

Revelation

REVELATION

- **Rev. 1:1**—“Revelation of **Jesus Christ**, which God gave to him, to shew to **his bondmen** what must shortly take place; and he signified it, sending by his angel, to **his bondman** John.”
- **Rev. 2:20**—“And to the angel of the assembly in Thyatira write: **These things says the Son of God, he that has his eyes as a flame of fire, and his feet are like fine brass** . . . But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray **my servants** to commit fornication and eat of idol sacrifices.”
- **Rev. 22:3-6**—“And no curse shall be any more; **and the throne of God and of the Lamb** shall be in it; and **his servants shall serve him, and they shall see his face; and his name is on their foreheads**. And night shall not be any more, and no need of a lamp, and light of the sun; for **the Lord God** shall shine upon them, and they shall reign to the ages of ages. And he said to me, These words are faithful and true; and **the Lord God** of the spirits of the prophets has sent his angel to shew to **his servants** the things which must soon come to pass.”

That is:

Revelation of Jesus Christ, which God gave to him, to shew to **his bondmen** [*Jesus Christ's bondservants, i.e., all believers*] what must shortly take place; and he signified it, sending by his angel, to **his bondman** John.

And to the angel of the assembly in Thyatira write: **These things says the Son of God, he that has his eyes as a flame of fire, and his feet are like fine brass** . . . But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray **my servants** [*the bondservants of the Son of God*] to commit fornication and eat of idol sacrifices.

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 (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*]. And night shall not be any more, and no need of a lamp, and light of the sun; for **the Lord** [*Jehovah*] **God** shall shine upon them, and they shall reign to the ages of ages. And he said to me, These words are faithful and true; and **the Lord** [*Jehovah*] **God** of the spirits of the prophets has sent his angel to shew to **his servants** [*Jehovah God's bondservants. i.e., all believers*] the things which must soon come to pass.

Now compare:

“No one can serve two masters [*or two 'lords'; that is, the undeniable principle is stated that one cannot serve two masters equally; one will inevitably take precedence in your obedience and allegiance*]; for either he will hate the one and will love the other, or he will hold to the one and despise the other. **Ye cannot serve God and mammon** [*you cannot thus serve, e.g., the two masters of God and money; the claims of only one can be supreme over our souls—and to God alone belongs that rightful place as supreme Lord/Master*].” (Matt. 6:24)

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

See also Rev. 6:9-10 below, along with scripture references and comments there.

- **Rev. 1:4-5**—“Grace to you and peace from him who is, and who was, and who is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth.”

That is:

Grace to you and **peace from** [*all three Persons of the Triune Godhead:*] him who is, and who was, and who is to come [*here referring to God the Father*]; and from the seven Spirits which are before his throne [*God the Holy Spirit (seen symbolically in the Book of the Revelation in His seven-fold plenitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)*]; and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth [*God the Son*].

Note: “The seven Spirits of God refer to the Holy Spirit of God, viewed in His various perfections and the ways in which He works; and this not so much in the church as towards the world [in governmental power] . . . the Holy Ghost as acting with a view to the government of the earth. It is not the Holy Ghost in all the fulness of the blessing into which He brought the church in its unity or dwelling there. It is the expression of the Spirit in fulness of quality and power to make good God’s will on earth.” (William Kelly [WK])

“[This is] a description of the Holy Ghost expressly in government, and with decided difference from what meets us in the New Testament generally. The allusion is clear to Isaiah 11:2, where the sevenfold power of the Holy Ghost in government is connected with the person and for the kingdom of the Messiah. ‘And the Spirit of Jehovah shall rest,’ etc. This is taken up here, and applied in a far larger way for purposes suitable to the Apocalyptic prophecy, which contemplates the ruin of Christendom. . . . The seven Spirits then refer, beyond fair doubt, to the Holy Ghost acting with all variety in the way of government (‘before his throne’). How different from the truth of the same Spirit sent forth from heaven, and baptising the saints into the one body of Christ here below! But there is no just ground for thinking of created spirits or angels in this connection any more than in Rev. 5:6. Never do the seven Spirits pay worship to God; and the reason is, that they mean [the Divine Person of] God’s Spirit. It is only in Christianity and the church that we know God as He is — Father, Son, and Holy Spirit. In government, whether of Old or in Apocalyptic scenes, He is not so revealed. But it is an offence against truth to mix up Creator and creature. It is the completeness of the Holy Ghost’s energy as an overruling power. What the application of this may be depends on the context where it is used. It is in relation to Christ dealing ecclesiastically in Revelation 3, and again in His relation to the earth in Revelation 5; but it is always the Spirit in full variety of governmental power, rather than the same Spirit viewed in His unity as forming the church into one body. This we have had already in the Pauline Epistles, where the proper sphere of the Christian as a member of Christ’s body is treated especially, and indeed only there. . . . **In itself we know that Jehovah God embraces and is said of the Father, the Son, and the Holy Ghost. Yet here the Holy Ghost is seen not in His unity of person and working, but [symbolically] in His variety of governmental activity as the seven Spirits of God.**” (WK)

Father, Son and Holy Spirit are equally the source of this same blessed “grace” and “peace” (rev. 1:4), which thus necessitates the absolute Deity of the Lord Jesus Christ and the Holy Spirit, and their equality with the Father. For such an association would be impossible in an inspired writing, “*if they were not one in the unity of the divine nature*” (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

“To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace from** God our Father and our Lord Jesus Christ.” (Rom. 1:7)

“**Grace** to you and **peace from** God our Father and the Lord Jesus Christ.” (1 Cor. 1:3)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (2 Cor. 1:2)

“Paul, apostle, not from men nor through man, **but through** Jesus Christ **and** God the Father who raised him from among the dead . . . **Grace** to you and **peace from** God the Father **and** our Lord Jesus Christ.” (Gal. 1:1, 3)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Eph. 1:2)

“**Peace** to the brethren, and **love with faith, from** God the Father **and** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption.” (Eph. 6:23-24)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Phil. 1:2)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (2 Thess. 1:2)

“So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of** our God **and** the Lord Jesus Christ.” (2 Thess. 1:12)

“**Grace, mercy, peace, from** God our Father **and** Christ Jesus our Lord.” (1 Tim. 1:2)

“**Grace, mercy, peace, from** God the Father **and** Christ Jesus our Lord.” (2 Tim. 1:2)

“**Grace** and **peace from** God the Father **and** Christ Jesus our Saviour.” (Tit. 1:4)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Philem. 3)

“**Grace** and **peace** be multiplied to you **in the knowledge of** God **and** Jesus our Lord [*in the knowledge that equally and unitedly embraces both Divine Persons*].” (2 Pet. 1:2)

“**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)

- † “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)

- **Rev. 1:5-8, 13-18**—“**Jesus Christ**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might** to the ages of ages. Amen. **Behold, he comes with the clouds, and every eye shall see him, and they which have pierced him, and all the tribes of the earth shall wail because of him.** 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, 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;** 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.**"

That is:

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].

Compare:

"The burden of the word of Jehovah concerning Israel. **Thus saith Jehovah**, who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him . . . **And I [Jehovah is speaking of Himself, 'I, Jehovah']** will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; **and they shall look on Me [Jehovah] whom they pierced, and [now the prophet Zechariah is speaking, but Jehovah is still the subject] they shall mourn for Him [Jehovah]**, as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech 12:1, 10)

"But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he [the apostle John] who saw it bears witness, and his witness is true, and he knows that he says true [things] that ye also may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken [Ex. 12:46 ; Ps. 34:20]. **And again another scripture [Zech. 12:10] says, They shall look on him whom they pierced [i.e., they shall look on Jehovah, referring to Christ Himself, Jehovah-Messiah, whom the Jews had 'pierced' on the cross].**" (John 19:34-37)

Thus does the Holy Spirit render "**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.

"It [this prophecy of Zechariah] was written by Zechariah 500 years before the crucifixion. 'They shall look upon me whom they have pierced.' This is still as a whole to be fulfilled for the Jews as a *nation*. It has only been verified by individuals as yet. The prophet speaks of a future time of trouble, when the Gentiles will gather round Jerusalem and God will appear on their behalf when at the last extremity and they will then recognise in their deliverer God the One whom they pierced. **The 'I' of the passage (Zech. 12:10) is certainly God, Jehovah of Israel; yet He must have taken a body and come in humiliation, if He had been once 'pierced' by them. In whom can all this meet but in Jesus of Nazareth, the Lord God of Israel?**" (WK)

See further comments at [John 19:34-37](#).

- **Rev. 1:5-8, 13-18**—"Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might** to the ages of ages. Amen. **Behold, he comes with the clouds, and every eye shall see him, and they which have pierced him, and all the tribes of the earth shall wail because of him.** 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, 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;** 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.**"

That is:

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] . . . 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].

Compare:

"I beheld till thrones were set, and **the Ancient of days** did sit [the Ancient of Days,' that is, the Eternal God, God as such characterized according to His eternal nature, 'Him that is, and that was, and that is to come,' 'the high and lofty One that inhabiteth eternity']: **his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him . . .**

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

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

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

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

"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.' 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)

"His first being presented as 'like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle,' is to remind us that He is also a merciful, compassionate, and sympathizing High Priest. By 'His head and hairs white like wool, as white as snow,' we are taught that He not only *bears the marks of the Ancient of Days* (Dan. 7), but is *infinitely pure and holy [and wise]*; while 'His eyes, as a flame of fire,' are all-searching, from whose notice nothing can escape. His almighty power to put all enemies under His feet, and trample them in His fury, may be brought out by 'His feet like unto fine brass, as if they burned in a furnace;' and 'His voice, as the sound of many waters,' may teach us that His mighty *[omnipotent]* voice may be heard far and wide as the thunders of the fall of Niagara." (H.H. Snell [HHS])

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- **Rev. 1:13-18**—"And in the midst of the seven lamps one like ***the Son of man, 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;*** 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. 2:8**—"And to the angel of the assembly in Smyrna write: ***These things says the First and the Last, who became dead, and lived.***"
 - **Rev. 22:6-7, 12-13, 16, 20**—"And he said to me, These words are faithful and true; and ***the Lord God*** of the spirits of the prophets has ***sent his angel*** to shew to ***his bondmen*** the things which must soon come to pass. And ***behold, I come quickly.*** Blessed is he who keeps the words of the prophecy of this book. . . . ***Behold, I 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*** and off-spring of David, the bright and morning star. . . . He that testifies these things says, ***Yea, I come quickly. Amen; come, Lord Jesus.***"

That is:

And in the midst of the seven lamps one like ***the Son of man . . . 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 [thereby explicitly applying to Himself Isa. 41:4, 44:6, and 48:12-13 and the Divine titles thereof which refer exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the Eternal God!], and the Living One: and I became dead, and behold, I am living to the ages of ages [forever and ever], and have the keys of death and of hades.**

And to the angel of the assembly in Smyrna write: ***These things says the First and the Last [our Lord again clearly applies to Himself Isa. 41:4, 44:6, and 48:12-13 which were spoken by***

Jehovah exclusively as to Himself and His eternal Godhead glory!], who became dead, and lived.

And he said to me, These words are faithful and true; and **the Lord God** [*Jehovah God*] of the spirits of the prophets has **sent his angel** to shew to **his bondmen** the things which must soon come to pass. And **behold, I come quickly** [*I, Jehovah God, in the Person of Jesus, Jehovah-Jesus!*]. Blessed is he who keeps the words of the prophecy of this book. . .

