

- **Phil. 2:3-11**—“Let nothing be in the spirit of strife or vain glory, but, *in lowliness of mind, each esteeming the other* as more excellent than themselves; **regarding not each his own things** [*his own qualities, interests or advantages*], **but each those of others also**. 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 to be on an **equality with God**; but emptied himself **in taking the form of a servant, in being come in the likeness of men**; and having been found in figure as a man, **humbled himself in becoming obedient** even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord** to God the Father's glory.”

That is:

Let this mind be in you which was also in Christ Jesus [*that is, the 'lowliness of mind' that was expressed in Him in His downward trek of love, from the infinite height of Godhead glory to lowest depths of the shame and sufferings of the cross*]; who, subsisting [*not 'becoming' or 'taking,' but already existing, and thus always existing*] in the form [*'form' having the same meaning as it does in verse 7 in relation to His human nature ('form of a servant'), referring to the nature or essence of God [not merely in the 'form of spirit' but the 'form of God,' i.e., the nature or essence of God, eternal and infinite, and every other attribute that distinguishes God as God—ever existing in the 'form of God']*], did not esteem it an object of rapine to be on an equality with God [*that is, He did not consider His own intrinsic equality with God (literally, 'the being equal with God') as something to be snatched at or seized to His own advantage or enrichment*]; but [*to the contrary*] emptied himself [*or 'voided Himself,' abased Himself, completely 'poured Himself out' in infinite love, for the sake of the glory of the Triune Godhead and the salvation of lost man; i.e., 'He took no account of Himself,' took no account of His equality with God or His own interests at all. But how or in what way did He do so? In losing anything essential to His Person, inherent to His deity? No! The answer is:] in taking the form of a servant [*'in taking,' not in subtracting or losing anything essential to His Person, inherent to His Divine glory (which is impossible); but, in infinite humility and condescension, 'taking' the 'form of servant,' taking the place and adding the nature or essence of a servant into His Person, never having thus been a 'servant' before this 'taking'; which in turn was accomplished how? The answer is:] in being come [in 'becoming' or coming to be] in the likeness of men [*'likeness' of men, because His manhood is positively holy (not sinful as other men, or even merely innocent as the unfallen Adam), and because He is more than man: He is God and Man in one undivided Person, Jehovah-Jesus*]; and [*moreover*] having been found in figure as a man, *humbled himself in becoming obedient* [*'becoming obedient' and therefore, as God, never having previously occupied a place of obedience*] even unto death, and that the death of the cross [*of the extremest shame and judgment of the cross, on which He endured the infinite wrath of God in atoning sufferings and death for our sins; and such a death, being the pinnacle of the obedience of the Second Man, the Last Adam—the God-Man—is in infinite contrast with death resulting from the disobedience of the first man, Adam, being disobedient unto death*]. 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 [*that He is supreme Lord: Jehovah, Jehovah-Jesus*] to God the Father's glory.**

“For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich [*with infinite wealth in the fullness of means and resources, flowing from the intrinsic and eternal Godhood glory of His Person, by which all things were at His command to meet the needs others*], **became poor** [*in giving and spending Himself in infinite love, becoming man and thus coming to be in the place of entire dependence on the Father and never using “a single thing for Himself throughout His career . . . whatever the cost,” even unto death, and that the death of the cross, where “God forsook Him too” and “nothing {remained for Him} but the unsparing judgment of our sins”(WK)*], **in order that ye by his poverty might be enriched** [*with the surpassing riches of His grace with which He enriches us who believe on Him, the exhaustless treasure of our so-great salvation in Him, not now only but in the ages to come*].” (2 Cor. 8:9)

"The mind that is to be in Christians [was] also in Christ Jesus.' This does not mean that this mind was only present in manhood. It was present in the eternal Son, in glory, before the incarnation.

