

Mark

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- **Mark 1:9-11**—“And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan. And straightway going up from the water, he saw the heavens parting asunder, and **the Spirit**, as a dove, descending upon him. And there came a voice out of the heavens **[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])

“Beginning of the glad tidings of **Jesus Christ, Son of God**; as it is written in Isaiah the prophet, Behold, I send my messenger before **thy face**, who shall prepare **thy way**. Voice of one crying in the wilderness, **Prepare the way of the Lord, make his paths straight.**” (Mark 1:1-3)

“And after six days Jesus takes with him Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them: and his garments became shining, exceeding white as snow, such as fuller on earth could not whiten them. . . And there came a cloud overshadowing them, and there came a voice out of the cloud, **This is my beloved Son: hear him.**” (Mark 9:2-3, 7)

“But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, **the Son of the Blessed?**” (Mark 14:61)

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

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

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

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

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

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

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

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

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

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

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

- **Mark 1:1-3**—“Beginning of the glad tidings of **Jesus Christ, Son of God**; as it is written in Isaiah the prophet, Behold, I send my messenger before **thy face**, who shall prepare **thy way**. Voice of one crying in the wilderness, **Prepare the way of the Lord, make his paths straight.**”

That is:

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*].

Compare:

“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*)

“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*)

“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.**” (*Luke 1:76-78*)

“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)

- **Mark 2:5-12**—“But Jesus, seeing their faith, says to the paralytic, Child, **thy sins are forgiven thee**. But certain of the scribes were there sitting, and reasoning in their hearts, Why does this man thus speak? **he blasphemes. Who is able to forgive sins except God alone?** And straightway **Jesus, knowing in his spirit that they are reasoning thus within themselves**, said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven thee; or to say, Arise, and take up thy couch and walk? **But that ye may know that the Son of man has power on earth to forgive sins**, he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them all, so that all were amazed, and glorified God, saying, **We never saw it thus.**”

That is:

But **Jesus, seeing their faith** [*in their heart*], **says to the paralytic, Child, 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*]. But certain of the scribes were there sitting, and reasoning in their hearts, Why does this man thus speak? **he blasphemes** [*in claiming a prerogative that only God possesses*]. **Who is able to forgive sins**

except God alone? And straightway **Jesus, knowing in his spirit that they are reasoning thus within themselves**, said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven thee; or to say, Arise, and take up thy couch and walk? **But that ye may know that the Son of man has power [inherent Divine authority] on earth to forgive sins**, he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them all, so that all were amazed, and glorified God, saying, **We never saw it thus.**

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)

While God the Son took holy manhood into His Person, 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 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 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 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)

- **Mark 4:37-41**—“And there comes a violent gust of wind, and the waves beat into the ship, so that it already filled. And he was in the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing? **And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fell, and there was a great calm.** And he said to them, Why are ye thus fearful? how is it ye have not faith? And they feared with great fear, and said one to another, **Who then is this, that even the wind and the sea 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)

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

- **Mark 2:27-28**—“And he said to them, The sabbath was made on account of man, not man on account of the sabbath; so that **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)

- **Mark 9:41-42**—“For whosoever shall give you a cup of water to drink in my name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall be a snare to one of the little ones **who believe in me,** it were better for him if a millstone were hung about his neck, and he cast into the sea.”

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

➤ **Mark 12:35-37**—“And Jesus answering said, as he was teaching in the temple, **How** do the scribes say that **the Christ is son of David?** for David himself said speaking in the Holy Spirit, **The Lord said to my Lord, Sit on my right hand** until I put thine enemies as footstool of thy feet [Psalm 110:1]. **David himself therefore calls him Lord, and whence is he his son?** And the mass of the people heard him gladly.”

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 the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art **the Christ, the Son of the Blessed?** And Jesus said, I am, and ye shall see **the Son of man sitting at the right hand of power, and coming with the clouds of heaven.** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard **the blasphemy;** what think ye? And they all condemned him to be **guilty of death.**” (Mark 14:60-64)

“The Lord therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God.” (Mark 16:19)

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'." (H.H. Snell [HHS])

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- **Mark 10:17-22**—"And as he went forth into the way, a person ran up to him, and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? But Jesus said to him, Why callest thou me good? no one is good but one, that is God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But he, sad at the word, went away grieved, for he had large possessions."

