

THE SCRIPTURAL PROOFS OF THE ABSOLUTE DEITY OF CHRIST.

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Preface. The first edition of this book was poorly written, and the print quality was appalling. I trust that readers will think that there is an improvement in both clarity and content in this edition. I have added quite an amount of additional material, which I hope will be helpful. **I also want to put on record my thanks to my wife Pauline for typing this book, and my other books, on to the computer, her considerable typing efforts, and her purchase of a PC for me, has made the rewriting of my books a lot easier for me. I dedicate this book to her.**

When I first wrote this book I used Jehovah for the great name of God, because it was intended to be a defence for Christians against the false doctrine of the Jehovah's Witnesses. These are our modern day advocates of the teaching of Arius, died A.D. 336, a leading heretical opponent of the truth of the eternal pre-existent deity of Christ. I trust that no one will be put off by the fact that in this edition I have nearly always used "Yahweh" instead of Jehovah, since this more accurately renders His great name, for the Hebrew "Hallelu-Yah," proves that "Yah" is the first part of God's great Name. I pray that this book will help all who read it to realise, in a new and deeper way, the deity and glory of the Lord Jesus, and to deal more effectively with the arguments of false teachers, like Jehovah's Witnesses, who deny the deity of our Lord. They take the name of God as their title, but deny Jesus His place, the only means of being reconciled to the Father.

The subject matter could not be more important, it is the central theme of our Faith, that God came down to earth to save and redeem us. "Amazing love! How can it be? That Thou, my God, should die for me?" **W. H. Turner. October 4th. 2000.**

Introduction. Nobody has made the claims that Christ Jesus made and substantiated by His character, life, teaching, miracles and actions. Jesus claimed that He had shared an eternal fellowship, oneness and equality of glory with God the Father. Mt.11v27. Jn.1v18. 5v18. 10v30. 16v15. 17v1,5,9,10,20-23,25. Jesus said that He had been sent by the Father to live on earth the beautiful divine life that He had lived in heaven with the Father. Jn.5v17. 16v28. 20v21. "Through the tender mercy of God: the dayspring from on high has visited us." Lk.1v78. Jesus said that His life was the perfect expression of the Father's being and character, and that He and the Father share an interfusion of nature and being. Jn.10v38. 17v20-23. 14v7-11. Heb.1v3.

Jesus claimed, enjoyed, and will forever receive, the worship and praise that can only be given to God. Jn.5v23. Phil.2v9-11. Rev.1v5,6. 5v11-14. etc. In heaven Christ shared with the Father the divine qualities and prerogatives that only belong to God; omnipotence, Mt.28v18-20. Rev.1v8.; omnipresence, Mt.18v20. 28v19,20.; omniscience. Rev.2v23. with 1Kings.8v39. Jesus claimed he had authority to forgive sins. Mk.2v5-10. Lk.24v46-48. He also not only proved that He had the authority and power to raise the dead, but said that at His command all the dead would be raised, and that He is the Judge who will decide the eternal destinies of all mankind on the great judgement day. Jn.5v22-29. 6v39,40,44,54. 10v17,18. 11v25. Mt.25v31-46.

The Scriptures warn us that many false prophets and teachers would arise and deny the deity of Christ and His atonement. 2Pet.2v1-3. These heretics are not Christians, and until they repent and believe the truth, they can have no place in the kingdom of God. Acts.4v12. Gal.1v6-12. 1Jn.5v12. 2Jn.v9,10. Jude.v4. The deity of Jesus is a fundamental Christian truth and acceptance or rejection of Jesus as our God and Saviour, will decide our

eternal destiny. 2Pet.1v1. R.V. Acts.8v35-37. 20v28.

The full complement of the Divine qualities of character are fully revealed in Christ. Col.2v3,9. The disciples who lived and walked with Jesus viewed His life with awe and wonder, and gave unanimous testimony to the fact that He was "that eternal life, which was with the Father." John proclaims the awesome truth, "The Word was God, --- and the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Jn.1v1,14. 1Jn.1v1-3. True Christians worship the Lord Jesus and say with Thomas, "My Lord and my God." Jn.20v28.

CHAPTER 1. CHRIST'S UNIQUE SONSHIP PROVES HIS ABSOLUTE DEITY.

The sonship of Christ is unique and superior to any other person who is called "a son of God."

A. Christ's Sonship is unique and superior to the sonship of angels.

Angels are called "the sons of God," in Gen.6v4. Job.1v6. 2v1. 38v7. However, Heb.1v1-14. emphatically declares that Christ's sonship is greatly superior and different to the sonship of angels, these verses clearly state that Jesus is the great Yahweh who created all things, and whose throne is for ever and ever.

B. Christ's Sonship is unique and superior to the sonship of men.

a. Christ's Sonship is Superior to Adam's sonship.

In Lk.3v38., in the genealogy proving Christ's physical descent from Adam; Adam is called a son of God. However, this is only showing that Adam was the direct creation of God, and had no human parents. The Scriptures clearly state that the sonship of Adam is inferior to that of angels and the redeemed sons of God. Jn.1v12,13. Ps.8v4,5. with Heb.2v5-7. 1Cor.15v45-50.

b. Christ's Sonship is superior to Israel's sonship.