Behold, I come quickly, and my reward with me [*the Lord Jesus plainly appropriates the language of Isa. 40:10 which refers to none else than Jehovah!*], 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** [*all absolute and exclusive Godhead titles of Jehovah God—as seen in Rev. 1:8 and 21:5-7, besides Isa. 41:4, 44:6 and 48:12-13—which the Lord Jesus here unambiguously applies to Himself, Jehovah-Jesus: the Self-Existent, Uncreated, Ever Existing, Eternal One, Who caused the beginning of all things to begin and Whose glory is the ultimate end, reason, goal of all things*]. . .

I Jesus have sent mine angel to testify these things to you in the assemblies. **I am the Root** [*Source*] and off-spring of David, the bright and morning star. . .

He that testifies these things says, **Yea, I come quickly. Amen; come, Lord Jesus.**

Compare:

“And he that sat on the throne [*God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead*] **said, Behold, I make all things new.** And he says to me, Write, for these words are true and faithful. And he said to me, It is done. **I am the Alpha and the Omega, the Beginning and the End.** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him God, and he shall be to me son.**” (Rev. 21:5-7)

“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** [*saith ‘Jehovah God’; the ‘application {of this verse} to Christ may be questioned {by some}, although I have no doubt of it’(JND), based on the immediate and crystal-clear context; here ‘we have God as such, though as always not to the exclusion of Christ, uttering the titles of His various but divine glory’ (WK); but even supposing this verse to be referring solely to the Father here, it would only demonstrate all the more the absolute oneness of nature and equality of the Father and the Son in the Godhead when compared to what is self-affirmed unmistakably and identically of the Son soon thereafter in Rev 1:17 as well as in 2:8 and 22:12-13!!*], **he who is, and who was, and who is to come** [*‘He speaks as Jehovah. It is a translation, if one may so say, of the Hebrew ‘Jehovah’ into the New Testament language’(WK), and as such refers to Him as the Self-Existent, Unchangeable, Ever Existing, Eternal One*], **the Almighty.**” (Rev. 1:7-8)

“Who hath wrought and done it, calling the generations from the beginning? I, Jehovah, the First; and with the last, I am HE.” (Isa. 41:4)

“Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last, and beside me there is no God.” (Isa. 44:6)

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

“Behold, the Lord Jehovah will come with might, and his arm shall rule for him; **behold, his reward is with him,** and his recompense before him.” (Isa. 40:10)

On Rev. 1:17-18:

“The judicial glory of the Lord had been conveyed in the vision; now we have His glory declared in His own words, and that in a threefold way. First, **the glory of Deity.** He is *‘the First and the Last, and the Living One.’* Compare this with verse 8, where the Lord God, the Almighty, proclaims Himself the

'Alpha and Omega, the Beginning and the Ending.' **No one but God can be, 'the First' or 'the Beginning,' but being a Person in the unity of the Godhead, Jesus is God.**" (F.B. Hole [FBH])

"At once the Lord tells us why the believer need have no fear in the presence of the Judge. The glory of His Person and the greatness of His work remove our fear. *In His Person He is 'the first and the last, the living One.'* **He is the eternally existing One.** Nevertheless He became flesh and died, and is risen to live for evermore." (HS)

"The final characteristic [of the nine-fold description of His glory in Rev. 1:13-16] is **the most absolute testimony to His deity.** His countenance shines as the sun at the peak of its radiance. The full glory of God shines in His face so brilliantly that no human eye can endure looking directly at it [see 1 Tim. 6:16—under 1 Tim. 1:12-17—and comments there!]. Little wonder that John falls at His feet as though dead (v. 17). It is a vision utterly subduing even to one who had reclined on His breast sixty years earlier (John 13:23). Such prostration of the creature is due only to God, his Creator. The Lord does not refuse it, as does a mere angel (Rev. 22:8-9). Yet with tender compassion the Lord lays His right hand of power on John, bidding him not to fear. Still **He affirms the greatness of His divine glory.** *He is the first and the last* (cf. vv. 8, 11) and the living One. In Him life is seen in its perfection and fulness: He is the very source of life." (L.M. Grant [LMG])

"Such terms alone become One who is divine. He who is first is necessarily God; and He who is first, being God, must certainly be last. Jesus declares Himself to be all this; yea, more than this, 'the living one, and I became dead.' He deigned not only to become man, but as willingly to die, cost what it might, as His death did everything to blot out the evil and prepare for all blessing. *The phrase is the strongest way of putting the matter.* It is not merely that He died: this is not quite what He says here, though it is said elsewhere, and very truly. He says that He 'became' dead. This forcibly implies His own willingness to die, as *indeed He became what did not belong to Him personally,* and what seemed extraordinarily incongruous with the glorious person as already described [cp. John 19:30 (with John 10:17-18) and comments there]. Is it not conveyed in the peculiarity of the phrase? So careful is the Holy Ghost to watch over the dignity of Christ even in that which told out the depths of His humiliation. 'And, behold, I am living unto the ages of the ages.' He is the vanquisher of death, and of him who had its power." (WK)

" *'Fear not; I am the first and the last, and the living One; and I became dead, and, behold, I am alive unto the ages of ages.'* . . . **He is Jehovah yet man;** but if He had not died, we should not have known Him in the blessed character and energy of life that He has proved now — life more abundantly. *Who then could say, 'Fear not' as He?* Christianity presents Christ as having passed through death, and as risen in triumph for God and His people. John is going to hear about judgments, and the wiles, power, and wrath of Satan beyond the previous experience of men; but the knowledge that the right hand of Him who was alive for evermore had been upon him, and the words of His mouth, would give him strength and courage for everything to come. And as this is the spirit in which the book was written, so it should be read. 'Behold, I am alive unto the ages of ages, and have the keys of death and of hades.' . . . **When the Lord says that He has the keys of death and of hades, He intimates that He is the absolute master of all that might threaten man whether for the body or the soul.** Satan's power in this respect is annulled; Christ has it all." (WK)

On Rev. 2:8:

"His title, first of all, is that of a divine Person The Spirit claims for Jesus here, what Isaiah had before challenged for Jehovah. (Isaiah 41:4.) *And what was there that could not be claimed for Him?* He 'which was dead and is alive.' What a comfort for those who were in trial! Who is that speaks to them in their tribulation? The One who had been in the deepest of sorrow and had gone through death itself He who was *the First and the Last, and who had formed all* — He was the One that had died and was alive again. And this is the very One that I have to flee to in my trial. You will see thereby what a connection there is between the quickening of the dead and the comfort of those who are in trial. (Compare 2 Cor. 1-5) **Jesus was God, but He was man also.** He was the suffering man, and He was the triumphant man; and as such He was able to comfort them in their tribulation. What had He not gone through Himself?" (WK)

On 22:12-13:

"At the close of the book (Rev. 22:13) the Lord [Jesus] takes similar titles [as those in the beginning of the book (Rev. 1:8) with respect to God as such]; for if He were the exalted man and is to come and to judge as such, He was much more, and **no designation of the Eternal God could exceed the dignity of His person.**" (WK)

"It would seem as if, having uttered what is recorded in verse 11, the angel disappears, and the voice of Christ, the coming One, is heard alone. *He is the Alpha and the Omega, the beginning and the end, the first and the last.* **There could hardly be a stronger affirmation of His essential Deity than this.** Obviously no created being, however exalted, could speak thus. It guarantees the rectitude of all His judgments, and that every reward He bestows will be in exact keeping with deserts." (FBH)

"Revelation 22:12-13, 16 . . . adds its absolute seal to the truth of the great Godhead glory of the Lord Jesus." "Again in verse 13 the Lord affirms the truth as to His person. *He is Alpha and Omega, the beginning and the end.* **He had no beginning: He is the beginning. He has no end: He is the end.** If anyone objects by claiming that the same expression in Revelation 1:8 refers only to God Almighty and not to Christ, this objection is fully dismissed in the same chapter (vv. 10-13) when the One who speaks thus is 'One like unto the Son of Man.' Here also in Revelation 22:13 it is plainly the Lord Jesus (who is coming quickly) who speaks of Himself. **He is the Almighty!"** (LMG)

"We find, within the compass of a few verses, that the Lord announces His speedy coming three times, as if in this last letter it should be the last thought He would impress upon our minds. He also reminds us of **His eternal Godhead** — *'I am Alpha and Omega, the beginning and the end, the first and the last.'* (Ver. 13.) **It need scarcely be said, that no one could lay claim to such titles but He who is God, that blessed One who left the world to go to the Father, who has sent down the Holy Ghost, and is gone to prepare a place for us.** It is He who here says, *'Behold, I come quickly.'* (Ver. 7.) *'Behold, I come quickly.'* (Ver. 12.) *'Surely, I come quickly.'* (Ver. 20.) These things are testified in the Churches, to whom the Lord's last presentation of Himself is *'the Root and Offspring of David,* and **THE BRIGHT AND MORNING STAR'** (Ver. 16) **As David's Creator and David's Offspring, the Godhead and manhood of Him who sent these things to the Churches are plainly set forth,** and shows us that all the promises of royalty, and everything connected with the future kingdom of Israel, are secured in Him. The final sentences of this blessed book make us feel deeply that 'the night is far spent,' and we are encouraged, during the closing moments of the dark night, to look out for the Morning Star. It is the harbinger of the day. Those only who are watching see it. To such it is a glorious sight. Those who are slumbering on their beds see it not It is a blessed prospect for us, because it is the Lord who here subscribes Himself — *'I, Jesus . . . I am the bright and Morning Star.'* We know it will be followed by 'the Sun of righteousness' arising upon this desolate earth with healing in His wings, when He will make up His jewels of the elect people of Israel, and tread down the wicked as ashes under His feet. But there is no allusion, in this presentation of the Lord as the Morning Star, to any judgment upon the ungodly, which characterizes the testimony of prophets, because here it is simply the announcement of Him who is coming to meet us in the air, and receive us unto Himself. Our joy will be full then; for we shall see Him as He is, before Israel and the earth are delivered from their oppression. In a moment, in the twinkling of an eye, we shall be changed and caught up to meet the Lord in the air. Therefore we wait for God's Son from heaven, the bright and Morning Star, to take us out of this scene, and to be for ever with Him and like Him." (HHS)

"Not only the 'time' is at hand, but the Lord, Himself, is at hand, for His words are, *'Behold, I come quickly.'* Already, in these closing verses, the Lord's coming has been brought before us to encourage us to cherish the words of this prophecy. Now His coming is presented to encourage us to continue in His blessed service in the midst of the increasing difficulties of the last days. Thus we hear the Lord say, *'Behold, I come quickly; and my reward is with me.'* It is possible to make a great religious profession with the object of gaining the applause of men. Of such the Lord can say, 'They have their reward' (Matt. 6:2, 5, 16); but it is not Christ's reward, and it is a reward without Christ, for, says the Lord, *'My reward is with Me.'* To enjoy Christ's reward we must wait Christ's return. What an encouragement to quietly continue in the Lord's service, in obscurity, it may be, and unknown by men, and possibly little appreciated by the people of God. Nevertheless, all is under the eye of the Lord. He knows, He will not forget, and when He comes every little act for Him, every little sacrifice for Him, every cup of cold water given for His Name's sake, will have its bright reward; but it will be *'with Him.'* As ever, in Scripture, the reward is set before us, not as an *object*, but as *encouragement* to endure in the midst of suffering and opposition. When the Lord was here there were those who followed Him for the loaves and fishes; but in the same chapter we read, they 'went back and walked no more with Him' (John 6:26, 66). **It is Christ alone that can hold our affections and become the object of all true service. As one has said, 'Rewards will follow by and by, but saints follow not the rewards but the Lord.'** Further, we are reminded of the glories of the One who is coming, and that we seek to follow and serve. He is One who can say, *'I am Alpha and Omega, the beginning and the end, the first and the last.'* **As the Alpha and Omega [which are the first and last letters of the Greek**

alphabet] He is **the Word** [*the Divine Person of the Eternal Word*]**—the One who is the full revelation of God. As ‘the beginning and the end,’ He is the Creator by whom ‘all things were made,’ who can dissolve the things that He has made, and bring in the ‘new heavens and a new earth.’ As ‘the first and the last’ He is the eternal God before all created things. So the Lord can say through Isaiah, ‘I am the first and I am the last, and beside me there is no God’ (Isa. 44:6).”** (HS)

See also Rev. 3:14 below, along with scripture references and comments there, on “the Beginning of the creation of God.”