There are two major steps of humiliation in what has been called a seven-fold descent. The first was the exercise of the humble mind in His pre-incarnation state; the second was when here in holy manhood. . . . **Love ever existed in the Godhead. That is where love comes from and here we see a humility of mind in the eternal Son. Humility in the Godhead! Think on that!** So in the first immense step He humbled Himself in taking [holy] manhood into union with His Person. W. Kelly wrote: First, it was humiliation *for Him* to become a servant and a man; next, being man He humbled Himself as far as death in His obedience (the blessed converse of Adam's disobedience unto death)." (R.A. Huebner)

"As a [Divine] person He emptied Himself, ἑαυτὸν ἐχένωσεν. **He could not have done so save as God.** [His having done so is again a moral proof of His divine nature. Every creature was bound to keep its first estate.] **A creature who leaves his first estate *sins therein*. The sovereign Lord can descend *in grace* [‘and take another nature’]. In Him *it is love*.” (J.N. Darby [JND])**

“He [the Son] is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted. The Son did not deem it a matter of plunder to be on equality with God [*cp. John 5:17-18*]. He emptied Himself in taking a servant's shape; **whereas even the archangel is at best but a servant [Ps. 103:21] and never can be other: it is Michael's blessedness and part to be serving God [i.e., to be in a place of obedience: ‘Bless Jehovah, all ye his hosts {angels}; ye ministers {servants} of his that do his will’ (Ps. 103:21)]. Not so the Son: He humbled Himself to take the place of a servant [the place of obedience], being in His own proper nature and dignity infinitely above it.** He learned obedience by the things which He suffered; He had only known what it was *to command* [not *to obey* or to be in a place of subordination]; **but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience.** How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by Him* but *for Him*.” (WK)

“Bless Jehovah, all ye his hosts [angels]; ye ministers [servants] of his that do his will.” (Ps. 103:21) As all angels are but servants by nature (as all creatures are), and as the Son was never a servant or in a place of subjection and obedience to the will of another until He became Man, then the Son—the eternal Son—can in nowise be a creature or created angel!

“But the plain fact which quickly appears and characterises his [Adam's] ruin is his disobedience. He *disobeyed unto death*; the grand contrast of which is the Second man, the Last Adam, who became *obedient unto death*. **Yet in His eternal being, in His proper position, in His inalienable personal dignity, the Son was a divine person, and, as such, had nothing to do with obedience. For this very reason it is said in Heb. 5:8,** that He learned obedience from (or, by) the things which He suffered. **He did not know what it was to obey till He came down to be man. He knew perfectly well what it was for others, for every creature; but He was no creature but Creator.** Nevertheless, having become man, He loyally undertook the duties of man; and the very first duty of man is to obey God.” (WK)

“Being in the form of God, He emptied Himself, taking the form of a bondman. **Of His own will,** He divested Himself of His prerogatives as God, **choosing not to command as God but to obey as a servant. All the inherent rights of deity are His inalienably** [as the Divine Son]; **obedience, however, is a function not of deity, but of one who takes the place of submission to the will of another.** Being God, and being come in man's likeness, Christ Jesus undertook the place of servitude. **‘Though He were Son, He learned obedience from the things which He suffered’ (Heb. 5:8).** Yet He, ‘according to flesh, is the Christ, Who is over all, God blessed for ever. Amen.’ (Rom. 9:5).” (W.J. Hocking [WJH])

“Now, the transcendent glory of the obedience of Christ which He carried as far as death, even the death of the cross, lies in the fact that being the Eternal Son He deigned to enter into that relationship of submission for the glory of God. **Being Son in the Godhead and exempt from all obligations and conditions of servitude, He became the Servant of God, of Jehovah.** To this end, He ‘emptied Himself, taking a bondman's form, taking His place in [the] likeness of men’ (Phil. 2: 7). But while the Holy Spirit in Philippians describes graphically how **One ‘in the form of God,’ a Divine**

Person, took the 'form of a servant,' or bondsman, ***we nowhere in scripture read that He took 'the form of a Son,'*** though scripture witnesses that in His incarnation He was still the Son, but not Child. To the place of subjection, the Blessed One 'descended,' for He chose to become the Righteous Servant of Jehovah, but ***all scripture is silent as to His becoming the Son. Being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him. 'Though He were Son, He learned obedience from the things which He suffered' (Heb. 5:8).*** His obedience was more than the obedience of a Servant; it was the obedience of the Son—an obedience, moreover, which He learned in the school of suffering."

