

*Matthew*



**MATTHEW**

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

That is:

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’** [*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; both names, ‘Jesus’ and ‘Emmanuel’ thus bearing testimony to the intrinsic Divine glory of Him who is the God-Man: Jehovah God!*].

“His name is called *Jesus*—Jehoshua, that is, *Jehovah the Saviour*, for *He* shall save *His* people—**who**, and **whose people**, in connection with the explanation of such a name [*Who? Jehovah! Whose people? Jehovah’s!?*]? **Christ is the Jehovah of the Old Testament.**” (J.N. Darby [JND])

With respect to the name “*Jesus*” or “*Jehovah the Saviour*,” compare the following on Jehovah being **directly and exclusively the promised Saviour who shall save His people Israel from their sins:**

“Let Israel hope in **Jehovah**, because with Jehovah there is loving-kindness, and with him is plenteous redemption; And **he will redeem** Israel from all his iniquities.” (Ps. 130:7-8)

“Israel shall be **saved by Jehovah** with an everlasting salvation: ye shall not be ashamed nor confounded, unto the ages of ages.” (Isa. 45:17)

“For **Jehovah** is our judge, Jehovah, our lawgiver, Jehovah, our king: **he will save us.**” (Isa. 33:22)

“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.**” (Hos. 13:4)

“**I, Jehovah . . . there is no God besides me; a just God and a Saviour, there is none besides me.**” (Isa. 45:21b)

“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 there is no saviour.**” (Isa. 43:10-11)

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

With respect to the name “*Immanuel*” or “*God with us*,” compare, for example, the following on Jehovah God explicitly **becoming flesh** to thus be the Saviour:

“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’].**” (Luke 2:11)

“*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'*] **blesed 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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- **Matt. 2:1-6**—“Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, **Where is the king of the Jews that has been born?** for we have seen his star in the east, and have come to worship him. But Herod the king having heard of it, was troubled, and all Jerusalem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judaea; **for thus it is written through the prophet [in Mic. 5:2]: And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel.**”

Micah 5 unmistakably refers to the coming Messiah-King, and thus bears explicit testimony to *the absolute, eternal Deity* of Jesus, the God-Man:

“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)

“Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem [as foretold in Mic. 5], where David was?” (John 7:42)

“ ‘Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.’ The last words set forth . . . the rejection of Christ and the dishonour done to Him by His own people. Then the Holy Ghost interrupts the course of the chapter by a parenthesis; for such is the whole of verse 2. ‘But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel, whose goings forth have been of old, from everlasting.’ It is Christ after the flesh who is God over all, blessed for ever. There you have the two points of the glory of Christ: His glory as a man, as Messiah; and withal, the One whose goings forth have been from of old, from everlasting. Then having shown who this was (the man to be smitten but a divine Person, which had made the sin of smiting Him unpardonable, if it had not been for infinite mercy), He takes up again what we had in the first verse. ‘They shall smite the Judge of Israel with a rod upon the cheek . . . Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.’ ” (William Kelly [WK])

- **Matt. 3:3**—“For this is he who has been spoken of *through Isaiah* the prophet, saying, Voice of him that crieth in the wilderness: *prepare ye the way of the Lord, make straight his paths.*”
- **Matt. 11:10**—“This is he of whom it is written, Behold, I send my messenger before **thy face**, who shall prepare **thy way before thee.**”

That is:

For this [John the Baptist] is he who has been spoken of *through Isaiah* the prophet [in Isa. 40:3], saying, Voice of him that crieth in the wilderness: **prepare ye the way of the Lord [i.e., the way of Jehovah, referring to Christ Himself, Jehovah-Messiah, and thus to His essential Divine glory], make straight his paths.**

This [said Christ] is he [referring to the messenger John the Baptist] of 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 before Jehovah, referring to Christ Himself, Jehovah-Christ].**

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)

- **Matt. 3:16-17**—“And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw **the Spirit of God** descending as a dove, and coming upon him: and behold, **a voice out of the heavens [from the Father] saying, This is my beloved Son, in whom I have found my delight.**”

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

“But those in the ship came and **worshipped him**, saying, **Truly thou art God’s Son.**” (Matt. 14:33)

“And Simon Peter answering said, **Thou art the Christ, the Son of the living God.**” (Matt. 16:16)