Additional Note on Rev. 1:8:

“*Him that is, and that was, and that is to come.*” It is generally what answers in the New Testament to Jehovah in the Old. There is this peculiarity, that He is here revealed as first He that is in His absolute ever-present being, then He that was, and He that is to come. The ‘I am’ takes precedence, but He was before, and is the coming One. God of old revealed Himself to Israel as the unchangeable One, ‘the same yesterday, today, and for ever.’ But now He speaks in the language of the Gentiles, and by these words — ‘**Him that is, and that was, and that is to come,**’ translates as it were that name of Jehovah, never before so communicated to them.” (WK)

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- **Rev. 2:18, 23b**—“And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that I am he that searches the reins and the hearts**; and **I will give to you each according to your works.**”

That is:

And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that I am he that searches the reins and the hearts**; and **I will give to you each according to your works** [*thereby directly applying to Himself Jer. 17:10 and other passages which refer exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the eternal Son of God!*].

Compare:

“I Jehovah search the heart, I try the reins, even to give each one according to his ways, according to the fruit of his doings.” (Jer. 17:10)

“Then hear thou [**Jehovah**] in the heavens, the settled place of thy dwelling, and forgive, and do, and **render unto every man according to all his ways**, whose heart thou knowest (**for thou, THOU ONLY, knowest the hearts of all the children of men**).” (1 Kings 8:39)

“And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; **for Jehovah searches all hearts, and discerns all the imaginations of the thoughts.**” (1 Chron. 28:9)

“And **thou, Jehovah of hosts**, who triest the righteous, **who seest the reins and the heart**, let me see thy vengeance on them; for unto thee have I revealed my cause.” (Jer. 20:12)

“And **the heart-knowing God** bore them witness, giving them the Holy Spirit as to us also.” (Acts 15:8)

“It is necessary therefore that of the men who have assembled with us all the time in which **the Lord Jesus** came in and went out among us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection. And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. **And they prayed, and said, Thou Lord [thou Lord Jesus], knower of the hearts of all**, shew which one of these two thou hast chosen.” (Acts 1:21-24)

As seen above, Jer. 17:10; 20:12; 1 Kings 8:39; 1 Chron. 28:9; and Acts 15:8 tell us that **Jehovah alone omnisciently knows or searches men’s “reins and hearts”** (*their innermost thoughts*,

intents, desires)—while Rev. 2:23 and Acts 1:24 **gloriously declare to us the same of the Person of Jesus, Jehovah-Jesus!**

For Christ's *Omniscience* as the true God, as Jehovah-Jesus, the Great I Am, further compare the following:

"But Jesus himself did not trust himself to them, because **he knew all men**, and that he had not need that any should testify of man, **for himself knew what was in man.**" (John 2:24-25)

"For the Father himself has affection for you, because ye have had affection for me, and have believed that **I came out from God. I came out from the Father and have come into the world**; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. **Now we know that thou knowest all things**, and hast not need that any one should demand of thee. By this we believe that thou art come from God. **Jesus answered them *[with not the least hint of a need for correction or rebuke of this attribution of Divine Omniscience, but with approval, saying], Do ye now believe?***" (John 16:27-31)

"He says to him the third time, Simon, son of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, **Lord, thou knowest all things**; thou knowest that I am attached to thee. Jesus says to him *[with not the slightest suggestion of a need for correction or rebuke of this attribution of Divine Omniscience]*, Feed my sheep." (John 21:17)

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

"He counteth the number of the stars; he giveth names to them all. **Great is our Lord, and of great power: his understanding is infinite.**" (Ps. 147:4-5)

- **Rev. 2:18, 23b**—"And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that *I am he that searches the reins and the hearts; and I will give to you each according to your works.***"

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

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

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

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

"**I [the Son] and the Father are one**. The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which

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

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

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

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

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

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

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

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)

- **Rev. 3:14**—“And to the angel of the assembly in Laodicea write: ***These things says the Amen,*** the faithful and true witness, ***the beginning*** of the creation of God.”

See Rev. 1:13-18 with 2:8 and 22:6-7,12-13,16,20 above, along with scripture references and comments there, on the eternal Godhead glory of the Lord Jesus, Jehovah-Jesus, as the Alpha and the Omega, the First and the Last, the Beginning and the End.

“No one but God can be, ‘*the First*’ or ‘*the Beginning,*’ but being a Person in the unity of the Godhead, Jesus is God.” (FBH)

“Such terms alone become One who is divine. He who is first [*or the Beginning*] is necessarily God.” (WK)

Having no beginning (*‘having neither beginning of days,’* Heb. 7:3), He *is* the Beginning . . . the Eternal, Timeless and Self-Existent One causing the beginning of all created things. As such, He is the Beginning of the creation of God—the *Uncaused First Cause, the Origin, the Beginning, the Source* from which all things begin and derive their existence—whether the past creation of the first heavens and the first earth, whether the future creation of the new heavens and the new earth, or whether the present heavenly, new creation on resurrection ground in Him risen from the dead and glorified (Col. 1:18; 2 Cor. 5:17).

“In the cross of Christ the first man [Adam, the responsible man,] came to his end before God, he was for ever judged and set aside, and has been once and for all superseded by the Second Man, the Lord from heaven. As soon as Christ came into the world He was the second Man; but He did not take the place until He was risen from the dead, the Head now of a new race, as well as the Head of His body the church. It is Christ, therefore, *as risen and glorified,* who is the beginning of the creation of God, and it is to Him in this condition that the church, the church which is His body, is united by the Holy Ghost sent down from heaven; and hence it is that the church ‘ought to have displayed the power of the new creation by the Holy Ghost; as if any man is in Christ it is a new creation, where all things are of God.’ Instead of that, as Laodicea testifies, she has become the expression of her own importance, covetousness, and earthly-mindedness. What an immense consolation then it is, in such a state of things, to look upward and to find that, while everything has slipped from our grasp, to our own shame and confusion of face, God finds the perfect answer to all His own thoughts of grace, and has secured all for His own beloved people, in Christ.” (E.Dennett [ED])

Thus, far from suggesting the blasphemous notion that our precious Saviour was the first created being, our Lord Jesus Christ is declared to be ***the Alpha, the First, the Beginning*** in the sense that He is ***the very Creator Himself, Jehovah, the I AM, the Self-Existent One, the Uncaused First Cause, the Origin, the Beginning, the Source from which all creation, including time itself, begins and derives its existence.*** Precisely as is true and declared of *Jehovah* elsewhere in both the OT and NT:

“And he that sat on the throne said, Behold, I make all things new. And he says to me, Write, for these words are true and faithful. And he said to me, It is done. ***I am the Alpha and the Omega, the Beginning and the End.*** I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, **and I will be to him God,** and he shall be to me *son.*” (Rev. 21:5-7)

“I am the Alpha and the Omega, saith the Lord [Jehovah] God, he who is, and who was, and who is to come, the Almighty.” (Rev. 1:8)

“Who hath wrought and done it, calling the generations from the beginning? **I, Jehovah, the First; and with the last, I am HE.**” (Isa. 41:4)

“Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the First, and I am the Last, and beside me there is no God.” (Isa. 44:6)

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

Now also compare the following relevant passages:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Because by him [‘by,’ Gr. en, by the Son] were created all things [“En. Lit. ‘in him,’ in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}” (JND)], the things in the heavens and the

things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: **all things have been created through him** [*'through,' Gr. dia, through the Son]* **and for him** [*'for,' Gr. eis, for the Son, for His glory as the ultimate end]*. **And** [*to be even more unmistakably clear and absolute]* **he is before all, and all things subsist together by him.**" (Col. 1:16-17)

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

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

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

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

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

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

"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)

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

- **Rev. 3:19-20**—"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** hear my voice and open the door, **I will come in unto him and sup with him, and he with me.**"

That is:

I [*the Lord Jesus*] rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking [*seeking, in grace, to find His rightful place in our affections*]; **if any one** [*anywhere in such circumstances*] hear my voice and open the door [*of his heart, giving Him His place of primacy in his heart and thus returning to 'first love'*], **I will come in unto him and sup with him** [*that is, in individual, personal, vital communion/fellowship*], **and he with me.**

[*"I will sup with him"; that is, 'I will come down to where he is, and have fellowship with him in his things' {in his exercises and trials} . . . But if He first will sup with him who has opened the door, it is that He may lead him up into the higher blessedness of supping with Himself {and he with Me}, of having fellowship with Him in His things, communion with Himself, the most exalted privilege, though intended for every saint, and the most blissful enjoyment, that any can possess whether in time or in eternity; for it is the realization of our perfect association with Christ."(ED)]*

Rev. 3:20 thus necessitates the *Omnipresence* of the Lord Jesus as very God for such a precious privilege and blessing to even be possible.

Compare also for example:

"For **where** two or three are gathered together unto my name [*no limitations: anywhere and everywhere*] believers are so gathered], **there am I in the midst of them.**" (Matt. 18:20)

"And behold, **I am with you all the days** [*no limitations: anywhere and everywhere*] He will be with us], **until the completion of the age.**" (Matt. 28:20b)

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

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

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

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

"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)

- **Rev. 2:3-4**—“I know thy works and thy labour, and thine endurance, and that thou canst not bear evil men; and thou hast tried them who say that themselves are apostles and are not, and hast found them liars; and endurest, **and hast borne for my name's sake**, and hast not wearied: but I have against thee, that **thou hast left thy first love.**”
- **Rev. 2:13**—“I know where thou dwellest, where the throne of Satan is; and **thou holdest fast my name**, and hast not denied my faith, even in the days in which Antipas my faithful witness was, who was slain among you, where Satan dwells.”
- **Rev. 3:8**—“I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, **and hast kept my word, and hast not denied my name.**”

That is:

I know thy works and thy labour, and thine endurance, and that thou canst not bear evil men; and thou hast tried them who say that themselves are apostles and are not, and hast found them liars; and endurest, **and hast borne for my name's sake**, and hast not wearied: but I have against thee, that **thou hast left thy first love** [*declension in the inner springs of fervent affection for Himself had set in, having departed from their first state of devotion to the Lord . . . resting on His love, having Him as the all-absorbing and 'cherished object of their soul and life,' had loosened its hold; 'Keep thy heart more than anything that is guarded; for out of it are the issues of life.' (Prov. 4:23)]*.

I know where thou dwellest, where the throne of Satan is; and **thou holdest fast my name** [*the revealed truth as to the glory of His Person*], and hast not denied my faith [*not denied the faith once for all delivered to the saints . . . including not introducing that which is false in connection with the faith centering on Himself, on His blessed Person and Work*], even in the days in which Antipas my faithful witness was, who was slain among you, where Satan dwells.

I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, **and hast kept my word, and hast not denied my name** [*the revealed truth as to the glory of His Person*].

That Name that is above every name (Phil. 2:9)!

