of the fundamental truth of the *Triunity* of the Godhead, such an absolute assertion *excludes neither* the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, “the Lord the Spirit”). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ *equally and in the same exact sense* (James 1:1), the two Persons must be One God, else there would be two separate, independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord’s words in Luke 16:13, 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.’**)

- **Luke 18:18-23**—“And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth. And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me. But when he heard this he became very sorrowful, for he was very rich.”

That is:

And a certain ruler asked him saying, **Good** teacher, *having done what*, shall I inherit eternal life [thus taking the hopeless ground of works to secure his eternal destiny/salvation for the coming kingdom]? But Jesus [knowing the man’s true spiritual need and blindness] said to him, Why callest thou me **good**? There is none **good** but one, God. [What the Lord says is, of course, absolutely true; for man (fallen man) is evil and God alone is inherently, intrinsically good. His question to this man in no way suggests or implies that He Himself was not “good.” Just the

opposite! No one is “good” except God; therefore, as Jesus is God—God and Man in one blessed Person (as witnessed in this Gospel and in the other three Gospels, and throughout all of scripture)—He is indeed inherently, intrinsically “good,” which is precisely that which He was impressing upon this spiritually blind sinner who is truly the one not “good” in any sense or degree, despite his self-deluded estimation.] Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth. And when Jesus had heard this, he said to him [according to His omniscient and infallibly penetrating wisdom], One thing is lacking to thee yet [that “one thing” is the fact that he **lacks spiritual sight**, able to perceive or recognize neither his own utter lost estate and depravity as a sinner before an infinitely holy God, nor the true glory of the Person standing before Him—as God incarnate in impeccable Manhood. The Lord thus proceeds to convict him of his spiritual state of darkness]: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me. [This the man would be able to do, in obedience to the Lord’s express will for him, only if he first possessed the eyes of faith to perceive his plight as a lost sinner and need to trust in Christ, Jehovah-Jesus, as his Saviour.] But when he heard this he became very sorrowful, for he was very rich. [Thus demonstrating the falsity of his self-estimation, standing convicted of the idolatry/love of money (trusting in riches, Mark 10:24), of having other gods before Him—i.e., self and riches—of falling short of the glory of God and the great and first commandment to love the Lord his God with all his heart, and with all his soul, and with all his understanding.]

- **Luke 21:27**—“And then shall they see the Son of man coming in a cloud with power and great glory.”
- **Luke 22:66-71**—“And when it was day, the elderhood of the people, both the chief priests and scribes, were gathered together, and led him into their council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should ask you, ye would not answer me at all, nor let me go: but henceforth shall the Son of man be sitting on the right hand of the power of God. And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?”

That is:

And then shall they see the Son of man coming in a cloud with power and great glory [as both ‘Son of Man’ and ‘Ancient of Days,’ as set forth in the prophecy of Dan. 7:13 and 7:22].

Compare:

“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 to the ages of ages. Amen. Behold, he comes with the clouds [as ‘Son of Man’ and ‘Ancient of Days,’ as set forth in the prophecy of Dan. 7:13 and 7:22], and every eye shall see him, and they which [which are such as,’ i.e., the Jews, which are especially so characterized as they which] have pierced him [as set forth in the prophecy of Zech. 12:10], and all the [Israelite] tribes of the earth shall wail because of him [some in despair and others (as in Zech. 12:10) in repentance]. Yea. Amen. **I am the Alpha and the Omega, saith the Lord God, he who is, and who was, and who is to come, the Almighty.** . . . And in the midst of the seven lamps one like the Son of man [with the Divine attributes of the ‘Ancient of Days’ as seen in Dan. 7:9], clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: his head and hair white like white wool, as snow; and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters [His voice being the very omnipotent voice of the God of Israel as expressed in the prophecy of Ezek. 43:2]; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power. And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, **Fear not; I am the First and the Last, and the living one: and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades.**” (Rev. 1:5-8, 13-18)

“I beheld till thrones were set, and the Ancient of days did sit [‘the Ancient of Days,’ that is, the Eternal God, God as such characterized according to His eternal nature, ‘Him that is, and that was, and that is to come,’ ‘the high and lofty One that inhabiteth eternity’]: **his raiment was white**

as snow, and the hair of his head like pure wool; his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .

I saw in the night visions, **and behold, there came with the clouds of heaven one like Son of man, and he came up even to the Ancient of days**, and they brought him near before him. And there was given him [Son of man] dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . .

I beheld, and that horn made war with the saints [during the second half of the 70th Week, the last three-and-a-half years (7:25)], and prevailed over them; **until the Ancient of days came [in the Person of the Son of Man coming to establish the Messianic Kingdom: in v. 9 the Son of man as a distinct Person is seen coming to the Ancient of Days to receive the Kingdom, while in v. 22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom]**, and judgment was given to the saints of the most high places; and the appointed time arrived, and the saints possessed the kingdom." (Dan. 7:9-10a, 13-14, 21-22)

"And behold, the glory of the God of Israel [in the Person of the God-Man, Messiah-King] came from the way of the east; and his voice was like the voice of many waters; and the earth was lit up with his glory." (Ezek. 43:2)