"The teaching of scripture concerning our Lord is that He, the Son, at His incarnation came into the place of subjection or obedience. It was in that place of relationship that He 'learned' to submit to the will of Him Who had sent Him. 'Though He were Son, yet learned He obedience from the things which He suffered' (Heb. 5:8). The personal dignities and glories of Him Who is the Son and Who assumed the conditions of subjection and suffering are previously unfolded in the same Epistle (**Heb. 1**). **He Who is there shown to be God and Jehovah as well as Son learned obedience from the things which He suffered.** *Does not the essential glory of His Person magnify His obedience beyond all comparison and elevate His submission to an unexampled excellence? Subjection was foreign to the nature of the Eternal Son, yet He learned obedience when incarnate. The absurdity of the assertion that subjection is denoted by the word, Son, is seen at once when applied to this passage [Heb. 5:8], substituting those words ['in subjection'] for the word 'Son.'* **The statement of the Messianic glory is converted into a mere platitude by this change: 'Though He were in subjection, yet learned He obedience from the things which He suffered.'** How commonplace! The one who is subject *must* obey. **The emphatic force of 'though,' which means 'notwithstanding the fact that,' is lost.** The glory of the obedient Son is departed from the passage!

"This gratuitous suggestion is a real dishonour done to the Lord in the circumstances of His humiliation. If [His] sonship 'denotes subjection,' as they say, then obedience is the normal duty of the Son, and if He does the things commanded Him, He is not worthy even to be thanked (Luke 17:9). If His obedience cost Him suffering, does not every good soldier endure hardness (2 Tim. 2:3)? **By this faulty interpretation of Sonship as applied to our Lord, the true significance of Heb. 5:8 is perverted, and the glory of the obedience of the Son is reduced to the level of the faithfulness of a servant. The subjection described in this text was exceptional and unequalled because it was found in One Who obeyed, 'though He were Son.' His personal status exempted Him from all obligation to be subject, yet He obeyed. Of His own voluntary will,** He undertook the position and responsibilities of a bond-servant. The Son becoming subject was **a glorified excellence unparalleled in the history of creation,** and this excellence the Holy Spirit delineates and magnifies, especially in the Gospel of Mark and in the Epistle to the Hebrews."

"It was Christ's eternal Sonship that imparted the incomparable character to His service on earth. In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, 'though He were Son, He learned obedience from the things which He suffered.' ***In the lowly place of subjection which He assumed, the Son chose to receive commandments from the Father and to be obedient to them with infinite dispatch and infinite delight. What obedience could match this in kind or in degree?"*** (WJH)

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in Phil. 2:6 (and note that these are only *a few examples* setting forth His absolute Deity; they do not include, e.g., **all of those many NT scriptures** wherein He is shown to be *equal and one* with the Father in the unity of the divine nature, or "*Lord*" in the unmistakable and inescapable sense of "*Jehovah*" (as in Phil. 2:11) or declared to be the Self-Existent, Ever Existing One, the "*I AM*"; nor do they include **all of those many OT scriptures** which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah* (Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc.)):

"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, and the Word was God. He was in the beginning with God. All things 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)

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

“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, is the Christ who is** [literally, *‘the one being’*] **over all God** blessed for ever. Amen.” (Rom. 9:4-5)

“Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ**; who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.” (Tit. 2:13-14)

“**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], **has 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)

“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)

“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.**” (2 Pet. 1:1)

“Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God, which he has purchased** [or ‘acquired for Himself’] **with his own blood.**” (Acts 20:28)

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

“**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 1:2; 5:20-21)

“**For unto us a child is born, unto us a Son is given;** and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, Mighty God****, **Father of eternity** [or, ‘Father of the age,’ of the coming age, the Millennial Kingdom age], **Prince of Peace.** Of the increase of his government and of peace there shall be no end, upon the throne of David and

over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this.” (Isa. 9:6-7)
 [***Mighty God,’ as in Isa. 10:21; 42:13; Jer. 32:18; Neh. 9:32; Deut. 10:17—a Divine Title of Jehovah: El Gibbor, God the Mighty, the Hebrew word Gibbor (‘Mighty’) meaning Masterful Hero, Warrior, Champion; and is thus distinct from and in no sense a comparative to the selfsame Jehovah’s other Divine Title: El Shaddai, God the Almighty, the Hebrew word Shaddai (‘Almighty’) meaning All-Powerful, All-Sufficient—which Divine Title intrinsically belongs likewise to the Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).]