“And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; and lo, Moses and Elias appeared to them talking with him. And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, **This is my beloved Son, in whom I have found my delight: hear him.**” (Matt. 17:2-5)

“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 [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)

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*:

"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.' ]**." (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.” (WK)

- **Matt. 6:24**—“No one can serve *two masters*; for either he will hate the one and will love the other, or he will hold to the one and despise the other. **Ye cannot serve God and mammon.**”

That is:

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

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 Matt. 6:24, and all other divine revelation of the *Triunity* of God throughout scripture. (**Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: Adonai, a plural form of Adon, meaning 'Lord,' 'Master.'**)

- **Matt. 8:24-27**—“And behold, the water became very agitated on the sea, so that the ship was covered by the waves; but he slept. And the disciples came and awoke him, saying, Lord save: we perish. And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, **he rebuked the winds and the sea, and there was a great calm.** But the men were **astonished**, saying, **What sort of man is this, that even the winds 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)

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)

- **Matt. 9:2-8**—“And behold, they brought to him a paralytic, laid upon a bed; and ***Jesus, seeing their faith,*** said to the paralytic, Be of good courage, child; ***thy sins are forgiven.*** And behold, **certains of the scribes said to themselves, *This man blasphemes.*** And Jesus, **seeing their thoughts,** said, Why do ye think evil things in your hearts? For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk? ***But that ye may know that the Son of man has power on earth to forgive sins,*** (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing it, were in fear, and glorified God who gave such power to men.”

That is:

And behold, they brought to him a paralytic, laid upon a bed; and ***Jesus, seeing their faith [in their heart],*** said to the paralytic, Be of good courage, child; ***thy sins are forgiven [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 behold, **certains of the scribes said to themselves, *This man blasphemes [in claiming a prerogative that only God possesses].*** And ***Jesus, seeing their thoughts,*** said, Why do ye think evil things in your hearts? For which is easier: to say, Thy sins are forgiven; 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,*** (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing it, were in fear, and glorified God who gave such power [*such miraculous physical healing power*] to men.

Compare:

“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?***” (Luke 5:20-21)

**“If thou, Jah [*Jehovah*], shouldst 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)***

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- **Matt. 10:37**—"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."

Compare:

"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 **Matt. 11:27-30 (with 18:6 and 18:20) below**, along with the scripture references there.

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- **Matt. 11:27-30**—"All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, **and he to whom the Son may be pleased to reveal him [the Father]. Come to me**, all ye who labour and are burdened, **and I will give you rest.** Take **my yoke** upon you, and learn **from me**; for I am meek and lowly in heart; and ye shall find rest to your souls; **for my yoke** is easy, and **my burden** is light."
- **Matt. 18:6**—"But whosoever shall offend one of these little ones **who believe in me**, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea."
- **Matt. 18:20**—"For **where** two or three are gathered together **unto my name, there am I in the midst of them.**"

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?**

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

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- **Matt. 11:27**—“**All things** have been delivered to me by my Father, and **no one knows the Son but the Father**, nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal him.”

That is:

All things have been delivered to me by my Father, and **no one knows the Son [the Son in manhood, that is, no one can penetrate or fathom His Theanthropic Person, the God-Man] but the Father**, nor does any one know the Father, but the Son, and he to whom the Son may be 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 Matt. 3:16-17 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.**

- **Matt. 12:6, 8**—“But I say unto you, that ***there is here what is greater than the temple. . . . For the Son of man is Lord of the Sabbath.***”

“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)

- **Matt. 16:16-18, 21**—“And Simon Peter answering said, ***Thou art the Christ, the Son of the living God.*** And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed it to thee, but my Father who is in the heavens. ***And I also, I say unto thee*** that thou art Peter, and ***on this rock I will build my assembly***, and hades' gates shall not prevail against it. . . . From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, ***and be killed, and the third day be raised.***”

That is:

And Simon Peter answering said, ***Thou art the Christ, the Son of the living God.*** And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed it to thee, but ***my Father*** who is in the heavens. And I also, I say unto thee that thou art Peter, and ***on this rock [upon the rock of Himself, upon the truth of His Person as the eternal Son] I will build my assembly [it is His assembly, the assembly of God the Son],*** and hades' gates shall not prevail against it.