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

Now further compare:

“For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, but to him who died for them and has been raised.**” (2 Cor. 5:14-15)

“Who art thou that judgest the servant of another? **to his own Master** he stands or falls. And he shall be made to stand; for **the Lord** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it to the Lord**. And he that eats, **eats to the Lord, for he gives God thanks**; and he that does not eat, **it is to the Lord he does not eat, and gives God thanks**. For none of us lives to himself, and none dies to himself. **For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die**: both if we should live then, and if we should die, **we are the Lord's. For to this end Christ has died and lived again**, that he might rule over both dead and living.” (Rom. 14:4-9)

“And everything, whatever ye may do in word or in deed, **do all things in the name of the Lord Jesus**, giving thanks to God the Father by him.” (Col. 3:17)

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

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

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

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

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

“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 have men’s hearts motivated wholly by His Person . . . have men’s hearts directed and attached exclusively to Himself?

See also Rev. 14:12-13 below (in connection with “the faith of [the faith whose object consists of] Jesus”), along with the scripture references and comments there.

- **Rev. 1:5-6**—“**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.”
- **Rev. 5:8, 12-14**—“And when it took the book, the four living creatures and the twenty-four elders **fell before the Lamb**, having each a harp and golden bowls full of incenses, which are **the prayers of the saints**. . . . And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, **Worthy is the Lamb** that has been slain **to receive** power, and riches, and wisdom, and strength, and **honour, and glory, and blessing**. **And every creature** 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, **heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, forever and ever**. And the four living creatures said, Amen; and the elders **fell down and worshipped**.”

That is:

“**Jesus Christ**, the faithful witness [“as proved in *the past* by His perfect life on earth”], the firstborn from the dead [“who is pre-eminent as risen from the dead, as seen in His *present* position, crowned with glory and honour”], and the prince of the kings of the earth [“to be made manifest in the near *future*”]. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might [be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might] to the ages of ages [forever and ever]**. Amen.[“The deliverance from judgment and the blessings we shall yet enjoy are not the outcome of any merit in ourselves; we owe all *‘to Him.’* Thus, with great delight, believers ascribe all praise to Christ.” (HS)]

And when it [*the Lamb*] took the book, the four living creatures and the twenty-four elders [*who are representative of the glorified Church in heaven*] **fell before the Lamb**, having each a harp and golden bowls full of incenses, which are **the prayers of the saints** [*Here, then, are we certain that the Lamb is the object of worship, and of prayer, by the saints on earth, and the highest order in heaven (Rev. 5:8).*] (SG). . . . And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice [*in what can be described as nothing but pure worship (cp. 7:12)*]: **Worthy is the Lamb** that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **And** [*moreover*] **every creature** [*not every 'other' creature, but EVERY creature, no exceptions . . . every created being or entity*] 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 [*separately*] **fell down and worshipped** [*worshipped who? undeniably the Lamb, the God-Man, as well as God as such*].

“And all the angels stood around the throne, and the elders, and the four living creatures, and fell before the throne upon their faces, and **worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God**, forever and ever. Amen.” (Rev. 7:11-12)

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

“When we worship God as such, — when we say ‘God,’ we do not mean Father only, but Father, Son, and Holy Ghost [in accordance with Scripture].” (WK)

“In itself we know that Jehovah God embraces and is said of the Father, the Son, and the Holy Ghost . . . The glorious vision [e.g.] of *Him who sits on the throne* [in Rev. 4] may include therefore both the Father and the Son; it is rather *God as such*, than the revelation of each in the Godhead, the general or generic nature, not personal distinction.” (WK)

“**The full burst of praise from the angelic hosts is grand [Rev. 5:11-12]. The symphony is unmarred by one discordant note. They ascribe to Him the fullest number (seven) of attributes, as they also do in Revelation 7:12; in the former, however, the slain Lamb is the burden of their testimony, whereas in the latter it is “our God”** [God as such], the God of angels and of men. . . . But the full tide of praise is not yet exhausted. It rolls on, gathering force and volume, till the whole universe is embraced. ‘Every creature 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,’ the vast universe of God in all its parts. Jehovah on His throne and the Lamb are the objects of universal adoration. The fourfold ascription of praise — ‘blessing, and honour, and glory, and might’ [Rev. 5:13] — marks the universality of this spontaneous burst of worship. The praise is never ceasing — ‘to the ages of ages.’ The living creatures add their ‘Amen,’ whilst the elders again ‘fell down and did homage’ [Rev. 5:14].” (Walter Scott [WS])

“Myriads of angels, forming a circle outside those who have just been singing, also say with a loud voice, ‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing’ [Rev. 5:12]. They do not say, *who redeemed us*, but ascribe seven-fold worthiness to Him who died upon the cross. The circle of praise still widens. The vision leads the apostle on into the millennial time, when the result of Christ's death will be known and celebrated by every creature, when everything that hath breath will praise the Lord. The chapter concludes with the ‘Amen’ of the four living creatures, and the worship of the four-and-twenty elders. The praise and worship and testimony of all creatures connected with heaven and earth to the glory of God and the Lamb, are brought out on the Lamb's taking the book out of the right hand of Him who sat on the throne.” (HHS)

“[Rev. 5] Verse 13 anticipates the coming day of millennial glory rather than describing any conscious worship of every creature before the Great Tribulation. However, all creation must eventually join in eternally ascribing blessing, honor, glory and power, not only to Him who sits on the throne, but also

to the Lamb [specifically]. The four living creatures confirm this (v. 14), but the 24 elders fall down and worship, prostrate in adoration.” (LMG)

“Now it is the great object of the chapter before us [Rev. 5] to show this other and fuller way in which the elders are found prostrating themselves before the Lamb, and worshipping Him. The Holy Ghost takes particular pains to point out that God, as He discloses Himself, must be the object, spring, and foundation of all the adoration from the creature that follows. It is not an image conceived by the mind of man; that would be an idol. We must have a divine revelation to have divine truth and acceptable worship. The images of Rev. 4 left God in a sort of mysterious grandeur and majesty. Accordingly the worship of the elders did not go beyond recognising that God had created and sustained all things. It was His glory in creation and in providence, and theirs was suited intelligent praise. In this chapter [Rev. 5] we have a sweeter scene. And why? Because we have the Lamb. What blessing does He not bring! He has blotted out sin — has removed the sting of death — has brought us nigh to God, and has put a song in our mouth fit for His presence on high. In this blessed portion of the word we have, as the great subject of it, the bearing of redemption on the occupation or worship of heaven, and the connection of it with the counsels and ways of God on the earth.” (WK)

“It is the slain Lamb that is evidently the great centre of heavenly worship. Now that sin is come into the world, the creative glory of God is not enough, nor even His providential government. If He is to be glorified, save in pure judgment of His adversaries, if displays of merciful goodness are to be known in such a world as this, if a new song is to be sung in heaven, there must be redemption, and this not by power only, but by suffering and blood. Hence, as the central throne in the preceding chapter [Rev. 4] was filled by the Lord God, the Almighty [as such], so here the central object on whom all blessing for the creature depends, to whom, **equally** with Him who sat on the throne, worship is offered, is the Lamb. All heaven honours Him **as** the Father is honoured. He is the First-born [i.e.], the Heir, not only by rights of creation and intrinsic personal [Divine] glory, but by redemption the divinely appointed ‘Heir of all things.’ God destines the wide universe for His scepter . . . in the very presence of the throne and of Him that sat on it, the Lamb is the object of worship, the source of its purest and deepest strains. God is best glorified when the Lamb has His meed of praise.” (WK)

“The living ones and elders worship Jehovah [as such] in Revelation 4, they equally worship the Lamb [in particular] in Revelation 5. What does this prove but that the Son is equal with the Father, and that whatever added glories He acquired by incarnation and atonement, yet He, the Son, is God, and as such entitled to the worship of every created being.” (WS)

Now compare this doxological praise in worship of God as such and of the Lamb, our crucified and risen Lord in particular, to the following:

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

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

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

“But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through [the Person of] Jesus Christ our Lord, be glory, majesty, might, and authority [be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority], before all time [in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began], and now, and to all the ages [forever or in eternity to come].** Amen.” (Jude 24-25)

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

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

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

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

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

“But Jesus immediately spoke to them, saying, **Take courage; it is I: be not afraid.** And Peter answering him said, **Lord, if it be thou, command me to come to thee upon the waters.** And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, **Lord, save me.** And immediately Jesus stretched out his hand and caught hold of him, and says to him, **O thou of little faith, why didst thou doubt?** And when they had gone up into the ship, the wind fell. But **those in the ship came and worshipped him, saying, Truly thou art Son of God.**” (Matt. 14:27-33)

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

“And he [*the risen Lord Jesus*] led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. And they, having worshipped him, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.” (Luke 24:50-53)

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

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

“And again, when he [*the Father*] brings in the Firstborn into the habitable world [*the Lord Jesus Christ in His coming with power and great glory; “Firstborn” here is not the one “born first” or “first generated” or “created first,” but refers to the superlative dignity of the position of the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)], he says [in Ps. 97:7 as to the Son, ‘Jehovah’ the Son], And let ALL God’s angels [no exceptions, ALL of God’s angels in the universe, and as ALL of God’s angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] worship him [*the same exact worship which God’s angels properly reject of themselves, as in Rev. 19:10 and 22:8-9*]*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

See also Rev. 20:6 below (on being “priests of God and of the Christ”), along with comments there.

- **Rev. 5:1-14**—“And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, **Who is worthy to open the book, and to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to [even] regard it.** And I wept much because ***no one had been found worthy to open the book nor to [even] regard it.*** And one of the elders says to me, Do not weep. **Behold, the lion which is of the tribe of Juda [according to His humanity], the root of David [according to His absolute Deity as the Source/Creator of David], has overcome so as to open the book, and its seven seals.** And I saw **in the midst of the throne** and of the four living creatures, and in the midst of the elders, **a Lamb standing, as slain**, having seven horns and seven eyes, which are the seven Spirits of God which are sent into all the earth: and it came and took it out of the right hand of him that sat upon the throne. And when it took the book, the four living creatures and the twenty-four elders ***fell before the Lamb***, having each a harp and golden bowls full of incenses, which are the prayers of the saints. And they sing a new song, saying, **Thou art worthy** to take the book, and to open its seals; **because thou hast been slain, and hast redeemed to God, by thy blood**, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth. And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, **Worthy is the Lamb that has been slain**, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **And every creature** 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, heard I saying, ***To him that sits upon the throne, and to the Lamb: blessing, and honour, and glory, and might, forever and ever.*** **And the four living creatures said, Amen; and the elders fell down and worshipped.**”
- **Rev. 22:12-13, 16**—“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 [according to His absolute Deity as the Source/Creator] and offspring [according to flesh] of David**, the bright and morning star.”