- **Phil. 2:5-11**—“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.”*

The future universal submission, worship, confession (willingly or unwillingly) by all created beings (angelic or human, saved or lost) to Jehovah God, as set forth in Isa. 45:23, is specifically applied and crystallized by the apostle Paul in Phil. 2:10-11 to the Person of Jesus—He who ever existed in the form of God, Jehovah-Jesus:

“I, Jehovah . . . there is no God besides me; a just God and a Saviour, there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear.” (Isa. 45:21b-23)

“For it is written [*in Isa. 45:23*], I live, saith the Lord [**Jehovah**], that **to me shall bow every knee, and every tongue shall confess to God**. So then each of us shall give an account concerning himself to God.” (Rom. 14:11-12)

“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)

“For **even as the Father** raises the dead and quickens them, **thus the Son also** quickens whom **he will** [*i.e., whom the Son, in the uniformity of will in the Triunity of the Godhead, equally and sovereignly wills to resurrect*]: for neither does the Father judge any one, but has given **all judgment to the Son; 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, whether willingly or unwillingly*]. **He who honours not the Son, honours not the Father who has sent him** [*he who does not thus truly and willingly honour/worship the Son now, does not truly and willingly honour/worship the Father now either . . . regardless of what one may falsely claim . . . but will be compelled to do so in a coming day of judgment*].” (John 5:21-23)

"It is not merely a question of saints or of Israel, but 'every knee shall bow,' etc. This takes in angels and saints, and even those who are forever under the judgment of God, for to 'under the earth' attaches the worst possible sense. Thus the infernal beings, the lost, come in here; the verse includes those that have rejected salvation, no less than those who confess the Saviour. **It is the universal subjection of all to Christ. Jesus has won the title even as man. If unbelievers despised Him as man, as Son of man He will judge them. As man they must bow to Him. The lowly name that was His as Nazarene on the earth must be honoured everywhere; God's glory is concerned in it.** In the name of Jesus or in virtue of His name, 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' v. 11. It is not, again, a question of His being Son (which of course He was from all eternity), but Lord also. We know that the spirit of this is true for the believer now. Every soul that is now born of God bows his knee in virtue of the name of Jesus, and to Jesus. The Christian now confesses by the Holy Ghost that Jesus Christ is Lord; but **this homage** will be made good to an incomparably larger extent by and by. But then it will be too late for salvation. It is now received by faith which finds blessedness and eternal life in the knowledge of God and of Jesus Christ whom He has sent. Neither is there any man that confesses Him to be the Lord by the Holy Ghost but a saved person. But there will be more than this by and by. When the day of grace is past and God is not merely gathering out an elect body, the Church, but putting down all opposing authority, then the name of Jesus will be throughout the universe owned even by those who do it **by compulsion**, and who by that very acknowledgment confess their own eternal misery." (WK)

As a foretaste, consider John 18:4-6:

"Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazaraean. Jesus says to them, **I AM**. And Judas also, who delivered him up, stood with them. When therefore he said to them, **I AM [His Name as Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One]**, they went away backward and fell to the ground [*fell prostrate before the declaration and Divine power of His Name*]." (John 18:4-6)

"And immediately on his going out of the ship there met him out of the tombs a man possessed by **an unclean spirit** . . . **But seeing Jesus from afar off, he ran and worshipped him**, and crying with a loud voice he says, **What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, torment me not.**" (Mark 5:2, 6-7)

"How manifest the proof of His intrinsic Divine glory! A Man sent and come in love, yet the true God, this was the constant and special testimony of John Not all the treachery of Judas, not all the hatred and enmity of the Jews, not all the power of Rome, could have seized the Lord had not the time arrived to give Himself up. His hour was now come. He could have destroyed the company which sought to apprehend Him as easily as He caused them to fall prostrate before His Name; as by-and-by in virtue of His name every knee shall bow, of beings in heaven and beings on earth and beings under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10,11)." (WK)

Now compare also 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 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)

“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." (SG)

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)