Yet, because of the fundamental truth of the Triunity of the Godhead, the assembly is *also God the Father's and God the Holy Spirit's.*

Compare:

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

“Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God, which he has purchased [or ‘acquired for Himself] with his own blood.**” (Acts 20:28) [*As our blessed Lord is both God and Man in His Person, Scripture can, therefore, speak of the atoning blood of God. But this, of course, refers to human blood, His infinitely precious blood, not to some sort of ‘divine’ blood.*]

See also **Matt. 3:16-17 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.***



- **Matt. 16:16-18, 21**—“And Simon Peter answering said, *Thou art the Christ, the Son of the living God. And Jesus answering said to him*, Blessed art thou, Simon Bar-jona, for flesh and blood has not **revealed it to thee, but my Father** who is in the heavens. *And I also, I say unto thee* that thou art Peter, and **on this rock I will build my assembly**, and hades' gates shall not prevail against it. . . . From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, **and be killed, and the third day be raised.**”

“It is not only that the Father had revealed that [16:17], but **the Lord adds His revelation also to Peter** [16:18]. For it is not, ‘I say also,’ but ‘I also say.’ Indeed, that is the true, real force of the verse. **My Father hath revealed it, ‘and I also say unto thee...’**” (WK)

“The word ‘**also**’ in Matthew 16:18 is a most definite assertion of Deity. The Father had made a momentous revelation to Simon — who but One, Himself God, could *add* to that word? ‘*And I (an emphatic word) also, I say unto thee.*’” (F.A. Hughes)

- **Matt. 22:41-46**—“And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does **David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand** until I put thine enemies under thy feet [Psalm 110:1]? **If therefore David call him Lord, how is he his son?** And no one was able to answer him a word, nor did any one dare from that day to question him any more.”

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).

“But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art **the Christ the Son of God**. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see **the Son of man sitting at the right hand of power, and coming on the clouds of heaven**. Then the high priest rent his clothes, saying, **He has blasphemed**: what need have we any more of witnesses? behold, now ye have heard **the blasphemy**. What think ye? And they answering said, **He is liable to the penalty of death.**” (Matt. 26:63-66)

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'*] **blesed for ever. Amen.**” (Rom. 9:4-5)

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

“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)

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- **Matt. 26:31**—“Then saith Jesus to them, All ye shall be offended in me during this night. **For it is written [in Zech. 13:7], I will smite the shepherd,** and the sheep of the flock 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)

Matt. 26:31 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 [ED])

“**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)

- **Matt. 26:14-16; 27:3-7, 9-10**—“Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, **What are ye willing to give me, and I will deliver him [Jesus] up to you? And they appointed to him thirty pieces of silver**. And from that time he sought a good opportunity that he might deliver him up . . . Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned in having delivered up guiltless blood. . . **And having cast down the pieces of silver in the temple**, he left the place, and went away and hanged himself. **And the chief priests took the pieces of silver** . . . And having taken counsel, **they bought with them the field of the potter** for a burying-ground for strangers. . . **Then was fulfilled that which was spoken through Jeremias the prophet**, saying, And I took the thirty pieces of silver, the price of him that was set a price on, **whom they who were of the sons of Israel had set a price on**, and they gave them for the field of the potter, according as the Lord commanded me.”

That is:

**Then was fulfilled that which was spoken through Jeremias the prophet** [that is, as representing that group of scriptures headed by Jeremiah, within which division falls *Zechariah*], saying [as recorded in Zech. 11:12-13], **And I** [the prophet Zechariah, in a symbolical method] **took the thirty pieces of silver, the price of him** [the price or valuation applied to the True but Rejected Shepherd of Israel, Jehovah, Jehovah the Messiah, as specifically fulfilled in “him”—in the Person of the rejected Messiah Jesus, Jehovah-Jesus (in contrast to the foolish shepherd, the coming Antichrist of Zech. 11:15-17)] **that was set a price on, whom they who were of the sons of Israel had set a price on** [which was the price paid for a bond-servant gored to death by an ox, Ex. 21:32], **and they gave them for the field of the potter, according as the Lord commanded me**.