That is:

And as he [*Jesus*] went forth into the way, a person ran up to him, and kneeling to him asked him, **Good** Teacher, *what shall I do that I may 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**? no one is **good** but one, that is 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, Do not defraud, Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him [*according to His omniscient and infallibly penetrating wisdom*], One thing lackest thou [*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*]: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; 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 he, sad at the word, went away grieved, for he had large possessions. [*Thus demonstrating the falsity of his self-estimation, standing convicted of the idolatry/love of money (trusting in riches, 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.*]*

- **Mark 13:32**—“But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father.”

"In such perfection has the Son assumed the form of the **Servant**, that in Mark's gospel [the gospel of the perfection of the Servant of God] we read: But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father (Mark 13:32). When we think of such things we had better remember to keep 2000 cubits from the Ark! We had better remember that the Ark was carried by priests! We must consider such themes in a priestly way, in a worshiping way, and put away all speculation. Another has said, **'Even amongst men there is a personal knowledge, distinct from official knowledge.** Personally a judge may have learnt from the newspapers the facts of a crime, but when he takes his seat upon the bench to try the case, that knowledge is laid aside. He officially knows nothing, and his mind is a *tabula rasa* for the reception of what may be brought before him in court. And so with the Lord Jesus. The omniscience pertaining to Him as God is, in the instance quoted, held in abeyance, consistently with the proprieties of the position which He has condescended to take as the divine and perfect Servant.' [E.J. Thomas, *The Time of the End, But the End Not Yet*, p. 136.] . . . What we read in Mark 13:32 is perfect in its place, in the gospel of the perfection of the Servant. [It is a] . . . false textual reading that injects it into [the gospel of] Matthew." (RAH)

"But Mark alone, in recording the Lord's declaration that 'of that day and hour knoweth no man, no, not the angels which are in heaven,' inserts 'neither the Son.' This the Lord's character as the Son of God **in service** sufficiently explains. 'The servant knoweth not what his lord doeth.' And to the Corinthians the apostle says, **'I determined not to know anything among you, save Jesus Christ, and Him crucified.'** **It is not a question of His divine knowledge, but of what He knew as about His Father's business, as the apostle at Corinth knew nothing but the Crucified One.** It has been urged against this that it is not in this sense that no man or angel knoweth; but this as an objection has no force. For the point of our Lord's words is the inaccessibility to man of this knowledge. There was none to whom one could go for this knowledge: neither man nor angel could communicate it, nor the Son either, as the apostle of His Father's will. It is a pregnant example of how we need to apprehend the divisions of scripture according to their proper significance, in order to get the details rightly." (F.W. Grant)

" 'Nor the Son' (Mark 13:32, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father') is mentioned only in Mark's Gospel, the Gospel of the Servant of the LORD. The Lord speaks there from the position He took as servant upon the earth, prior to His glorification, and in accordance with that presentation of Him (in Mark), as Perfect Servant, He says that He does not know – for, as John 15:15 states, the servant does not know what his master does. 'It was in accordance with the perfection of His Person as having taken the place of servant [on earth] to utter these words.' " (RAH)

"But the Lord also tells us in language peculiar to this Gospel, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father.' He had thoroughly taken the place of Son **upon earth**. I do not think that it refers to Him, viewed in His highest character, as one with the Father, but as Son and Prophet **upon earth** . . . Looking at it in this way, there is little difficulty in understanding that He should speak as not knowing that hour, because He is speaking **in His capacity of minister in the place that He took here below**, the prophet that was **servant God upon earth**. So He did not know that hour. We read of Him in Luke as growing in knowledge as well as in stature. 'Jesus increased in wisdom and stature, and in favour with God and man' (Luke 2:52). He was always perfect — perfect as a child, perfect as a young man, perfect as a servant; but, nevertheless, all these were quite distinct from what pertained to Him as the Son, one with the Father in Godhead. So here, without derogating from His own intrinsic glory, He could say that 'nor the Son, but the Father' knew of that hour." (WK)

The foregoing is in perfect accord with all scripture (which cannot be broken and cannot contradict itself) which plainly asserts and demonstrates our Lord's absolute Divine Omniscience. **See, for example, John 16:27-31 and Rev. 2:18, 23b, along with the scripture references and comments there, on Christ's Omniscience as the true God and His *knowing and searching men's "reins and hearts" (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus the Great I AM.***

- **Mark 14:27**—“And Jesus says to them, All ye shall be offended, for it is written [*in Zech. 13:7*], **I will smite the shepherd**, and the sheep shall be scattered abroad.”