“The throne of God having been presented to us in the fourth chapter, in relation to creation, and God *[as such]* fully owned and worshipped in heaven as the sovereign Creator of all things, the fifth chapter opens with the announcement of a book seen in the right hand of *Him that sat on the throne*, written within and on the back side, sealed with seven seals. A strong angel proclaims with a loud voice, ‘Who is worthy to open the book, and to loose the seven seals thereof?’ **This question then discloses the solemn fact, that no one in heaven, nor in earth, neither under the earth, had any worthiness or title for such work, nor even to look upon the book. No mere creature can meet God on the ground of worthiness, or lay claim or title to anything in His presence.** The brightest and highest intelligences of God’s creation have nothing but what they have received — no beauty but what God has put upon them — no righteousness but as formed by their Maker. The idea of *worthiness* is connected with something meritorious having been accomplished. The spotless angels, mighty in strength, which surround the throne of heaven, have no title to anything; for all they have is given. **Not a single creature in the whole universe, then, was able to respond to the angel’s question; and the discovery that no one could be found able even to look upon the book so filled the apostle’s heart with grief, that he ‘wept much.’** John did not see any one *able to rescue creation out of the hands of the spoiler, or worthy to execute the judgments of God.*

“The elders, however, who *[symbolically representing the glorified Church in heaven]* had just been worshipping with adoring gratitude [in Rev. 4], and had sat calm and unmoved upon their thrones amid the lightnings, and thunderings, and voices, now manifest their spiritual intelligence; and we see it repeatedly in this book. They are acquainted with the mind of God. The question, ‘Who is worthy?’ had long ago been settled in their minds. It had been their joy to take the crowns of gold from off their blood-washed brows, and, in lowly prostration, cast them before the throne. Great and wonderful as the work of God in creation was, ‘when the morning stars sang together, and all the sons of God shouted for joy,’ they knew that the stupendous work of eternal redemption would stand in unfading beauty when heaven and earth shall have passed away. **The crucified but risen Son of God [Son of God Incarnate . . . eternal God and perfect Man in one blessed Person] could alone answer the question of the strong angel. His sinner-loving, sacrificial death upon the cross makes known who is worthy. The unutterable sorrows of the Holy One, willingly ‘made sin for us’ upon the tree, so fully glorified God, and redeemed sinful man, that He was raised from the dead by the glory of the Father, and rightly exalted to the highest seat of dignity, power, and glory, that God could give. This tells us of One who is able and worthy to take the book of God’s counsels, loose the seals, and execute God’s judgments.** ‘For the Father judgeth no man, but

hath committed *all judgment* unto the Son; . . . and hath given Him authority to execute judgment also, because He is the Son of man.' (John 5:22, 27.) The rejected Messiah — the risen, glorified Son of man, then, is 'Lord of all;' for He is worthy. This the elders well knew: one of them, therefore, called out to the distressed apostle, and said, 'Weep not: behold the Lion of the tribe of Judah, the Root of David, *hath prevailed* to open the book, and to loose the seven seals thereof.' ***The person of Christ is here blessedly set forth by the elder — His Godhead, as 'the Root of David' — the Creator of all things; His manhood, as made of the seed of David, according to the flesh, and of the tribe of Judah;*** mighty now as a lion to trample in His fury upon the prey, though once on earth the meek and lowly Lamb, obedient unto death, even the death of the cross.*

{*The allusion here to David and Judah also shows our Lords' relationship to Israel; for, as we shall soon see, they are to have blessing in the earth.}

"It was to this blessed Jesus that the weeping apostle was directed; for whatever be the sorrow that oppresses our hearts, there is a balm in Jesus to relieve us. When John faints and quails at His feet, as we saw in the first chapter, it is knowing Jesus as the living One, who was dead and is alive again, and that for evermore, that revives and cheers him for his onward service. If tears of sorrow run plentifully over his cheeks, when he finds none worthy to even look upon the book in the right hand of Him who sat upon the throne, **it is a sight of Jesus that again dries up his tears.** And so with us: we may be assured, that whatever makes us sad, **it is only having to do with Jesus** that can cheer and comfort us; and the contemplation of His spotless person, His finished work, His all-cleansing blood, His unchangeable priesthood, His sympathising heart, His almighty power, His advocacy in heaven, and His speedy coming, will calm our fears, comfort our hearts, elevate our minds, chase our sorrows, and fill us with hope. **Nothing will compensate for a lack of personal communion with the Lord Jesus.**" (HHS)

"In the course of the vision the time has at last come to open the book, and the question is raised by a strong angel with a loud voice, 'Who is worthy to open the book, and to loose the seals thereof?' To enter into the significance of the angel's proclamation, two things must be kept clearly in mind. Firstly, *the character of the book.* We must not limit the book to setting forth the judgments of God. It does indeed present these judgments in all their solemnity, and the main portion of the book is occupied with the description of the judgments that will fall upon Christendom, Israel, and the nations. But the world being cleared of all evil by judgment, the book goes on to present the vast system of blessing that God has purposed to establish on the earth for the glory of Christ and the blessing of man. Secondly, we must bear in mind the true meaning of the opening of the book. Directly the seals are broken events begin to happen. Thus the great significance of the angel's question is, not who can give the interpretation of what is written — a comparatively simple matter — but who can bring to pass the events foretold? If we seize the immensity of these two truths we shall understand *the force of the angel's appeal to the whole universe.* For the questions involved are, on the one hand, who can deal with the vast system of evil that has been built up by man's sin during six thousand years of rebellion, in a way that will meet the righteous demands of the throne? On the other hand, who can bring in that vast system of blessing that the goodness of God has purposed for the world to come and for the new heaven and the new earth? The whole universe is challenged — is there anyone in heaven, on earth, or under the earth that can deal with the evil and bring in the blessing? The result of the challenge is that no one 'was **able** to open the book,' and no one 'was found **worthy** to open the book.' **The two requirements in order to open the book are ability and worthiness.**"

"Those who have heard that voice know full well that it loudly proclaims that all the efforts of men are foredoomed to failure, inasmuch as they are attempts to put the world right without God and Christ. Men consider only the rights of man, they ignore the rights of God and the requirements of His throne. . . . John wept much because no man was found worthy to open the book, and to break its seals. Thinking only of man's inability and unworthiness, we too might weep at the pitiful sight of a world directing its energies, its wisdom, its money, its resources, its youth, and its time to a perfectly hopeless task. But however much we may weep on earth, weeping will not do for heaven. John is the only man that ever wept in heaven, and if he 'wept much' he was not allowed to weep long, for immediately one of the elders said unto him, 'Weep not.' Intelligent in the mind of heaven, elders do not weep, for while they realise the hopelessness of all men's foredoomed efforts, **they are in the secret of God. They know, that if the task is too great for man, there is One who is both able and worthy to open the book.**"

"Possessed of divinely given intelligence, the elders are able to witness to the One who can open the book. They say to John, 'Behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.' The lion is the symbol of strength as we read, 'A lion

which is strongest among beasts' (Prov. 30:30). His power then is irresistible, so the prophet Micah can say of the lion he 'both treadeth down, and teareth in pieces, and none can deliver' (Micah 5:8). The lion of *the tribe of Judah* tells us of this mighty power being exercised in the cause of God's ancient people, according to the prophecy of Jacob, which foretells that Judah will prevail over his enemies — 'Thy hand shall be in the neck of shine enemies.' In order that Judah may prevail he has the strength of 'a young lion.' But the real source of Judah's strength is that out of that tribe the One would come unto whom the people would gather (Gen. 49:8-10). Christ is the true Lion of Judah. Christ is also *the Root of David*. In David we see the King chosen of God to be victorious over all his enemies. Nevertheless Christ is the true King, the One who will put all enemies under His feet. He is first in the mind of God and hence the Root from whence David sprang. Thus Christ in His irresistible power as the Lion of the tribe of Judah, **and as a Divine Person — the Root of David — is the One who alone is able to open the book.**" (HS)

"What creature could open these Seals? None anywhere. But the strong angel proclaims, and the Lord Jesus comes forward to answer the proclamation. He takes up the challenge after a sufficient space **to prove the impotence of all others.** The comfort assured to John by the elder is thus justified; for the elders understand. And he sees the Lion of the tribe of Judah to be the Lamb, despised on earth, exalted in heaven, who advances and takes the book out of the right hand of Him that sat on the throne. **The Lamb is here described as the Root of David; at the close (22:16) He describes Himself as the Root and the Offspring of David [David's Divine Lord and David's son, the God-Man].** How great is His grace! Then they all, living creatures and elders together, fall down before the Lamb with a new song." (WK)

" **'The Root of David.'** Why [specify] David? Why not [Root of] Moses, or [Root of] Abraham? David is the representative of *Royalty*. Moses the expression of *Law*. Abraham the depository of *Promise*. Now these two chapters (4 and 5) have as their main subject the kingdom rights and glories of Christ. Thrones and crowns are frequently referred to, and in fact characterise this sublime portion of the Apocalypse. Hence, the introduction of the kingdom being *the* question, David is fittingly named. **Christ is both the Root and Offspring of David (Rev. 22:16). He is the former as Divine, and the latter as Man.**" (WS)

"As the Lion He is God's powerful King: as the Root of David He is the living God, He from whom David received being." (LMG)

"The elders show us the true place that belongs to the heavenly saints; and accordingly when John was weeping much, one of the elders, who thoroughly understood the matter, says to him, 'Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and the seven seals thereof' (verse 5). There at once we find the Lord Jesus introduced. His person is brought out, but it is in connection with the earthly purposes of God. He is in relation with David here. Jesse's son was he whom Jehovah elected King of Israel. (Psalm 78) He was emphatically David 'the king.' This title therefore expresses the purposes of God about Christ, as far as the earth and Israel are concerned. Judah we know to be the tribe from which sprang the Christ or Messiah. Hence the style and character in which the elder announced the only One who could open the book — 'the Lion of the tribe of Judah.' Majesty and power among wild beasts upon earth are conveyed by the metaphor employed. Jacob compared Judah to a lion. One great chain runs through all scripture. The Holy Ghost who spoke by Jacob on his death-bed speaks now through John, and reveals that, rejected as He may be on earth, the Lion of the tribe of Judah is owned on high, the One in whom God's purposes all centre. **He is also 'the root of David.' This implies more than being David's Son: He is David's Lord. He might be of David's line, but He is David's root, the real though secret cause of all his titles and promises; just as John the Baptist said that He who came after him really was before him.**" (WK)

"The book, thus introduced, strong angel appears on the scene, and cries with a loud voice, **challenging, as it were, the whole universe, 'Who is worthy to open the book, and to loose the seals thereof?' There** was no response to the challenge; for, in truth, there was not one, from Gabriel downwards, **of all God's creatures,** who had the requisite qualification to undertake the task. John, on this account, wept much because no man (*'no one'*) was found worthy to open and to read the book, neither to look thereon. (vv. 2-4.) Then one of the elders — not the angel, remark, but one of the elders — for it is these alone who possess the intelligence of God and of His ways (compare Rev. 7:13, 14), said unto him, *'Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'* (v. 5.) It is the Messiah of prophecy who is thus indicated, though, as we shall see, the Messiah who had been rejected and 'slain,' and

was now, in consequence, exalted to the right hand of power. Jacob had thus spoken: 'Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?' And the very next verse speaks of the coming of Shiloh, unto whom the gathering of the peoples should be. (Gen. 49:9, 10.) The Lion of the tribe of Judah, therefore, tells of the irresistible, all-conquering power of Messiah in conflict with His enemies. (Compare Psalm 18:37-44); **and the 'Root of David' sets Him forth rather as David's Lord than as David's Son — the Root here, not the Offspring. In this presentation we have, then, the Messiah in the truth of His divine Person, combined with His victorious power in conflict.**" (ED)

"Again the Lord affirms the truth concerning His own person because this cannot be allowed to be a matter of indifference. He is "the root and offspring of David" [Rev. 22:16]. Historical genealogical records prove Him to be the offspring of David (Matt. 1:1-16; Luke 3:23-38). He is a true Son of Man. **But He also is the root of David. According to flesh He came from David, but David came from Him [as God the Creator]! This is a most important fact. He is Himself God over all, blessed forever (Rom. 9:5). Both facts are true, whether or not we can understand how it is so.**" (LMG)

"As David's Creator and David's Offspring [Rev. 22:16], the Godhead and manhood of Him who sent these things to the Churches are plainly set forth, and shows us that all the promises of royalty, and everything connected with the future kingdom of Israel, are secured in Him." (HHS)

See also Rev. 12:5 below, along with the scripture references and comments there.