Compare this to Zech. 11 (taking special note of verse 13!):

4 **Thus saith Jehovah my God:** Feed the flock of slaughter,  
 5 whose possessors slay them without being held guilty; and they that sell them say,  
 Blessed be Jehovah! for I am become rich; and their own shepherds pity them not.  
 6 **For I will** no more pity the inhabitants of the land, **saith Jehovah,** and behold, **I will**  
 deliver men, every one into his neighbour's hand, and into the hand of his king; and they  
 shall smite the land, and **I will** not deliver out of their hand.  
 7 So I [Zechariah the prophet, in symbolical fashion, as personating/representing  
 Jehovah-Messiah, the True Shepherd] fed the flock of slaughter, truly the poor of the  
 flock. And I took unto me two staves; the one I called Beauty, and the other I called  
 Bands; and I fed the flock.  
 8 And I destroyed three shepherds in one month; and my soul was vexed with them, and  
 their soul also loathed me.  
 9 And I said, I will not feed you: that which dieth, let it die; and that which perisheth let it  
 perish; and let them which are left eat every one the flesh of another.  
 10 And I [Zechariah the prophet, in symbolical fashion, as personating/representing  
 Jehovah-Messiah, the True Shepherd] took my staff, Beauty, and cut it asunder, that I  
 might break **my covenant which I had made with all the peoples [or concerning all the  
 nations, thereby postponing the gathering of the peoples unto Him (Gen. 49:10; Isa.  
 60:3), under His Millennial sway, authority and blessing, until He comes the second time  
 to Israel in power and glory].**  
 11 And it was broken in that day; and so the poor of the flock that gave heed to me  
 [Zechariah the prophet] knew that it was **the word of Jehovah.**  
 12 And I [Zechariah the prophet, in symbolical fashion, as personating/representing  
 Jehovah-Messiah, the True Shepherd] said unto them, If ye think good, give me my hire;  
 and if not, forbear. And they weighed for my hire thirty silver-pieces.  
 13 **And Jehovah said unto me,** Cast it unto the potter: **a goodly price that I [Jehovah,  
 Jehovah-Messiah, the True Shepherd of Israel] was prized at by them.** And I took the  
 thirty silver-pieces, and cast them to the potter in the house of Jehovah.  
 14 And I cut asunder mine other staff, Bands, to break the brotherhood between Judah  
 and Israel.

“The reader will observe in verse 13 the striking words interposed between the command to ‘cast it unto the potter’ and the execution of the thing commanded. The Lord (speaking in Zechariah) interjects, as it were, the words, ‘a goodly price that I was prized at of them’ words which reveal how deeply He felt His contemptuous rejection by ‘His own.’ ‘Reproach,’ He says in Psalm 69, ‘hath broken my heart,’ and so here the knowledge of the goodly price at which He was ‘prized’ wounded His soul. **A goodly price indeed at which to value Him who redeemed them out of Egypt, and who had now come into their midst as Jehovah — the Saviour!** Such is man; and it was by the presentation of Christ that the state of man was revealed.” (ED)

Matt. 27:9-10 thus unmistakably refers to Jesus as *the true but rejected Shepherd* of Zech. 11:4-13, and **thus bears clear testimony to the absolute Deity of Jehovah-Jesus, the God-Man (as do Zech. 12:10 and 13:7)!**

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- **Matt. 24:30**—“And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory.”
  - **Matt. 26:63-66**—“But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if thou art **the Christ the Son of God.** Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, **He has blasphemed:** what need have we any more of witnesses? behold, now ye have heard **the blasphemy.** What think ye? And they answering said, **He is liable to the penalty of death.**”

That is:

And then shall appear the sign of *[consisting of] **the Son of man in heaven;** and then shall all the [Israelite] tribes of the earth lament [some in despair and others—as set forth in the prophecy of Zech. 12:10—in repentance], and they shall see **the Son of man coming on the clouds of heaven 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 70<sup>th</sup> 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)

**See also comments at [John 19:34-37](#) where the Holy Spirit renders “so strong a testimony to the deity or *Jehovah* title of the Lord Jesus” in the direct application to Him of the prophecy of [Zech. 12:10](#).**

- **Matt. 26:63-66**—“But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou **tell us if thou art the Christ the Son of God**. Jesus says to him, **Thou hast said**. Moreover, I say to you, From henceforth ye shall see **the Son of man sitting at the right hand of power, and coming on the clouds of heaven**. Then the high priest rent his clothes, saying, **He has blasphemed**: what need have we any more of witnesses? **behold, now ye have heard the blasphemy**. What think ye? And they answering said, **He is liable to the penalty 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 Matt. 3:16-17 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.**

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- **Matt. 18:20**—“For *where* two or three are gathered together unto my name, ***there am I in the midst of them.***”
  - **Matt. 28:20b**—“And behold, ***I am with you all the days, until the completion of the age.***”

That is:

For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them.***

And behold, ***I am with you all the days*** [no limitations: *anywhere and everywhere* He will be with us], ***until the completion of the age.***

Matt. 18:20 and 28:20 thus necessitate Christ’s *Omnipresence* as very God for such distinct and precious spiritual blessings to even be possible.