Compare:

“Awake, O sword [*representing a violent, judicial stroke of death*], against my shepherd [*against Jehovah’s Shepherd, the Messiah-King*], even against the man [*thus in Person the Shepherd is very Man*] who is my fellow [*thus in Person the Shepherd is also very God, being Jehovah’s ‘Fellow’ Divine Person, of the same nature, of the same Godhead nature, and thus His ‘equal’*], **saith Jehovah of hosts: smite the shepherd [*Israel’s Messiah-King, the God-Man*], and the sheep shall be scattered, and I will turn my hand upon the little ones.**” (Zech. 13:7)

Mark 14:27 thus undeniably refers to Jesus as *the Shepherd* of Zech. 13:7, which is an unmistakable prophecy of the coming Messiah-King, and **thus bears explicit testimony to the absolute Deity of Jehovah-Jesus, the God-Man! (as does Zech. 12:10, concerning which see comments at John 19:34-37).**

“There is no more difficulty in *‘the sword’* here [*in Zech. 13:7*] than in Zechariah 11:17, where it is spoken of for the judgment of the worthless shepherd: it is used figuratively as to both for a violent end of life; but O how deep the contrast!” (WK)

“He was wounded by His friends [Zech. 13:6], but He was smitten of Jehovah [Zech. 13:7] . . . This makes it plain that the death of Christ in His character as the Shepherd is signified, and thus supplies the key to the interpretation of the passage. The address is to the sword, the sword being a figure of the judicial stroke that fell upon Christ in His death (*compare Jer. 47:6*); and the command to smite reveals that while the Jews by wicked hands took and crucified their Messiah, He was yet delivered by the determinate counsel and foreknowledge of God [Acts 2:23]. Wounded in the house of his friends was man’s work and man’s wickedness, smitten by the sword of judgment, though man was the instrument, brings in rather God’s action; and thus in these two verses we have indicated His sufferings from the hands of man, and His sufferings from the hand of God. Under the hand of man He died for righteousness’ sake a martyr, as suffering under the hand of God, because He offered Himself for the glory of God in expiation, He died as the sacrifice for sin. . . . **‘the man that is my fellow’ reveals to us His divinity; for of no other than He, who was one with the Father (John 10), who subsisted in the form of God, and thought it not robbery to be equal with God (Phil. 2), and who, as the Word was with God and was God (John 1), could such language be employed.** Wondrous words are they to be spoken of the meek and lowly Jesus, of Him whose ‘visage was so marred more than any man, and His form more than the sons of men’ (Isa. 52:14); but being used, **they unfold the truth that Jesus of Nazareth was in very deed God manifest in flesh.** . . . The Messiah then, as the Shepherd of Israel, and as the One who is described as the fellow of Jehovah is seen here as smitten—smitten by the sword of judgment because, as the Good Shepherd, He laid down His life for the sheep, thus intercepting the stroke that was their due, that He might, on their behalf, meet all God’s holy claims, and glorify Him concerning their sins.” (E. Dennett)

“The human nature of Christ is signified by ‘the man’; . . . here it regards him in the days of his flesh, and as suffering: his divine nature is expressed by being ‘the fellow’ of the Lord of hosts; not only being near to him in place and affection, but his equal, being truly a divine Person; of the same nature, glory, and majesty, with him, though distinct from him [in Person]; and so fit to be the Shepherd of the flock.” (John Gill)

“ ‘The expression *‘who stands next to me’* {*‘who is my fellow’*} used elsewhere only in Leviticus (e.g. Leviticus 6:2; Leviticus 18:12) to mean *‘near neighbour’* {*in reference to one’s ‘fellow’ man, ‘fellow’ human person*}; similarly **the shepherd is one who dwells side by side with the Lord, His equal {‘fellow’ Divine Person}.**’ [Note: Baldwin, pp. 197-98. Cf. John 1:1-2; 14:9.] **‘There is no stronger statement in the OT regarding the unimpeachable deity of Israel’s Messiah, the Son of God.’** [Note: Feinberg, ‘Zechariah,’ p. 910.] In Zechariah 11:17 it was the worthless shepherd whom the Lord would strike, but here it is the Good Shepherd. The one doing the striking is evidently God Himself since ‘strike’ is masculine in the Hebrew text and agrees with ‘the LORD of hosts.’ If so, Zechariah presented Messiah’s death as God’s activity (cf. Isaiah 53:10; Acts 2:23) as well as Israel’s (Zechariah 12:10-14). . . . **‘The divine witness to the death and deity of the prophesied Messiah makes this verse one of the most significant in the entire Old Testament.’** [Note: Unger, p. 232.]” (Thomas Constable)