In Hosea.11v1., we read that God looked upon the whole of Israel as His son. God also calls the judges and rulers of Israel by the name "elohim," because as judges they represent Him and take an oath to perform justice. Ps.82v1,6. Ex.7v1. 21v6. 22v8,9,28. Jn.10v34-39. The sonship of Christ is far superior to that of any Israelite or earthly ruler.

c. Christ's Sonship is superior to the sonship of the New Testament sons of God.

Believers in Christ are also called "sons of God." Jn.1v12. Rom.8v14-19. 9v25,26. Gal.3v26. 4v4-7. Phil.2v25. 1Jn.3v1,2. However, this sonship is only by adoption and grace, and not by right of divine primacy and absolute deity, which is the origin of Christ's sonship.

C. Christ's unique sonship is stated and proved in the Scriptures.

a. God the Father testified to the unique sonship of Christ.

God twice openly declared, "This is my beloved Son, in whom I am well pleased." Mt.3v17. 17v5. 2Pet.1v17,18. 1Jn.5v9-13.

b. The Jews recognised that Christ claim of unique Sonship meant equality with the Father.

In Jn.5v15-18., and 10v30-39., the Jews were infuriated over Christ's claim to a unique Sonship and oneness with God, they said He was claiming absolute deity, and making Himself equal to God, and were so enraged that they tried to kill Him. In Jn.8v56-59., our Lord's claim to "I Am" deity also angered them to the point of attempted murder.

c. Our Lord was crucified for His claims to a unique sonship and absolute deity.

At His trial our Lord Jesus could have escaped death by denying His claim to unique Sonship and deity, but He affirmed His divine sonship more strongly, even though it meant His death. Mt.26v63-65. Jn.19v7.

d. Many Scriptures state that our Lord's unique Sonship affirmed His absolute deity.

Jesus is called "the Son of God" in a definite unique sense of absolute deity in the following passages. Mt.4v3,6. 8v29. 14v33. 16v16. Mk.1v1. 3v11. Lk.1v32,35. Jn.1v34,49. 6v69. 9v35. 10v36. 11v27. 20v28-31. Acts.8v37. 9v20. Rom.1v4. 2Cor.1v9. Gal.2v20. Eph.4v13. Heb.4v14. 6v6. 7v3. 10v29. 1Jn.3v8. 4v15.

D. The title "The ONLY begotten Son of God" is proof of Christ's deity.

Jesus is called the " ONLY begotten Son of God." Jn.1v14,18. 3v16,18. 1Jn.4v9. The French Bible translates "His only begotten Son," as "Son Fils unique," which means, "His unique Son," and "monogenes" certainly carries the meaning "unique," and "only one of its kind."

In Jn.1v18., Burgon, follows the vast majority of manuscripts and a majority of Church Fathers, and says that "vios," "Son;" is the correct text, and rejects the reading "only begotten God," and says that it is an alteration introduced into the text by the Gnostic Valentinus, and his followers. (Valentinus lived about A.D. 150, when Gnosticism was at its height.) See Appendix 2.

The Scriptures also state that THE SON WHO WAS TO BE GIVEN WAS CHRIST THE LORD, GOD WITH US. Is.7v14. 9v6. Mt.1v18-26. Lk.1v35. 2v11. In Jn.1v1,14., John tells us that the only begotten Son of God, is none other than God the Word manifested in human flesh. In Jn.1v14., "the only begotten from the Father," "hos monogenous para Patros," does not mean that Christ was created, it declares His unique relationship with

the Father, for the Scriptures teach that as God, Jesus had no beginning: His going have been **"FROM EVERLASTING."** Micah.5v2. Ps.90v1,2. Jn.1v1. Heb.1v8. 7v1-3. Rev.1v8-11. etc.

N.B. 1. The quotation in Heb.1v5., from Ps.2v7., "Thou art my Son, this day have I begotten Thee;" is a declaration by the Father of Christ's unique Sonship and Deity. For the context in Heb.1v1-14., affirms Christ's eternal deity by saying that Jesus is "the brightness of the Father's glory, and the express image of His person:" and in a quotation from Ps.45v6,7., we read in Heb.1v8.that the Father says to Jesus, "Thy throne, O God, is for ever and ever." In another quotation from Ps.102v25-27., we read in Heb.1v10-12., that Jesus is the immutable and unchangeable Yahweh who laid the foundations of the earth. People have to be spiritually blind to miss, or wilfully ignore, such clear Biblical declarations from God the Father of Christ's unique sonship and absolute deity.