Compare also for example:

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

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

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

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

“To whom [*His saints*] God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you the hope of glory [Christ lives in each and every believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing].**” (Col. 1:27)



"Now such we enjoin and exhort *in the Lord Jesus Christ*, that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . **But the Lord of peace himself give you peace continually in every way. The Lord be with you all** [*that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere*] . . . **The grace of our Lord Jesus Christ be with you all.**" (2 Thess. 3:12-13, 16, 18)

"I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; **if any one** [*anywhere in such circumstances*] hear my voice and open the door, **I will come in unto him** and sup with [*that is, commune/fellowship with*] him, and he with me." (Rev. 3:19-20)

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- **Matt. 28:18-20**—"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**; 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"

That is:

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.**

Matt. 28:18 necessitates Christ's *Infinity* as very God for such a blessed truth to even be possible. While Christ was "given," and is now the *recipient* of, **ALL** power or authority as *the glorified Man*, He would not be able to be the *possessor* of "all power" without being *God and Man in one glorious Person*. For it would be a contradictory, self-refuting, absurd assertion to posit a *finite* being as the recipient of *all* power. As one has well said (in commenting on **John 17:2**): He "as *man* receives authority from the Father, but authority **inconceivable . . . in its universality of sphere . . . , were He not God.** For the authority given is over 'all flesh' . . . Thus the right [authority, power] of our Lord *extends without limit.*" (WK)

And note that there is only one "Name" indicated in Matt. 28:19, not "Names" (*for which there is no parallel usage in scripture in regard to any mere creatures, separate/independent human or angelic beings, or in regard to a mixture of a Divine Person with finite creatures, or a mixture of the personal with the impersonal; the singular "Name" is thus most perfectly suited to convey the reality, the truth of the Triune Godhead*), thereby highlighting the Unity—the *Tri-Unity*—of the Three Divine Persons of the One fully revealed God. "**I am Jehovah, that is my name; and my glory will I not give to another.**" (Isa. 42:8)

Now let us further note the special significance of the grammatical structure of Matt. 28:19 by way of comparison with 1 John 5:7-8:

"For they that bear witness **are three** [as Scripture states, in regard to the things of man with man: "In the mouth of two or three witnesses shall every matter be established." In regard to the things of God with man, God here stoops to present man with vastly more than satisfactory testimony for leading into the truth]: **The Spirit, and the water, and the blood**; and the three [meaning, *these three*] agree in one [agree in one testimony; that is, the three unite in one testimony to the infinite glory of the Person of the Son, to the infinite value and efficacy of His atoning death before God for the most foul and most guilty of sinners, and to the eternal life we have in the Son on the ground of that death]."

Observe that there is **not** one article only ("the") joining the Divine Person of the Holy Spirit with the *non*-personal 'witnesses' of the water and the blood; rather there are three *separate* articles, appearing once before each of them, thereby *marking them off* from each other as *distinct* witnesses (which are in full agreement in what they bear witness to). This is most appropriate and necessary, as one conjoining article would only be appropriate had there been the closest of association among the three 'witnesses,' so as to place them on an *equal footing* with each other in *oneness of nature and glory*. Such is obviously not the case, given the true and eternal *divine Personhood* of the Holy Spirit (that is, it is not written: "**the Spirit and water and blood**"). In Matt. 28:19, however, where we have the three **Persons** of the Godhead enumerated, the case is blessedly otherwise! While each Person (*the Father, the Son and the Holy Spirit*) has the article—thereby marking them off as distinct from one another (as distinct Persons)—**there is one overarching article (in "the Name of") which governs all three Persons**, joining them in the closest association with each other, placing them on equal footing, in the infinite Unity of the ONE essence or Name (*not "Names"*) of the fully revealed God, *the Triune Name*.