- **Rev. 6:9-10**—"And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, **O sovereign Ruler, holy and true,** dost thou not judge and avenge our blood on them that dwell upon the earth?"

That is:

And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying [*in prayer*], How long, **O sovereign Ruler [Sovereign Master, Despot (Gr. Despotes),** as in Jude 4; 2 Pet. 2:1; Acts 4:24; and Luke 2:29], **holy and true [both of these titles are also jointly applied by Christ to Himself earlier in Rev. 3:7],** dost thou not judge and avenge our blood on them that dwell upon the earth?

"And to the angel of the assembly in Philadelphia write: **These things saith the holy, the true;** he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open: I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name." (Rev. 3:7-8)

"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)

Now compare:

"Jude, **bondman of Jesus Christ,** and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ . . . For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and **denying our only Master and Lord Jesus Christ [as our ONLY Sovereign Master (Gr. Despotes) and Lord, in the primary, highest and ultimate sense, He, therefore, must be God].**" (Jude 1, 4)

"But there were false prophets also among the people [Israel], as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and **deny the Master [Sovereign Master (Gr. Despotes)] that bought them [not 'redeemed' them, but 'bought' or 'purchased' them—the Lord Jesus purchased even these false teachers/apostates with His**

atoning blood and thus owns them both by virtue of being their Creator and now also by virtue of being their Purchaser with His own shed blood—who, as such, are obligated to believe on Him rather than being wicked deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority!], bringing upon themselves swift destruction.” (2 Pet. 2:1)

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

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

See also Rev. 1:1 with 2:20 and 22:3-6 above, along with the scripture references there, on 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—which, as such, serves as one of the strongest scriptural proofs of the truth of the Trinity of God and of Christ’s absolute deity in particular.

- **Rev. 7:9-10**—“After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands. And they cry with a loud voice, saying, **Salvation to our God who sits upon the throne, and to the Lamb.**”

That is:

Salvation to our God who sits upon the throne [that is, salvation is ascribed solely and entirely to God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead; for salvation is the work of God alone, by grace, from beginning to end, from eternal purpose to final, everlasting fruition] **and to the Lamb** [this salvation is now specifically and specially attributed to the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide the ground, the only possible ground of salvation, in His atoning death on the Cross; the fact that salvation is thus attributed to the Lamb on equal footing with God requires the absolute Godhood glory of the Lamb].

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

“It is observable here that the redeemed ascribe their salvation to the Lamb as well as to [and on an equal footing with] Him who is on the throne. Could they do this if he who is referred to as the ‘Lamb’ were a mere man? Could they if he were an angel? Could they if he were not equal with the Father? Do those who are in heaven worship a creature? [Impossible! Far be the thought!!] Will they unite a created being with the [eternal God] . . . in acts of solemn adoration and praise?” (Albert Barnes)

“Salvation (hē sōtēria). . . here is regarded as an accomplished act on the part of those coming out of the great tribulation (Revelation 7:14) and the praise for it is given to God (toī theōi dative case) and to the Lamb (toī arniōi dative also). Both God and Christ are thus called sōtēr [‘Saviour’] as in the Pastoral Epistles, as to God (1 Timothy 1:1; 1 Timothy 2:3; Titus 1:3; Titus 3:4) and to Christ (Titus 1:4; Titus 2:13; Titus 3:6).” (A.T. Robertson)

“It is striking [for example,] how He [God] is presented as Saviour in [the Epistle to Titus] . . . **It is even more striking how the term Saviour is applied to both God and the Lord Jesus in such a way as to assure us that Jesus is God.** In Titus 1, it is ‘God our Saviour’ in verse 3, and ‘Christ [Jesus] our Saviour’ in verse 4. In Titus 3, it is ‘God our Saviour’ in verse 4, and ‘[Jesus] Christ our Saviour’ in verse 6. In Titus 2, it is ‘our great God and Saviour Jesus Christ’ in verse 13.” (FBH)

The following passages further demonstrate that “Saviour” as applied to our Lord Jesus in and of itself scripturally implies and necessitates His absolute Deity. To thus be the “Saviour” is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

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

“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)

“To him [*Jesus*] all the prophets bear witness that **every one that believes on him will receive through his name remission of sins.**” (Acts 10:43)

“Be it known unto you, therefore, brethren, that **through this one** [*through the crucified and risen One, and only because, as we see everywhere in scripture, He is both God and Man in one Person*] **remission of sins** is preached to you, and from all things from which ye could not be justified in the law of Moses, **in him every one that believes is justified.**” (Acts 13:38-39)

“Yet I am **Jehovah thy God** from the land of Egypt, and thou hast known **no God but me**; and **there is no saviour besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*].” (Hos. 13:4)

“Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that **I am HE: before me there was no God formed, neither shall there be after me. I, I am Jehovah; and besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*] **there is no saviour.**” (Isa. 43:10-11)

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

“**And salvation is in none other** [*none other than the Lord Jesus Christ*], **for neither is there another name** under heaven which is given among men **by which we must be saved.**” (Acts 4:12)

“Jesus says to him, **I am the way, and the truth, and the life.** No one comes to the Father unless **by me.**” (John 14:6)

“**That if thou shalt confess with thy mouth Jesus as Lord** [*that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below*], and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved.** For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed** [*Isa. 28:16*]. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him.** For every one whosoever, **who shall call on the name of the Lord** [*i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*], **shall be saved.**” (Rom. 10:9-13)

“**And it shall be that whosoever shall call upon the name of Jehovah shall be saved.**” (Joel 2:32)

Moreover, salvation is only possible *by grace . . . God's grace*. And the Holy Spirit tells us in, e.g., Tit. 3:7, that our salvation, our justification, is purely and entirely **by the grace of “Jesus Christ our Saviour,” who is thus Jehovah-Jesus!**

Compare:

“But I make no account of my life as dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus, to testify ***the glad tidings [the salvation Gospel] of the grace of God.***” (Acts 20:24)

“For all have sinned, and come short of the glory of **God; being justified freely by his grace** through **the redemption which is in Christ Jesus.**” (Rom. 3:23-24)

“For ***the grace of God*** which carries with it **salvation** for all men has appeared.” (Tit. 2:11)

“So that the name of our Lord Jesus may be glorified in you *and ye in him [our future-tense salvation of glorification in Him]*, according to ***the grace of [the] our God and Lord Jesus Christ.***” (2 Thess. 1:12)

[Note the one article (“the”) joining the God the Father and the Lord Jesus Christ together—*such an association possible only by virtue of both Persons being Divine Persons, on an equal footing in oneness of nature and glory in the Triune Godhead—who are equally the source of this same blessed “grace.”*]

“But we believe that we shall be **saved *by the grace of the Lord Jesus,*** in the same manner as they also.” (Acts 15:11)

Believers are thus only saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus. *Such is true solely by virtue of the fundamental truth of the Trinity of the Godhead.* Thus the grace of the Other two Divine Persons—the Holy Spirit (“the Spirit of grace,” Heb. 10:29) and the Father (“the God of all grace, 1 Pet. 5:10)—is also involved in (and the grace of *no one outside of the Trinity, the grace of no mere creature* is or can be involved in) our so-great salvation.

“The gospel believed is **salvation through the grace of the Lord Jesus,** Who bore our penalty and blotted out our sins in His blood. This is grace indeed, where all the guilt was ours and all that availed for our forgiveness and deliverance was His, to the vindication of that God, His God and Father, Whom we had rebelled against or lived without. In reality we knew Him not as He is, believing the lie of Satan rather than the truth of God. We did our own will and gave Him no credit for love, though He so loved the world as to give His only-begotten Son, that whosoever believes should not perish but have everlasting life. But now we have seen the Son and believed in Him. His grace in suffering for our sins, the Just for the unjust, has made us both ashamed of ourselves and acquainted with God; and He is love. 'Hereby know we love, because He laid down His life for us' (1 John 3:16).” (WK)

See also Rev. 14:1,4 below (*on being “first-fruits to God and to the Lamb”*), along with comments there.

See also Rev. 20:6 below (*on being “priests of God and of the Christ”*), along with comments there.

See also Rev. 14:12-13 below (*in connection with “the faith of [the faith whose object consists of] Jesus”*), along with the scripture references and comments there.

- **Rev. 12:5**—“And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was **caught up to God and to his throne.**”

That is:

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*].

For in His Person Christ is both God and Man! He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. While Christ, since His ascension, is now seated *at the right hand of the Father, on the throne of God, as the glorified Man,* He would not be able to be thus seated **without**

Himself being God — having Godhood and manhood indissolubly and unfathomably united in His one glorious Person — *seated in the place of supreme power, a seat which is “in fact proper and possible to none but a Divine Person”* (WK).

Compare:

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

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

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

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

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

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

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

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

“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)

See also Rev. 22:1,3-4 below, **on the throne of God, which is now not only the throne of God as such but equally of the Lamb, which could not be possible without Himself being Jehovah God.**

- **Rev. 14:1, 4**—“And I saw, and behold, **the Lamb** standing upon mount Zion, and with him a hundred and forty-four thousand, **having his name and the name of his Father written upon their foreheads.** . . These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men **as first-fruits to God and to the Lamb.**”

That is:

And I saw, and behold, **the Lamb** standing upon mount Zion, and with him a hundred and forty-four thousand, **having his name and the name of his Father written upon their foreheads** [as manifesting belonging, *equally, to both the Lamb (the Son) and the Father, as elaborated and confirmed in v.4*] . . . These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been **bought** from men **as first-fruits** [as the first of the 'harvest' of the saved Jewish remnant of the Tribulation Period who will enter the earthly Millennial Kingdom alive in their natural bodies—having been bought or purchased by the blood of the Lamb and thus belong fully] **to God** [to God as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person in the Triune Godhead] **and to the Lamb** [now specifically and specially, and on equal footing, to the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide the only possible ground of salvation, in His atoning death on the Cross; and the fact that they are 'first-fruits' and thus belong to the Lamb on equal footing with God requires the absolute Godhood glory of the Lamb!].

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

Note: “[In the OT, God] claimed the first of the first-fruits, that they might be presented as an *acknowledgement that God was the giver of them [and the ultimate source and owner thereof]*, and thanks be rendered for His gifts. . . Those first gathered to God in any economy are called the first-fruits. Rom. 11:16; Rom. 16:5; 1 Cor. 16:15; James 1:18; Rev. 14:4. . . 'First-fruits' necessarily imply that there are more like them to follow.” (Morrish Bible Dictionary)

See also comments at 2 Pet. 2:1.

See also Rev. 7:9-10 above (on **“salvation to our God who sits on the throne and to the Lamb”**), along with the scripture references and comments there.

See also Rev. 20:6 below (on being **“priests of God and of the Christ”**), along with comments there.

- **Rev. 14:12-13**—“Here is the endurance of the saints, who keep the commandments of **God** and **the faith of Jesus**. And I heard a voice out of the heaven saying, Write, Blessed the dead who die **in [the] Lord** from henceforth. **Yea, saith the Spirit**, that they may rest from their labours; for their works follow with them.”

That is:

Here is the endurance of the saints [*the believing Jewish remnant*], who keep the commandments of **God** and **the faith of [the faith whose object consists of] Jesus**. And I heard a voice out of the heaven saying, Write, Blessed the dead who die **in [the] Lord** from henceforth. **Yea, saith**

the Spirit [*the Divine Person of the Holy Spirit speaks, saying:*] that they may rest from their labours; for their works follow with them.