In Heb.1v5,6., "begotten," refers to the time when Jesus took upon Himself our humanity, the day of the incarnate Saviour's birth, "Thou art my Son, **THIS DAY HAVE I BEGOTTEN THEE;**" the day is specifically said to be, "when He bringeth in the first begotten into the world." **It is interesting to note that the quote from Ps.2v7., "Thou art my Son; this day have I begotten Thee;" that is applied in Heb.1v5,6. to the incarnation and birth of Christ upon a certain day; is applied in Acts,13v32-34. to Christ being raised from the dead on a certain day; and in Heb.5v5,6. to the start of Christ's high priestly ministry on that day of resurrection and ascension.**

CHAPTER 2. THE TITLE "FIRSTBORN," "PROTOTOKOS," PROVES CHRIST'S DEITY.

1. "Firstborn" is used as a title of position and honour in relation to Jesus.

"Firstborn," "prototokos," is used to describe the firstborn of a human family, and is used to describe Jesus as being Mary's firstborn Son, Lk.2v7. Mt.1v25.; and in Heb.11v28., of the firstborn sons of the Egyptians. However, it can be clearly seen from the Scriptures that "firstborn" is used in a special and unique sense in reference to the Lord Jesus. The Scriptures show His right to be the Head and Lord of the Church, and His brethren, of all creation, and of the dead. Jesus is "the firstborn of many brethren," Rom.8v29.; "the firstborn of every creature," Col.1v15.: "the firstborn from the dead," Col.1v18.; "His firstborn," Heb.1v6.; "Head of the Church of the firstborn," Heb.12v23.; "the firstborn of the dead." Rev.1v5. Jesus is the Head of all things not just because of His absolute deity, but through His glorious sacrificial love, which brought about our salvation. Phil.2v1-13.

N.B. Paul uses "prototokos," "firstborn;" not "protoktisteos," "first creation."

Some heretics and false teachers have said that the word "prototokos," which is translated "firstborn," shows that Christ is the first creation of God. However, if Paul had meant that Christ was the first creation of God, he would have used the Greek word "protoktisteos," meaning, "first creation." The Scriptures clearly state that Christ had no beginning and was from everlasting. Micah.5v2. Ps.90v1,2. and Neh.9v6,7. with Jn.1v1-3. Is.9v6. Heb.1v8-12. 7v1-3. Rev.1v8-11. etc. Jesus is, "That eternal life which was with the Father, and was manifested unto us." 1Jn.1v2. These Scriptures, and many more, definitely state that Christ was the uncreated Yahweh Creator God of creation.

2. "Firstborn" is used as a title of pre-eminence, not just in a time sense.

In the Scriptures "firstborn" is not only used in a time sense, it describes a title of pre-eminence, leadership and special honour as well, for God uses it of men who were not the firstborn child.

a. Jacob was the firstborn in God's eyes, even though Esau was the firstborn by natural birth.

God rejected the carnal and godless firstborn Esau, and gave Jacob the position of firstborn because of his integrity and godliness. Gen.25v23,27. 27v29. Mal.1v1-3. Rom.9v12,13. Heb.12v15-17. with Gen.25v33,34. In Gen.25v27. "plain" is "tam," (Strong 8535); which is used to describe Job as being "perfect" in Job.1v1. and 2v3. See Job.8v20. 9v20-22. Ps.37v37.

b. Joseph was given the title "firstborn" that Reuben lost because of his sin.

Reuben forfeited his position as firstborn because of his immorality. Gen.49v3,4. Jacob recognised that God had given the birthright to Joseph, because of his godliness. Gen.49v22-26. N.B. v26. The coat of many colours signified the priesthood and spiritual leadership of the family. Gen.37v2-11. We also read that later on in Israel's history, "Judah prevailed above his brethren, and of him came the chief ruler." Gen.49v3,4. 1Chron.5v1,2.

c. God said the whole nation of Israel were His firstborn. Exod.4v22,23.

Israel was chosen by God to be the spiritual leader and head of all the nations of the earth. Israel was not the first of God's creation, but was given the position of honour and spiritual leadership among all the nations, because of the faith and faithfulness of the patriarchs.

d. God said that David, Jesse's last-born son, was to be His firstborn. Ps.89v20,27.

By giving David the title "firstborn," God was saying that David was His appointed leader and head of God's people. God was certainly not saying that David was the first of His creation. David was ordained the shepherd and leader of Israel, because of His loving shepherds heart and his faithfulness to God.

e. Jesus is called "the firstborn from the dead," even though others were resurrected before Him.

Christ is called "the firstborn out from among the dead," "prototokos ek ton nekron," Col.1v18.; "the firstborn of the dead," "ho prototokos ton nekron." Rev.1v5. In a time sense others were raised from the dead before Christ; however, only Christ has conquered death and Hades, and owns and holds the keys to them. Jesus alone is the Lord of life and death; He holds the primacy of position over all the dead. Rev.1v18. Jn.11v25,26. Jesus delivered all the redeemed from the power of death and Satan by His death, and so takes the position of primacy over the dead by right. Heb.2v14,15.

f. The Jews used the title "firstborn" of Yahweh to show His pre-eminence.