"A most solemn form of entire consecration to each of the *three* Persons in the Godhead, consequently to the Person of the *Son*, as well as to the *Father*, and the *Holy Ghost*. Are we identified in this most solemn rite with a finite, dependent creature? [And thus openly identified with and initiated unto idolatry? Far be the thought!] Or is the *Son*, as well as the *Holy Ghost*, truly God? [Amen!]" (SG)

"Such is Christian knowledge of the Father, the Son, and the Holy Spirit. As the Father is revealed, so the Son reveals, and this only in its living reality by the Holy Spirit. It is the full revelation of God, confessed in our baptism, and needed, as it ought to be enjoyed, every step of the way till our pilgrimage closes in His coming to take us on high that where He is, we also may be." (WK)

**See also Matt. 3:16-17 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.**

- **Matt. 21:15-16**—"And when the chief priests and the scribes saw the wonders which he wrought, and ***the children crying in the temple and saying, Hosanna to the Son of David***, they were indignant, and said to him, Hearest thou what these say? **And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?**"

That is:

And when the chief priests and the scribes saw the wonders which he wrought, and ***the children crying in the temple and saying [i.e., praising Jesus], Hosanna to the Son of David***, they [*the chief priests and the scribes: the Lord's adversaries/enemies*] were indignant, and said to him, Hearest thou what these say? **And Jesus says to them, Yea; have ye never read [in Ps. 8], Out of the mouth of babes and sucklings thou hast perfected praise [the future praise of worship directed to Jehovah in connection with His glorious universal dominion established in Millennial days to come in the Person of the Son of Man, according to Ps. 8—a foreshadow of which celebratory praise of worship takes place here toward Jesus, which He fully sanctions and applies to Himself as Jehovah, Jehovah-Messiah, of Ps. 8].**

Compare:

**"Jehovah our Lord, how excellent is thy name in all the earth! who hast set ***thy majesty*** above the heavens. ***Out of the mouth of babes and sucklings hast thou established praise because of thine adversaries, to still the enemy and the avenger.***" (Ps. 8:1-2)**

- **Matt. 2:1-2, 11**—“Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying, Where is the king of the Jews that has been born? for we have seen his star in the east, and **have come to worship him**. . . . And having come into the house they saw the little child with Mary his mother, **and falling down worshiped him**. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh”
- **Matt. 8:2**—“And behold, a leper came up to him [Jesus] and **worshipped him, saying, Lord, if thou wilt, thou art able to cleanse me.**”
- **Matt. 9:18**—“As he [Jesus] spoke these things to them, behold, a ruler coming in **worshipped him**, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live.”
- **Matt. 14:27-33**—“But Jesus immediately spoke to them, saying, **Take courage; it is I: be not afraid**. And Peter answering him said, **Lord, if it be thou, command me to come to thee upon the waters**. And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, **Lord, save me**. And immediately Jesus stretched out his hand and caught hold of him, and says to him, **O thou of little faith, why didst thou doubt?** And when they had gone up into the ship, the wind fell. But **those in the ship came and worshiped him, saying, Truly thou art Son of God.**”
- **Matt. 15:24-25, 28**—“But he [Jesus] answering said, I have not been sent save to the lost sheep of Israel's house. But she came and **worshipped him, saying, Lord, help me**. . . . Then Jesus answering said to her, O woman, **thy faith is great**. Be it to thee as thou desirest. And her daughter was healed from that hour.”
- **Matt. 28:9-10, 16-20**—“And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him**. Then Jesus says to them, **Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me**. . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him**: but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth**. Go therefore and make disciples of all the nations, baptising them to **the name of the Father, and of the Son, and of the Holy Spirit**. . . . And behold, **I am with you all the days, until the completion of the age**”

*Contrast the unhindered acceptance of the worship of Himself (including the last cited passage, Matt. 28, within the context of His declaration of the Triune “Name” and His statements flowing from and made possible by virtue of His Infinity and Omnipresence as very God) 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 he ***[the risen Lord Jesus]*** led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. **And they, having worshiped him,** returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.” (Luke 24:50-53)

“Jesus heard that they had cast him out, and having found him, he said to him, **Thou, dost thou believe on the Son of God?** He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. **And he said, I believe, Lord: and he worshipped him.** And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind.” (John 9:35-39)

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

“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)

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

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

- † “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)