“Against the Man, My Fellow—that is, **One united by community of nature**. A little before, **God had spoken of Himself as priced at ‘the thirty pieces of silver’** [Zech. 11:13] . . . as **‘pierced through, yet as pouring the spirit of grace and supplication’ on those who pierced Him** [Zech. 12:10], that they should mourn their deed, and as, thereon, ever cleansing them from sin. As Man, God was sold, was pierced.: ‘God, in flesh. . . having taken to Him a Manhood connatural with Himself and made one, and through His flesh akin to us.’ The bold language of the [Church] Fathers only expressed the actuality of the Incarnation. Since the Manhood was taken into God, and in Him dwelt all the fullness of the Godhead bodily, and God and Man were one Christ, then was it all true language. His Body was ‘the Body of God’; His flesh ‘the flesh of the Word’; and it was lawful to speak of ‘the flesh of the Deity’, of ‘the Passion of the Word’, ‘the Passion of Christ, my God’, ‘the Passion of God’, ‘God dead and buried’, ‘God suffered’, ‘murderers of God’, ‘the Godhead dwelt in the flesh bodily, which is all one with saying that, being God, He had a proper body, and using this as an instrument, He became Man for our sakes, and, because of this, things proper to the flesh are said to be His, since He was in it, as hunger, thirst, suffering, fatigue and the like, of which the flesh is capable, while the works proper to the Word Himself as raising the dead and restoring the blind, He did through His own Body’, **is but a continuance of the language of Zechariah, since He who was sold, was priced, was Almighty God. Jesus being God and Man, the sufferings of His Humanity were the sufferings of God, although, as God, He could not suffer**. Now, conversely, **God speaks of the Shepherd who was slain, as ‘My Fellow,’ united in Nature with Himself, although not the Manhood of Jesus which suffered, but the Godhead, united with It in one Person, was Consubstantial with Himself**. The name might perhaps be most nearly represented by ‘connatural.’: ‘When then the title [‘Fellow’] is employed of the relation of an individual to God, it is clear that that individual can be no mere man, but **must be one, united with God by unity of Being**. The Akin of the Lord is no other than He who said in the Gospel **‘I and My Father are One’ John 10:30**, and who is designated as **‘the Only-Begotten Son, who is in the Bosom of the Father’ John 1:18**. The word, it seems, was especially chosen, as being used in the Pentateuch, only in the laws against injuring a *fellow-man*. The prophet thereby gives prominence to the seeming contradiction between the command of the Lord, ‘Awake, O sword, against My Shepherd,’ and those of His own law, whereby no one is to injure his fellow. . . . **The word ‘Man’ forms a sort of contrast with ‘My Fellow.’ He whom the sword is to reach must unite the Human Nature with the divine**. Jews too have seen that the words, ‘My Fellow,’ imply an equality with God; only since they own not Him, who was God and Man, they must interpret it of a false claim on the part of man, overlooking that it is given Him by God.” (Albert Barnes)

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- **Mark 13:26**—“And then shall they see **the Son of man coming in clouds with great power and glory.**”
 - **Mark 14:60-64**—“And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art **the Christ, the Son of the Blessed?** And Jesus said, I am, and ye shall see **the Son of man sitting at the right hand of power, and coming with the clouds of heaven.** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard **the blasphemy**; what think ye? And they all condemned him to be **guilty of death.**”

That is:

And then shall they see **the Son of man coming in clouds with great power and 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." (HHS)

- **Mark 14:60-64**—"And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art **the Christ, the Son of the Blessed?** And Jesus said, I am, and ye shall see **the Son of man sitting at the right hand of power, and coming with the clouds of heaven.** And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard **the blasphemy;** what think ye? And they all condemned him to be **guilty of death.**"

Compare:

"The Jews answered him [*Pilate*], We have a law, and according to our law he ought to die [*for blasphemy, Lev. 24:16*], **because he made himself Son of God** [*the Jews well understood this to be a claim to absolute Deity, a claim to equality with God, and thus a claim to be Jehovah Himself, which assertion would indeed be blasphemy by anyone else—and so it was reckoned in their wicked, blind, unbelieving eyes—blasphemy by anyone other than He who was verily both fully God and fully Man in His one blessed Person, He who was truly the eternal Son who took manhood into everlasting union in His Person.*]" (John 19:7)

"And he that blasphemeth the name of Jehovah shall certainly be put to death; all the assembly shall certainly stone him; as well the stranger as he that is home-born, when he blasphemeth the Name, shall be put to death." (Lev. 24:16)

Verily it was *they* who were worthy of death, it was *they* who ought to die because of blasphemy—because of boldly blaspheming *Him*—for "Son of God He was and is, from all eternity to all eternity." (WK)

See also **Mark 1:9-11 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.*