The title "firstborn" was used to denote pre-eminence, indeed, the Jewish people applied it to God Himself, to show God's pre-eminence over the rest of Creation. The Jews called Yahweh, "the firstborn of all the world," and "the firstborn of all creation," to signify that He was the Creator and Head of all things. This is the sense in which the title "firstborn," "prototokos," is given to Jesus, it is used to show His pre-eminence over all creation, as the New English Bible shows by its translation of Col.1v15.; "He is the image of the invisible God; His is the primacy over all created things." The title "firstborn" is applied to Christ to show His pre-eminence, and supreme position of honour.

N.B. Among the Israelites the firstborn son possessed special privileges. He was the successor to his father as the head of the house. He received a special blessing from his father, and twice as much of his father's possessions as any other son. Gen.27v4,19,27-29. Ex.22v29. Deut.21v17. The firstborn was consecrated to God's service and was the priest for the family until the giving of the Law at Sinai, when the Levites became the priests instead of the firstborn. Num.8v13-19. Priests had to be physically perfect to take their place as priests, no blemish could be upon them. Lev.21v16-24. Our High Priest is "holy, without guile, undefiled, separated from sinners, and exalted higher than the heavens." Heb.7v26.

3. Paul uses the title "firstborn" to teach the absolute deity and divine Majesty of Christ.

In Col.1v12-20., Paul affirms the eternal being, divine majesty, and absolute deity of Christ in the most definite way. Paul corrects the false speculative philosophy of the Gnostic teachers at Colosse, who used a misinterpretation of the title "firstborn" to deny the uncreated and eternal deity of Jesus. These instructive verses state the same truths about Christ's deity as Jn.1v1-18. Phil.2v4-13. and Heb.1v1-14.

a. In Col.1v15. the "Firstborn," the Lord Jesus, is said to be "the image of the invisible God."

Paul states that the Lord Jesus is the image of the invisible God. In Col.1v15., "image" is "eikon," which shows that Christ is the perfect likeness of God the Father, for "eikon" carries the thought of reality and exactness of likeness. Paul definitely states that Christ Jesus is not a vague and shadowy resemblance ("skia") of God; He is the very exact and perfect image of the Father. In Christ Jesus all the glories of the invisible God become visible. The essential nature, perfections, attributes and character of the invisible God are clearly seen in the incarnate Son, "For in Him there is continually and permanently at home all the fullness of absolute deity in bodily fashion." Col.2v9. Christ is the very image of the Father; He completely portrays the boundless and infinite love of God.

Jesus communicates to us the otherwise unknowable immensity and incommunicable attributes of the invisible God.

The word translated "invisible," "aoratus," means "incommunicable" as well as "unseen," it occurs in Rom.1v20. Col.1v15,16. 1Tim.1v7. and Heb.11v27.. Paul tells us in Rom.1v19,20., that the majesty of the creation clearly reveals the eternal power, beauty, and divinity, of God's invisible nature and attributes; however, only the Son can perfectly and experimentally declare and reveal the Father to the souls of men. Lk.10v22. Jn.1v18. Only God can reveal Himself perfectly to man, no creature can perfectly reveal God, only the God the Word can perfectly reveal God the Father. Through the incarnate Jesus the glories of the invisible God's character are clearly revealed. We see the amazing sacrificial love of God in the incarnate God the Word.

In 2Cor.4v4. Paul again states that Christ is the image, "eikon," of God; Jesus shares in the Father's being and is a perfect manifestation of that being. Jesus is the perfect revelation of the Father, as He said to Philip, he who has seen Me has seen the Father. Jn.14v9. Jesus is God with us. Mt.1v23. with Is.7v14. Paul tells us in Phil.2v6. that Jesus existed in "the 'morphe' of God," that is "the essential form, being, nature and essence of God," and He came to earth to reveal it to mankind.

N.B. By putting off the old man and putting on the new man, and by contemplating our Lord's glory and wonderful character we can be progressively transfigured from glory to glory by the Spirit of God into our Lord's image; when this occurs the divine purpose to conform us to the image ("eikon") of Christ will be fulfilled. Col.3v10. 2Cor.3v18. Rom.8v29. In Rom.8v29. "conformed to the image," is "summorphous tes eikonos," the use of the adjective "summorphous," from "sun," "with," and "morphe," "form," shows that the conformity to the image is inward, deep and real. Phil.2v6. We are not deified, that alone is God's prerogative, but through God's precious promises we are made partakers of the divine nature. 2Pet.1v4.

In Heb.1v3. the Firstborn Son is said to be "the express image" of God the Father.

In Heb.1v3. Paul uses a different word from Col.1v15. when he says that Jesus is the "express image" of the being and substance of God the father. "Express image" is a translation of the word "charakter," from which we get our word "character." The Greek word "charakter" is used to speak of THE EXACT REPRODUCTION of an engraved character, or THE EXACT IMPRESSION made by a die upon a coin, or a seal upon wax. Like a die

produces an exact impression upon metal, or a seal upon wax. Paul writes that Jesus is "the exact reproduction of the Father's very being," "charakter tes hupostaseos." "Hupostasis" speaks of that which lies or is placed underneath, and in common usage it speaks of the foundation or substratum, and in Heb.11v1. it is used of the faith being "the foundation" and "title deeds" (so used in papyri) of things hoped for. "Hupostasis," is also used to describe essential being and essence, "ousia." If we are wise we will accept the meaning given to "hypostasis" by the early Church, and avoid the philosophical reasoning and speculative terminology on the nature of God that brought such great controversy into the Church in later Church history. It is enough for us to know that Jesus is the exact representation, as a die produces upon metal, or as a seal produces upon wax, of the Father's very being and character. Only God the Son can be the exact representation of God the Father.

b. The Firstborn, the Lord Jesus, is definitely stated to be the great Creator.

