

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

That is:

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

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

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

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

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

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

“That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life**; (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us**.” (1 John 1:1-2)

“And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life** [*as explicitly stated of Him in 1:2 above*]. Children, **keep yourselves from idols.**” (1 John 5:20-21)

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

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

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

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

Neither 1 Cor. 8:6 nor Jude 4 are meant to imply that the Son alone is supreme **Lord** [*“Lord of lords” (Rev. 17:14, 19:16)*], to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *“the Lord the Spirit”*; and James 3:9 with respect to the Father, *“the Lord and Father”*). The fact of the matter is, **Godhood is absolutely implicit in such Lordship**, for:

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

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

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

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

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

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

Or take Luke 10:22:

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

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

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

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

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

Again, scripture reveals that the Trinity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and

everyone *outside of the Triune Godhead*. As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God. Each of the three Persons of the Godhead is “the only true God,” yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.

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

That is:

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

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

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

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

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

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

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

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

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

“Jude closes with an ascription of praise—most appropriately in keeping with his name, ‘praise’—a praise how sweet and solemn as we stand amidst the wreck of all that can be wrecked, the shaking of all that can be shaken, with the confidence of those who know that God is able, nevertheless, to keep us from stumbling, and to set us blameless in the presence of His glory with exceeding joy. Whose joy is that? Not simply our own, that ‘exceeding joy,’ although we share in it and it reflects itself in us; but the ‘exceeding joy’ is the joy of the Father who has got back the lost, now found, the one dead, now alive again, and He makes the whole house ring with the music that is in His own heart first. ‘To Him the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority **from before the whole course of time and now unto all the ages!**’ **In the sweep of all events from the beginning on into the future, which is manifestly in His hands entirely, He abides all through, the same;** Master, as He must and should be; working throughout, according to the counsel of His own will, for the display of what He Himself is, that all may know Him. This is His true glory, that which He does not acquire from anything else, but which radiates from Himself, the shining out of what He is, for the full blessing of eternity, whatever the ages yet to come may discover of Him in their turn.” (F.W. Grant)

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

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

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

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

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

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

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

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

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

“And again, when he [**the Father**] brings in the Firstborn into the habitable world [*the Lord Jesus Christ in His coming with power and great glory; “Firstborn” here is not the one “born first” or “first generated” or “created first,” but refers to the superlative dignity of the position of the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)], he says [in Ps. 97:7 as to the Son, ‘Jehovah’ the Son], And let **ALL God’s angels** [no exceptions, ALL of God’s angels in the universe, and as ALL of God’s angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] **worship him** [the same exact worship which God’s angels properly reject of themselves, as in Rev. 19:10 and 22:8-9 below, is here demanded of them to be rendered to Jehovah the Son, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].” (Heb. 1:6)*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† “**For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee,** the strong Jah? And thy faithfulness is round about thee.” (Ps. 89:6, 8)

- † “And he said, Jehovah, God of Israel! *there is no God like thee*, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.” (1 Kings 8:23)
- † “*Who is like unto thee, Jehovah*, among the gods? *Who is like unto thee*, glorifying thyself in holiness, Fearful in praises, doing wonders?” (Exod. 15:11)
- ❖ “*To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.*” (Isa. 46:5, 9)