

Philemon

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

The Father and the Son are equally the source of this same blessed “grace” and “peace,” which thus necessitates the absolute Deity of the Lord Jesus Christ and His 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** 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)

“**Grace** to you and **peace from** [*all three Persons of the Triune Godhead:*] him who is, and who was, and who is to come [*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 plentitude, 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*].” (Rev. 1:4-5)

‡ “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)

- **Philem. 4-5**—“I thank my God, always making mention of thee at my prayers, hearing of thy love and the faith which thou hast towards [*Gr. pros*] the Lord Jesus, and for [*Gr. eis*] all the saints.”

Meaning that Philemon’s love and his faith have as its object the Lord Jesus, which manifest themselves practically towards all saints.

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? Keeping also in mind that:

“Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.” (Jer. 17:5, 7)

[“A curse is {thus} pronounced on *trusting in man, or in any one but Jehovah.*” (JND)]

“Taste and see that Jehovah is good: blessed is the man that trusteth in him!” (Ps. 34:8)

“It is better to trust in Jehovah than to put confidence in man.” (Ps. 118:8)

“Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies.” (Ps. 40:4)

“Jehovah of hosts, blessed is the man that confideth in thee!” (Ps. 84:12)

“Put not confidence in nobles, in a son of man, in whom there is no salvation.” (Ps. 146:3)

“Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. Blessed are all who have their trust in him.” (Ps. 2:12)

“For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and do not trust in flesh.” (Phil. 3:3)

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

“Children, keep yourselves from idols.” (1 John 5:21)

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

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