Christ is said to be the architect, constructor, sustainer and purpose behind creation. Col.1v16,17. Jesus is the great Creator God. Ps.90v1,2. Neh.9v6,7. with Jn.1v1-3. Heb.1v8-12. Jesus is the great First and Last Yahweh Creator. Rev.1v8,11,17. 2v8. with Is.44v6. and 48v12,13. Jesus existed eternally before all things, and all things hold together in Him, He sustains the creation. Col.1v17. All creation, angelic or human, heavenly or earthly, exist because of Christ our Lord. We will consider this at greater length later. In Rev.1v11., the Majority Text and Critical Texts omit, "I am the Alpha and the Omega, the First and the Last. However, Rev.1v17. 2v8. and 22v12-16., which state that Jesus is "The First and the Last," are in the original Greek text. The conclusion cannot be denied, Jesus is Yahweh, our great Creator God.

c. The Firstborn, the Lord Jesus, is the Lord our Redeemer.

The firstborn, the Lord Jesus, has reconciled all things unto Himself by the blood of His cross. Col.1v20,21. cf. 2Cor.5v18,19. We are reconciled to God the Father by the blood of Christ. The Scriptures state that it is Yahweh who is the Redeemer and the righteousness of His people; Christ is our righteousness and our redeemer, the promised Branch, the Son and Lord of David. Jer.23v5,6. We will consider this at greater length later, however, we can see by these brief comments, that the "Firstborn" is the incarnate and glorious God the Word, who was manifested in the flesh for our salvation.

N.B. "ALL the fullness of the Godhead dwells permanently in Jesus.

In Col.2v1-10. Paul rejects the attack on Christ's deity by the proud Gnostics, by stating that, "ALL the treasures of divine wisdom and knowledge are hidden in Christ," and are available to His Church. Paul warns against the vain philosophy and deceit of the Gnostics, and affirms that in Christ, "there is continuously and permanently at home all the fullness of absolute deity in a bodily form." "ALL the fullness ('pleroma') of the Godhead," not just limited and certain aspects of deity, permanently dwell in Jesus in bodily form; "and we are made full and complete in Him." "Godhead," here, is "theotetos," (from "theos," and "deitas") which emphasises the divine essence and nature of God; and it is to be distinguished from "theiotes," (from "theios") in Rom.1v20., which speaks of the divine attributes, God-like qualities. Jesus was not gilded with divine attributes for a season, and with a splendour and glory, which was not His, own, His was the nature and being of absolute deity. The word "Godhead," "theotes," means that the exclusive and essential nature of God belonged to Christ. Jesus came to live on earth the life He had lived in heaven, to reveal God to men; He is the very image of our unseen heavenly Father.

CHAPTER 3. THE DEITY OF CHRIST IS MANIFESTED IN CHRIST'S HUMANITY.

1. Jesus is "the Son of Man."

The title, "the Son of Man" was used by Christ to claim that He was the majestic person referred to in Dan.7v13,14.. cf. Mk.14v62. Mt.24v27. 26v64. 10v23. Lk.22v28,29. The title "Son of Man" is found seventy times in the Gospels; it was the name Christ chose to call Himself most by before men. It is obviously a claim to the Messiahship, but it is also obvious that by it Christ was expressing the limitations that He felt through His humanity. Christ suffered exhaustion, hunger, thirst, temptation, grief, and indeed, all the trials of man but the taint of sin. Jesus was truly human as well as truly Divine. He had to learn like every human child, and suffered the normal physical limitations of the body. Mt.8v24. Mk.2v16. 11v12. Lk.2v42-52. 4v2. Jn.4v6. 19v28. 1Tim.2v5. Heb.2v14. 4v15. The glory of Christ is that He victoriously conquered the World, the flesh and the Devil, in a human body, and against enormous odds accomplished our salvation. Hallelujah.

2. In Phil.2v7. Paul said Jesus "emptied Himself," "heauton ekenose," to become man.

We read in Phil.2v5-8., that Jesus was eternally existing ("huparchon," the present active participle of "huparcho") in the nature and form of God, "en morpheu theou;" He possessed all the exclusive and essential attributes of God, and was worshipped as God by all in Heaven, and at His birth the Father commanded all the angels of God to continue to worship Jesus. Heb.1v6. with Deut.32v43. Sept. Jesus thought it not robbery to be one with the Father and equal to the Father; He already existed in the essential form of God. Jesus claimed this equality with the Father even in His humanity, and His claim so infuriated the Jews that they tried to kill Him because of it. Jn.5v18. Jesus did not use His equality with the Father as a means to self-enrichment, or self-exaltation, but for our sakes emptied Himself, "heauton ekenose." Praise His wonderful Name!