"Compare the description of the Ancient of Days in Daniel 7 and Revelation 1, and see if the Ancient of Days, who receives the Son of man in Daniel 7, be not [in the oneness of the eternal Triune Godhead] the Son of man in Revelation 1, and in Daniel 7 too; from verse 22 of the chapter the Ancient of Days comes [in the Person of the Son of Man; for 'in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes']. Hence we have, 'the blessed and only Potentate, King of kings, and Lord of lords' – then, the appearing of Christ; but in Revelation He who comes on the white horse has on His vesture and on His thigh, King of kings, and Lord of lords. You see, the more Scripture is gone through, the more comes to light that He is the true God and Eternal Life." (JND)

"Here [in Dan. 7:13-14] the Son of man 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' The Ancient of days represents *God as such, 'the high and lofty One that inhabiteth eternity.'* **In the Revelation the two glories [characterizing the Son of man and Ancient of Days] are both united in the Person of Christ.** Rev. 1 shows us one like the Son of man: but when we find the description of Him, some of the features *are exactly the same as are attributed here to the Ancient of days*, whose garment is said to be as white as snow, and the hair of His head like the pure wool, etc. . . . **[Thus do we see Him not only] as man, but as God withal [in one glorious Person]."** (WK)

"[Rev. 1] (Vv. 12-16) Turning to see the One that speaks, John has a vision of the Son of Man, who is presented in *the character of the Ancient of Days* described by Daniel (Dan. 7:9-13). It is no longer the Son of Man in humiliation, scorned and rejected by men, but the Son of Man in glory, about to act as the Judge. . . . His voice as the sound of many waters overwhelms every opposing voice." (Hamilton Smith)

"In [Rev. 1] verse 13 it is 'a Son of man' . . . to express the *character* in which He shews Himself. He is servant here; yet not absolutely, for He was clothed with a garment down to the foot. It was not tucked up for service, and His girdle is not brought down so as to strengthen the loins. He wears it about the breast like a girdle of righteousness. **Then in verse 14 He is 'Jehovah'** [according to His attributes as Ancient of Days, the eternal God]. . . [Likewise in] Verse 18. **'I am the first and the last' (Jehovah).**" (JND)

" 'His head and his hairs were white as white wool, as snow' [Rev. 1]. Thus, besides being Son of man, and being seen in the garb and place of priestly discrimination *there are the emblems too of divine glory, as appears by comparing this passage with Daniel 7.* **What is said of the Ancient of days by Daniel is applied to the Son of man by John, the Ancient of days being the eternal God. John sees here that the Son of man is Himself the Ancient of days; as indeed Daniel shows Him coming as such (7:22).** The same who wrote 'The Word was with God, and the Word was God,' and 'the Word was made flesh,' beholds now in prophetic vision *the combination of humanity with the emblems they appropriated to Deity in the person of the Son of man.* The head and hairs being 'white as white wool, as snow,' show *fulness of divine [infinite] wisdom.*" (WK)

“By ‘His head and hairs white like wool, as white as snow’ [Rev. 1] we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise]*; while ‘His eyes, as a flame of fire,’ are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by ‘His feet like unto fine brass, as if they burned in a furnace;’ and ‘His voice, as the sound of many waters,’ may teach us that His mighty [*omnipotent*] voice may be heard far and wide as the thunders of the fall of Niagara.” (H.H. Snell [HHS])

See also Luke 3:21-22 above (along with the scripture references there) on 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.

- **Luke 20:41-44**—“And he [*Jesus*] said to them, How do they say that the Christ is David's son, and David himself says in the book of Psalms [Psalm 110:1], **The Lord said to my Lord, Sit at my right hand** until I put thine enemies as footstool of thy feet? **David therefore calls him Lord, and how is he his son?**”

For He is **both** David's *Lord* and David's *son*! 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).

“And when it was day, the elderhood of the people, both the chief priests and scribes, were gathered together, and led him into their council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should ask you, ye would not answer me at all, nor let me go: but henceforth shall **the Son of man be sitting on the right hand of the power of God**. And they all said, Thou then art **the Son of God?** And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?” (Luke 22:66-71)

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)

“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'] blessed 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)

“Psalm 110 is the more striking as immediately following the psalm which describes the son of perdition, Messiah's betrayer. Here the rejected of Israel and of man is told to take His seat at God's right hand, a fact alluded to or quoted throughout the N.T. perhaps more than any other O.T. statement, unless it be to His sacrifice or His kingdom. Nor need we wonder at this. Christ's present glory is asserted therein. It gives occasion to the bringing in of 'the mystery of Christ.' It is the starting-point of the gospel in its heavenly character. It explains the enigma of Christ exalted above, whilst rejected outwardly and having nothing of His rights as yet here below. It equally falls in with the mystery of Israel's eclipse while unbelieving, and with Satan's claim as the god of this age.

“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)

“The question that still confounds man's assumed competency to judge the things of God is, 'If David then call Him Lord, how is he his son?' (Matt. 22:45.) The Deity of the Son is the only answer. He is David's Lord as Creator; He is David's Son as having miraculously become man through Mary. In this way He is elsewhere spoken of as 'The root and offspring of David'.” (HHS)

- **Luke 24:45-47**—“Then he [the risen Lord Jesus] opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; and that repentance and remission of sins should be **preached in his name** to all the nations beginning at Jerusalem.”

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?

- **Luke 24:50-53**—“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.”

*Contrast the unhindered acceptance of the worship of Himself 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)

“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 above, is here demanded of them to be rendered to Jehovah the Son, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].” (Heb. 1:6)**

“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)

“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.**” (Matt. 28:9-10, 16-19)

“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)

“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)

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

“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.**” (F.W. Grant)