“The Lord pauses after this announcement to notice again the patience of the saints, the remnant who are passing through the fiery tribulation. Their zeal for the observance of God’s commandments—the law of Moses—and also *their faith in the coming Messiah*, are not overlooked by Him.” (HHS)

“It is easy to understand that the faith of the saints in this terrible time of the display of Satan’s power will be subjected to no ordinary test. It is in view of this that the Spirit of God adds, ‘*Here is the patience [endurance] of the saints: they that keep the commandments of God, and the faith of Jesus.*’ (v. 12). These saints are, in fact, the Jewish remnant, those who cleave to the commandments of God, as given in the old dispensation, and *who believe in Jesus*, spite of the pretensions of antichrist, *as the coming Messiah*. Tried to the utmost, their constancy will be seen in their holding fast to the word of God, and to *their faith in Jesus* all through this period of darkness, and of the frightful energy of evil.” (ED)

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

Compare:

“And it shall be that **whosoever shall call upon the name of Jehovah shall be saved.**” (Joel 2:32)

“**That if thou shalt confess with thy mouth Jesus as Lord** [*supreme Lord, that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below*], and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved.** For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed** [*Isa. 28:16*]. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him.** For every one whosoever, **who shall call on the name of the Lord** [*i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*], **shall be saved.**” (Rom. 10:9-13)

“And it shall be that **whosoever shall call upon the name of the Lord** [*i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*] **shall be saved** And Peter said to them, Repent—and be baptised, each one of you—**in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.** For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.” (Acts 2:21, 38-39)

“To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with **all that in every place call on the name of our Lord Jesus Christ,** both theirs and ours.” (1 Cor. 1:2)

“And there was a certain disciple in Damascus by name Ananias. And **the Lord** [*the Lord Jesus*] said to him in a vision, Ananias. And he said, Behold, here am I, **Lord.** And **the Lord** said to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, he is of Tarsus: for, behold, he is praying, . . . And Ananias answered, **Lord,** I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind **all who call upon thy name.** And **the Lord** said to him, Go, for this man is an elect vessel to me, **to bear my name** before both nations and kings and the sons of Israel: for I will shew to him how much **he must suffer for my name.** And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, **the Lord** has sent me, **Jesus** that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with the Holy Spirit. . . . And straightway in the synagogues he [Paul] preached **Jesus that he is the Son of God.** And all who heard were astonished and said, Is not this he who destroyed in Jerusalem **those who called on this name,** and here was come for this purpose, that he might bring them bound to the chief priests?” (Acts 9:10-11, 13-17, 20-21)

“To him [*Jesus*] all the prophets bear witness that **every one that believes on him will receive through his name remission of sins.**” (Acts 10:43)

“Be it known unto you, therefore, brethren, that **through this one** [*through the crucified and risen One, and only because, as we see everywhere in scripture, He is both God and Man in one Person*] **remission of sins** is preached to you, and from all things from which ye could not be justified in the law of Moses, **in him every one that believes is justified.**” (Acts 13:38-39)

“And they [*Paul and Silas*] said, **Believe on the Lord Jesus and thou shalt be saved**, thou and thy house. . . And having brought them into his house he laid the table for them, and rejoiced with all his house, **having believed in God** [*believing on the Lord Jesus they thus believed in God*].” (Acts 16:31, 34)

“Testifying to both Jews and Greeks **repentance towards God and faith towards our Lord Jesus Christ.**” (Acts 20:21)

“And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified by faith in me.**” (Acts 26:15-18)

“Yet I am **Jehovah thy God** from the land of Egypt, and thou hast known **no God but me**; and **there is no saviour besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*].” (Hos. 13:4)

“Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that **I am HE: before me there was no God formed, neither shall there be after me. I, I am Jehovah; and besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*] **there is no saviour.**” (Isa. 43:10-11)

“**And salvation is in none other** [*none other than Jesus Christ the Nazaraean, the despised and rejected—now risen—One, 4:10*], **for neither is there another name** under heaven which is given among men **by which we must be saved.**” (Acts 4:12)

“Jesus says to him, I am **the way, and the truth, and the life.** No one comes to the Father unless **by me.**” (John 14:6)

See also Acts 15:11 (“*saved by the grace of the Lord Jesus*”), along with the scripture references there.

Again we say: Who but One who is *Jehovah God in Person* may rightfully direct men’s hearts, or have men’s hearts directed, exclusively to Himself or equally with the Father? 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)

“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)

See also Rev. 2:3-4 with 2:13 and 3:8 above, along with the scripture references there.

See also Rev. 7:9-10 above, along with the scripture references and comments there, on “salvation to our God who sits on the throne and to the Lamb,” in connection with the fact that believers are only thus saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus.

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- **Rev. 17:14**—“These shall make war with the Lamb, and **the Lamb** shall overcome them; for **he is Lord of lords and King of kings**; and they that are with him called, and chosen, and faithful.”
 - **Rev. 19:11-16**—“And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, **having a name written which no one knows but himself**; and he is clothed with a garment dipped in blood; **and his name is called The Word of God**. And the armies which are in the heaven followed him upon white horses, clad in white, pure, fine linen. And out of his mouth goes a sharp two-edged sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty. And he has upon his garment, **and upon his thigh, a name written, King of kings, and Lord of lords.**”

That is:

These shall make war with the Lamb, and **the Lamb** shall overcome them; for **he is Lord of lords** [*supreme Lord, a Divine Title of the only true God, Jehovah (Deut. 10:17 and Ps. 136:3)*] **and King of kings** [*supreme King*]; and they that are with him called, and chosen, and faithful.

And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, **having a name written which no one knows but himself** [*that is, no one knows, no one can penetrate or fathom His Theanthropic Person, the impenetrably and inscrutably complex glory of the Person who is the God-Man, the Son in Manhood*]; and he is clothed with a garment dipped in blood; **and his name is called The Word of God** [*In the beginning was the Word, and the Word was with God, and the Word was God. 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.*] (John 1:1-3, 14a). . . And he has upon his garment, and upon his thigh, a name written, **King of kings** [*supreme King*] **and Lord of lords** [*supreme Lord, which, as noted, is an exclusive Divine Title of Jehovah (Deut. 10:17 and Ps. 136:3)*].

Compare:

“For Jehovah your God is the God of gods, and **the Lord of lords** [*supreme Lord*], **the great God, the mighty** [*as in the ‘Mighty God,’ Isa. 9:6*] and the awesome, who regardeth not persons, nor taketh reward.” (Deut. 10:17)

“Give ye thanks unto Jehovah, for he is good; for his loving-kindness endureth for ever: Give thanks unto the God of gods, for his loving-kindness endureth for ever; **Give thanks unto the Lord of lords,** for his loving-kindness endureth for ever.” (Ps. 136:1-3)

"I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of **our Lord Jesus Christ**; which in its own time **the blessed and *only* Ruler** shall shew, **the King of those that reign, and Lord of those that exercise lordship** [*the only supreme King and supreme Lord*]; **who *only*** [*in the invisible essence and majesty of the Divine nature, all of the following is true of the God-Man, the Lord Jesus Christ, to the exclusion, of course, of neither the Father nor the Holy Spirit in the Triune Godhead*] **has immortality** [*inherent and underived immortality*], **dwelling in unapproachable light** [*of the absolute majesty of His Divine glory; cp. Rev. 1:13-18 and comments there for the effect of its (albeit partial) manifestation on the apostle John (and likewise on Saul of Tarsus (Paul) in Acts 9:3-8 / 22:6-11 / 26:12-15)*]; **whom [as such] no man [particularly man in his present corruptible, mortal state] has seen, nor is able to see; to whom be honour and eternal might. Amen.**" (1 Tim. 6:13-16)

Because of the fundamental truth of the Trinity of God, absolute assertions of the *supreme Lordship* of Christ thus *excludes neither* the Father nor the Holy Spirit, but is equally true of all three blessed Persons of the one Godhead.

Also note that Rev. 19:12 ("*having a name written which no one knows but himself*") is not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this "name" that He possesses—i.e., that He alone is omniscient and able to fathom His own "name," the complex glory of His Person as the God-Man—to *the exclusion of* the Holy Spirit and the Father. **For Scripture reveals that the Trinity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of passages such as Rev. 19:12 is to exclude anyone and everyone *outside of* the Triune Godhead.**

See also comments at [Luke 10:22](#).

"Next comes the Name that no man knows but Himself. This Name, though unknown to us, signifies that there is in Him — true God and yet perfect Man — that which surpasses all creature apprehension." (FBH)

"Concerning 'the name written,' concealed from all but Himself, it is the expression of the [*infinite*] glory of His person. Whatever His dignity (and He is ever the eternal Son, whatever the relationships He may assume) He comes forth from heaven [in Rev. 19:11] as Man; but, while this is the aspect here presented, the impenetrable character of His person abides. 'No man knoweth the Son, but the Father.' 'Name' in Scripture is the expression of what the person is as revealed—and as revealed in what He is for God. It will consequently express the secret relationship of this glorious Personage to His God and Father, into which none can penetrate, and which none can understand but Himself." (ED)

"He appears in indisputable human glory; but the greatest care is taken to let us know that He had that which was above man and the creature in general; for 'no one knoweth the Son but the Father.' Have we not here what answers to those words? This name none knew but He Himself. He was a divine person, whatever new position He assumes towards the world. His vesture dipped in blood shows that He comes to execute vengeance, an unmistakable sign of death for rebels. He had been the Word of God in the revelation of grace; when known by-and-by, it will be as the executor of God's judgments. In both ways He equally expresses what God is. The Gospel and the Revelation of John perfectly disclose both, whether it be in grace or in judgment." (WK)

- **Rev. 20:6**—“Blessed and holy he who has part in the first resurrection: over these the second death has no power; but **they shall be priests of God and of the Christ**, and shall reign with him a thousand years.”

That is:

Blessed and holy he who has part in the first resurrection: over these the second death has no power; but **they shall be priests of God and [in the same exact sense] of the Christ** [*Who is thus on equal footing with God, thereby requiring the absolute Godhood glory of Christ!*], and shall reign with him a thousand years.

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

“That there might be no question as to the eternal happiness and blessing of those who live and reign with Christ a thousand years, we are further told that those who have part in the first resurrection are ‘blessed’ and ‘holy;’ the second death, the lake of fire, which will operate eternally on the lost, hath *no power over them*; and not only have they the negative mercy of the everlasting deliverance from that, but the positive blessing of happy relationship to God — *they shall be priests of God and of Christ* (Ver. 6.)” (HHS)

“There is one new feature here [in Rev. 20:6]. They are [also and equally said to be] ‘*priests . . . of Christ*’ . . . Nowhere else does this expression occur.” (FBH)

Priests are those who enjoy access **to God**. All Christians are priests by calling; and resurrected believers of all preceding ages and the future Tribulation Period will be priests as well—being those who are brought near **to God**, offering praise in worship **unto God**, enjoying direct and continual access into the immediate presence **of God**. Now, the fact that believers are **priests of Christ—priests in the same exact sense of both the Father and the Son—requires the absolute Godhood glory of Christ, else we could not be His priests, and He could not otherwise be on such an equal footing with God!**

Being thus priests, we will all enjoy access into the immediate *Divine presence* of both Divine Persons, the Father and the Son, He who is the Christ, the God-Man—continually offering *praise in worshiping these two blessed Persons of the Triune Godhead!*

Compare also:

“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 (which is to be rendered to God alone), and includes worship in priestly service as here*], 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. 22:1, 3-4)

See also Rev. 7:9-10 above (on “**salvation to our God who sits on the throne and to the Lamb**”), along with the scripture references and comments there.