A.T. Robinson gives the following helpful comments on Christ's emptying: "Phil.2v6.---'Emptied Himself' (heauton ekenose). First aorist active indicative of 'kenoo,' old verb from 'kenos,' empty. "Of what did Christ empty Himself? Not of His divine nature. That was impossible. He continued to be the Son of God. There has risen great controversy on this word, a 'Kenosis' doctrine. Undoubtedly Christ gave up his environment of

glory. He took upon himself the limitations of place (space) and of knowledge and of power, though still on earth retaining more of these than any mere man. It is here that men should show restraint and modesty, though it is hard to believe that Jesus limited himself by error of knowledge and certainly not by error of conduct. He was without sin, though tempted as we are. 'He stripped himself of the insignia of majesty' (Lightfoot).

v7. 'The form of a servant' ('morphen doulou'). He took the characteristic attributes ('morphen' as in v6) of a slave. His humanity was as real as his deity. 'In the likeness of men' (en homoiomati anthropon). It was a likeness, but a real likeness (Kennedy), no mere phantom humanity as the Docetic Gnostics held. Note the difference in tense between 'huparchon' (eternal existence in the 'morphe' of God) and 'genomenos' (second aorist middle participle of 'ginomai,' becoming, definite entrance in time upon his humanity)." End of quote.

Paul refutes the Docetic Gnostic theory that Jesus had no human body and the Cerinthian Gnostic teaching that the aeon Christ came upon and used the man Jesus, and that they were two separate beings. John states that the denial of the humanity of Jesus by the Gnostics was the spirit of antichrist. 1Jn.4v1-6. Jesus had a real humanity as well as a true deity.

3. In Rom.8v3. Paul proclaims Christ's victory over the flesh.

Paul rejoices in Christ's glorious victory over the trials and temptations of true humanity. It is a most wonderful fact, that out of pure love for us, God the Word became flesh "sarx," and suffered and overcame the trials and temptations of true humanity. Jn.1v14. 1Jn.4v2,3. 2Jn.v7. 1Tim.3v16. Rom.1v4,5. 8v3. Heb.2v17,18. 4v15. 5v7. 10v5. Jesus was manifest in flesh, "sarx;" but He never allowed the flesh to dominate Him. In Rom.8v3. Paul states that Jesus was, "in the likeness of sinful flesh," "en homoiomati sarkos hamartias," just as Phil.2v7., "in the likeness of men," "en homoiomati anthropon," the likeness is real, Jesus had a real humanity, not a false or phantom humanity as the Docetic Gnostics taught.

The Expositor's Greek Testament gives light on Rom.8v3.. It states: "But the emphasis in "homoioima" is on Christ's likeness to us, not His unlikeness; "flesh of sin" is one idea to the Apostle, and what he means by it is that God sent His Son in that nature which in us is identified with sin. This was the "form" (and "form" rather than "likeness" is what "homoioima" signifies) in which Christ appeared amongst men. It does not prejudice Christ's sinlessness, which is a fixed point with the Apostle 'ab initio'; and if anyone says it involves a contradiction to maintain that Christ was sinless, and that He came in a nature which with us is identified with sin, it may be pointed out that this identification does not belong to the essence of our nature, but to its corruption, and that the uniform teaching of the New Testament is that Christ is one with us-short of sin. The likeness and the limitation of it (though the former is the point here urged) are equally essential in the Redeemer." Quote ends. "Homoioima," occurs in Rom.1v23. 5v14. 6v5. 8v3. Phil.2v7. Rev.9v7.

Alford writes on Rom.8v3.: "in the likeness of the flesh of sin' (the flesh 'whose attribute and character was sin). The genitive is not 'hamartolou,' but implies far more-[not merely the contamination by, but] the belonging to and being possessed by."---He had a nature 'like sinful human nature'- but had not Himself 'a sinful nature,' Compare Heb.4v15. --- He was able to be tempted, i.e. subjected to sensuous incitements, e.g. of pain, which in other men break out into sin, but in Him did not." End of quote.

Jesus conquered the flesh that had corrupted and led all mankind into sin. His victory over sin, not only condemned sin in the flesh, but also enables us to live in victory over sin, through the law of the spirit and life in Christ. Rom.8v4. Jesus partook of human flesh, but did not partake of the sins of the flesh; His holy life condemned sin in the flesh and showed that it was possible to live in victory over it. In Heb.2v16-18., we read that Jesus took on Him the seed of Abraham, and that it was a moral duty and obligation ("opheilen," the imperfect active indicative of "opheilo," to be obligated), for Him to be made in all points like unto His brethren, and experience the same temptations, so that He could be our sympathetic High Priest. To be tempted in all points as we are, He had to be made in all points as we are. Heb.2v17. with 4v15. From the level of our humanity, Jesus conquered the world, the flesh, and the Devil. Blessed be His Name!

4. Our Lord said that during His humanity the Father was greater than Him. Jn.14v28.

When Jesus said in Jn.14v28., "My Father is greater than I," He was speaking as a human being in His state of humiliation due to His incarnation. We read in Phil.2v5-8. that when Jesus was in Heaven, before His incarnation, He was existing in the essential form of God, and possessed equality with God the Father in glory and power. It was because He emptied Himself of this coequal glory and power, and took upon Him the form of a servant, and became man for the work of redemption, that Christ said that His Father was greater than He. The Lord prayed that this pre-incarnation glory should be restored to Him, and that He should again share the coequal glory that He had before the world began; "Father, glorify thou Me with thine own self with the glory which I had with thee before the world was." Jn.17v5. Christ prayed for the glory which belongs to Yahweh alone to be restored to Him, Is.42v8.; and after His resurrection He stated that this glory, power and authority had been given back to Him again; He had received all power in Heaven and in Earth. Mt.28v18-20. The Lord Jesus now has His full former glory, for we read that He is "the Word of God," and "the King of kings and the Lord of Lords." Rev.19v13-16.

Even in His earthly state of humiliation, the Jews understood that Christ claimed equality with God the Father. Jn.5v18. 10v33. Phil.2v6. Only deity can be equal to deity. Is.46v5. Christ had laid aside His infinite power and

knowledge for the work of redemption, and took upon Him the form of a servant, but He had equality with the Father in the essential Divine nature; they were one; Christ was in the Father and the father in Christ. Jn.10v30,38. Christ was "sent" as a "servant," yet was equal to the Father in essential deity.

5. In His humanity the Father was Christ's God.

When Christ speaks in Jn.20v17. of the Father being His Father and His God, He still speaks, though risen and glorified, as the incarnate Son and perfect man, who became a servant for the work of redemption. In the same way Paul and Peter speak of "the God and Father of our Lord Jesus Christ." 2Cor.11v31. Eph.1v33. 1Pet.1v3. Christ is "Lord," and yet in His work as Redeemer and Mediator, God the Father is His God. When Christ spoke to Mary He was the Great High Priest of the Church, having shed His precious blood for our redemption, He became the mediator and intercessor between God the Father and mankind, "the man Christ Jesus." 1Tim.2v5.

N.B. 1. Some heretics use 1Cor.8v4,6., to deny Christ's deity, saying it teaches that only the Father is God.

Bloomfield ably sums up 1Cor.8v6.: "As to the Socinian perversion, founded on the distinction here recognised between the Father and the Son, the Apostle, by thus calling the Father the one God, does not exclude Jesus Christ from being the God of Christians, any more than he excludes the Father from being Lord by calling Christ 'the one Lord.' In short, as Dr Pye Smith (Script. Test. vol. 3. p.332) proves, 'the deity of Christ can no more be denied because the Father is here called 'one God,' than the dominion of the Father can be denied because the Son is called 'one Lord.'" By this mode of expression it is intimated that the Father and Son are one God and one Lord in the unity of the Godhead." End of quote.

A.T. Robertson comments on 1Cor.8v4.: "No God but one." "This Christians held as firmly as Jews. The worship of Jesus as God's Son and the Holy Spirit does not recognise three Gods, but one God in three Persons. --- The cosmos, the ordered universe, can only be ruled by one God. Rom.1v20." End of quote.

Paul was certainly not denying the statements he made elsewhere that Jesus is God. Rom.9v5. Titus.2v13. Col.2v9. Acts.20v28. Indeed, Paul here states that Jesus is "The Great Creator God," who created all things.

N.B.2. Our Lord's reply to the rich young ruler.

In Mt.19v17., "Why callest thou me good? there is none good but God:" Jesus was certainly not denying His deity, or imply that He was not good, for He was sinless and perfect. Heb.7v26. The Lord did not reject the title "good master" because it was not applicable to Him, but rather because the rich young ruler had only applied it to Him as a mere man. The young ruler had complimented Christ, but he was blind to His deity, mission and kingdom, and Jesus desired to open his eyes to them all. I pray that this book will open many people's eyes to the glory, majesty, and absolute deity of God the Son.

6. Christ's subjection to the Father in 1Cor.15v28. completes His work of redemption.

Paul tells us in 1Cor.15v28., that Jesus subjects Himself and His kingdom to the Father at the end of the Millennium, "that God might be all in all." All the probationary ages are past, and Christ's work of redeeming and leading mankind back to God is accomplished. The time has come for the Father to open all the riches of His Being to His dear children. We have to understand Christ's subjection to the Father in 1Cor.15v28. in the light of Christ's work as Redeemer and Mediator. All things have been put into subjection to Christ, Heb.2v3-14., and the Millennial Kingdom will be ruled by Christ. However, when the Millennial kingdom is finished and the Great White Throne judgement is concluded, the Son delivers the kingdom to the Father and His Kingdom merges with the Father's Kingdom, with whom He is one.