See also Rev. 14:1,4 above (on “**first-fruits to God and to the Lamb**”), along with comments there.

See also Rev. 1:5-6 with 5:8,12-14 above (on the worship, and praise in worship, of Christ), along with the scripture references there.

- **Rev. 20:11-15**—“*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is that of life. And the dead were judged out of the things written in the books according to their works.* And the sea gave up the dead which were in it, and death and hades gave up the dead which were in them; and they were judged each according to their works: and death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.”

The One sitting on the great white throne is none other than the Son, the Lord Jesus Christ, the Son of God, the Son of Man, He who is Jehovah-God and Man in one glorious Person.

Compare for example:

“And for this the Jews persecuted Jesus and sought to kill him, because he had done these things on sabbath. But Jesus answered them, **My Father worketh hitherto and I 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, making himself equal with God.** Jesus therefore answered and said to them, Verily, verily, I say to you, **The Son can do nothing of himself** save whatever he sees the Father doing: for **whatever things he does, these things also the Son does in like manner.** For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For **even as the Father** raises the dead and quickens them, **thus the Son also** quickens whom **he will: for neither does the Father judge any one, but has given all judgment to the Son; 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 5:16-23)

“The Father has committed **all judgment** to the Son [*the Son in manhood*]. Quickening is bringing life out of death, and is absolutely the prerogative of God: the Son therefore is God. Judgment too is the prerogative of *‘the Judge of all the earth.’* Yet as the Father He does not judge at all. The Son has in fact been manifested, and has manifested God, so that it will not do for men to object that God is unknowable, and therefore that He would be unfair to judge men. The Son has been here, to be seen of men: He has been known, and rejected. Their Judge therefore will be One whom they have consciously rejected, the One who is Himself the living God.” (L.M. Grant [LMG])

“Now the Bible forbids the belief that any being can weigh all the motives of all the actions, secret and open, of the human heart, but the omniscient God.” (SG)

See Rev. 2:18, 23b above, along with the scripture references there, on the Omniscience of the Son and His knowing and searching men’s “reins and hearts” (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus.

“It is as Son of man that the Lord Jesus will sit on the throne. **Doubtless He will show His Divine knowledge in judging;** but, as He says expressly, authority is given Him of the Father to execute judgment, because He is Son of man [John 5:27]. As Son of God He quickens; as Son of man He will judge. How solemn! **Had He been only Son of God, who would have dared to despise Him? The light of His glory had consumed instantly every proud adversary from before Him. It was His grace, then, in becoming man to save men which exposed Him to contempt in His path of lowly obedience and suffering in love. The archangel is a servant; He [God the Son] stooped to become one (Phil. 2:6, 7).** But the god of this world blinded them, so that they counted as only man Him Who never more proved Himself God to such as by grace had eyes to see. If they insulted Him in His work of grace, how will it be when He executes judgment, and this as Son of man? Such is the award of God.”

“Nothing can be more definite than the Son’s claim of the powers most characteristic of God the Father, quickening and raising the dead; nothing more decided than the Father’s resolve to maintain the honour of His incarnate Son. For every tittle and form of judging is committed to the Son of man, and *with the express purpose, which shall surely stand, that all are to honour the Son as they honour the Father.*” “He alone judges. Judgment as a whole, and in all its forms, is committed to the Son by the Father, Who in this sense judges none, *with the express aim that all should honour the Son even as they honour the Father.* And so it really is; for they honour not the Father, but do Him despite who honour not His sent One, the Son. It is the Son on Whom, by the Father’s pleasure, it devolves to judge; but we shall find that there is a moral reason for this which appears afterward. As it is, we learn

that the Son quickens in communion with the Father, and that only He judges. Thus is His honour secured from all men, who are either quickened if they believe, or judged if they do not.” (WK)

- **Rev. 21:22-23**—“And I saw no temple in it; for **the Lord God Almighty is its temple, and the Lamb**. And the city has no need of the sun nor of the moon, that they should shine for it; for **the glory of God** has enlightened it, and **the lamp thereof is the Lamb**.”

That is:

And I saw no temple in it [*that is, there is no separate or segregated access to the immediate presence of God within the glorified Church, ‘the Bride, the Lamb’s wife,’ under the figure of the ‘holy city Jerusalem’*]; for **the Lord God Almighty is its temple** [*that is, the Lord God Almighty as such, without reference to personal distinctions, that is, without reference to any specific Person yet without exclusion of any Person—Father, Son or Holy Spirit—in the Triune Godhead*] **and the Lamb** [*and the Lamb, in particular and on equal footing, the Lamb is that same ‘temple’ thereof; the one Person of the Godhead who became flesh, taking manhood into union with His Person, in order to provide, in His atoning death on the Cross, the only possible ground of this (future-tense) blessing of our so-great heavenly salvation, namely, of filling the Church with the glory of Their blessed Divine presence*]. And the city has no need of the sun nor of the moon, that they should shine for it; for **the glory of God** has enlightened it, and **the lamp thereof is the Lamb** [*that is, the glory of the Triune Godhead is displayed in the glorified Church through the Person of the Incarnate Son, our crucified and risen Saviour*].

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

“We cannot for a moment believe that any *finite, dependent being*, would be joined with the Almighty, and denominated the *temple*, and *light* [of the ‘City’].” (SG)

“Up to [Rev. 21] verse 21, we have had the nature, character, and composition of the holy city, but so far there has been no reference to its inhabitants. The reason for this is that the saints themselves form this heavenly structure, though, as will be seen in the next chapter, they are briefly introduced to set forth the nature of their eternal blessedness. But even here their existence is implied, as, for instance, in the next verse of this scripture: ‘*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*’ (v. 22.) For as soon as the absence of any temple is stated, the thought is necessarily brought in of saints enjoying the presence of God without let or hindrance. A temple, whatever the privileges of access and worship connected with it, speaks of distance between God and the worshipper, as was the case in the temple of the kingdom. Jehovah indeed dwelt in it between the cherubim over the mercy-seat; but the worshippers remained outside while the priest was burning incense in the holy place. (See Luke 1:10.) When therefore we read that there is no temple in the heavenly Jerusalem, but that the Lord God Almighty and the Lamb are the temple of it, we at once understand that all distance is abolished, and that the presence of God and of the Lamb, filling the whole city, is enjoyed by all in the full measure of its display. It could not be otherwise, seeing that all the saints forming the city are there, according to the purpose of God in divine righteousness, conformed to the image of His Son. The fact of there being no temple is thus the expression of the perfect blessedness of the redeemed, all of whom are now holy and without blame before God in love. (Eph. 1:4.)”

“The presence of God and the Lamb fills the scene, and thus it is that John adds, ‘*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [the lamp] thereof.*’ (v. 23.) Created light, as we learn from Genesis 1, is for earth; but after Adam’s fall the only light morally, even for the earth, was what came from the revelation of God. The Psalmist thus wrote, ‘*With Thee is the fountain of life: in Thy light shall we see light*’ (Psalm 36:9); and when the Lord was down here on the earth He said, ‘*As long as I am in the world, I am the light of the world.*’ (John 9:5.) Where God is fully revealed, therefore, there could be no need of created light; and ‘the glory of God’ is but the expression for the display of all that God is as revealed in redemption before His redeemed. The statement in connection with this, ‘*And the Lamb is the lamp thereof,*’ is most significant. Does it mean that while the glory of God illumines the whole city the Lamb is the medium of its display? Stephen saw through the opened heavens the glory of God, and Jesus

standing at the right hand of God; and here the glory of God and the Lamb are the beatific source of all the light that forms the blessedness of the holy city.” (ED)

- **Rev. 22:1, 3-4**—“And he shewed me a river of water of life, bright as crystal, going out of **the throne of God and of the Lamb**. . . And no curse shall be any more; and **the throne of God and of the Lamb** shall be in it; and **his servants** shall serve him, and they shall see his face; and his name is on their foreheads.”

That is:

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 [*the very same throne of God is now not only the throne of God as such but equally of the Lamb, which could not be possible without Himself being Jehovah God*]; 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 (which is to be rendered to God alone), and includes worship in priestly service as here*], and they shall see his face; and his name is on their foreheads [*as we being manifestly and avowedly 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*].

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

“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)

For in His Person the Lamb 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 which is obviously proper and possible to none but a Divine Person*. Only thus could the very throne of God be said to be *“the throne of God and the Lamb!”*

See Rev. 12:5 above (on Christ being seated on the very throne of God upon His ascension), along with the scripture references and comments there.

See also Rev. 1:5-6 with 5:8,12-14 above (on the worship, and praise in worship, of Christ as very God), along with the scripture references there.

See also Rev. 1:1 with 2:20 and 22:3-6 above, along with the scripture references there, on 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*—which, as such, serves as one of *the strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ’s *absolute deity* in particular.

“Once again the unity of God and the Lamb is proclaimed — a unity exercised in governmental power and action — ‘the throne of God and of the Lamb,’ twice repeated [Rev. 22] (vv. 1, 3). But it is set up in the midst of the Church itself, for we read the throne ‘shall be in it.’ Thus the throne is the strength and upholder of the city [the Church].” (WS)

"[Rev. 22:1] It [the 'river of water of life, bright as crystal'] proceeds out of the throne of God and of the Lamb, and it will thus represent the blessed streams of grace, of life, which will for ever flow out from God and the Lamb, in the 'heavenly kingdom,' to gladden the hearts of the redeemed in glory. This river is secured for them through the eternal government of God on the ground of accomplished redemption; for this would seem to be the purport of the words, 'proceeding out of the throne of God and of the Lamb.'" (ED)

"Now here it is evident that we have pure grace *reigning* through righteousness" (WK)

➤ **Rev. 22:20-21**—"*He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus. The grace of the Lord Jesus Christ be with all the saints.*"

"So ends this book, and the Bible." (WK)

"A hearty sympathy with our Lord's announcement is then brought out — 'Amen. Even so, come, Lord Jesus.' . . . Nothing can be plainer. It is the outflowing of affection to the Lord Himself. It is the longing heart of Jesus meeting with true response in His saints. Are we, beloved reader, in sympathy with the blessed Lord? It is possible to hold the doctrine of the Lord's coming, and to have knowledge of prophetic truth, without having the Lord Jesus, as the longing desire of the soul. It is not knowledge, but the hope, that purifies, and separates us unto the Lord. (1 John 3:3.) I ask, then, Is He the hope of our souls? Is it Christ Himself that we are looking for? This is eminently practical, and soul-purifying: for a believer not to be waiting for God's Son from heaven is sadly defective, and connected with great spiritual loss. The time may be short or long, according to human reckoning, before our Lord's return; but during the interval there is all-sufficient grace in Him for every need and distress; and thus the Revelation concludes with, 'The grace of our Lord Jesus Christ be with you all. Amen.'" (HHS)

See also Rev. 2:3-4 with 2:13 and 3:8 as well as Rev. 14:13-14 above, along with the scripture references there.

Lord Jesus, come!
 Nor let us longer roam
 Afar from thee, and that bright place
 Where we shall see thee face to face:
 Lord Jesus, come!

Lord Jesus, come!
 Thine absence here we mourn,
 Nor joy we know apart from thee,
 Nor sorrow in thy presence see:
 Come, Jesus, come!

Lord Jesus, come!
 And claim us as thine own;
 Our weary feet would wander o'er
 This dark and sinful world no more:
 Come, Saviour, come!

Lord Jesus, come!
 And take thy people home,
 That all thy flock, so scattered here,
 With thee in glory may appear:
 Lord Jesus, come!
 (HHS)