The making of a creation made it necessary for the Trinity to take up different activities and responsibilities, and this is particularly true regarding the work of mediation and redemption. Christ in His work as Mediator and Redeemer, has always been subject to the Father, He has only done the will of He who sent Him, and has acted in complete subordination to the Father. There is no new subjection or subordination mentioned in 1Cor.15v24-28.; all that is stated is that Christ brings the Kingdom that has been given to Him by the Father, under the authority of the Father, and Christ, as glorified man, Mediator and subduer of all foes, is subject to the Father. The apostle Paul is not referring to a new subjection, He is speaking of the final manifestation of Christ's subjection to the Father, the time when He lays the kingdom under the direct control of the Father. When the Great White Throne judgement is concluded, all the probationary ages are finished; and all who can be redeemed, are redeemed; and sin and sinners are banished from the new Heaven and new Earth; Christ's work as a mediator will cease, and the Father will deal directly with the redeemed and glorified creation.

In 1Cor.15v24-28., Paul is not speaking of the eternal dominion and coequal deity and glory that belongs to Christ as God, but to the Millennial kingdom over which He reigns as Mediator and God-man. In this age and the Millennial age, Jesus acts as Mediator between man and God the Father. Though Christ is God and possesses absolute deity, yet as Mediator He reigns with the power delegated to Him by God the Father; after the Great White Throne judgement, this delegated authority will be delivered back to the Father who gave it. Jesus, who existed eternally in the form of God, and was God, and was equal to God the Father, will deliver the kingdom to God the Father and demonstrate His subjection to God the Father for the work of mediation and redemption. Phil.2v6. Jn.1v1. Though Christ is subject to the Father in His work as a Mediator; even while still

on earth He claimed equality with the Father in respect to His Divinity, and the Jews recognised this and tried to kill Jesus because of His claim to Deity and equality with the Father. Jn.5v18,19,30. 8v58,59.

Having conquered and subdued all foes, Christ subjects His kingdom to the Father; and THE TRINITY, FATHER, SON, AND HOLY SPIRIT, WILL RULE TOGETHER OVER THEIR KINGDOM. We know from the Scriptures that Christ receives an everlasting kingdom and shares it with the saints. Dan.7v27. His throne as God is forever. Dan.2v44,45. 7v13,14,18,27. Ps.45v6. with Heb.1v8. Is.9v6,7. with 2Sam.7v16. Lk.1v32,33. Having fulfilled His work as Mediator and subduer of all evil, Christ will rule and guide in love the redeemed creation with the rest of the Trinity. All the creation will applaud the triumphs of our Lord's grace and power; He will be worshipped forever as the eternally reigning King of kings and Lord of lords, and our Saviour God. Rev.5v10-12. 11v15. 19v6-16. 22v3-5. Titus.2v13. 2Pet.1v1. We can clearly see through the Scriptures that we have studied, that Christ's Sonship is unique and proves His absolute deity. Christ's humiliation in becoming man, and His subjection to the Father for the work of mediation and redemption, in no way disproves His claim to absolute deity. Indeed, the glorious, sinless life of Christ under the limitations and temptations of human nature, proves the absolute deity of Christ beyond question. Let us now go on to other outstanding proofs of the deity of Christ.

CHAPTER 4. THE DIVINE TITLES EXCLUSIVE TO YAHWEH ARE APPLIED TO JESUS.

1. Yahweh's exclusive title of "The First and the Last," is applied to Jesus.

One of the most striking of the titles of Yahweh that are applied to Christ is the title "First and Last." In Is.44v6. and 48v12., Yahweh claims that He alone can be called "the First and the Last," yet this title is directly claimed by Christ in Rev.1v17. 2v8. and 22v12-16. Indeed, Christ declares that He is not only "the First and the Last," but that He is "the Alpha and the Omega," and "the Beginning and the Ending." These exclusive titles of eternal absolute deity are used by the Father in Rev.1v8. and 21v5,6., when He proclaims Himself as "the Lord, which is, and which was, and which is to come, the Almighty." Since all these absolutely exclusive titles that belong to Yahweh alone, are applied to Christ; the undeniable conclusion is that Jesus has absolute Yahweh deity.

Textual note. In Rev.1v11., the Majority Text and Critical Texts omit, "I am the Alpha and the Omega, the First and the Last. However, the text of Rev.1v17. 2v8. and 22v12-16., state that Jesus is "The First and the Last." The conclusion cannot be denied, Jesus is the great Yahweh of the Old Testament.

2. Yahweh's exclusive title, "The Mighty God," "El Gibbor," is applied to Christ.

We read in Is.10v21. and Jer.32v18., that the title "El Gibbor," "the Mighty God," is an exclusive title of Yahweh; yet in Is.9v6., this exclusive title is applied to Jesus, and we read that Christ is "the Mighty God," "El Gibbor." It is an amazing and wonderful fact that "the Mighty God" was born as a helpless little babe, and took upon Himself our frail humanity. God Himself gives a similar prophecy and sign in Is.7v14., "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy was fulfilled in the birth of Jesus to Mary. Mt.1v21-25.

3. Yahweh's exclusive title of "Saviour," is used to describe Jesus.

Jesus is declared to be the Deliverer and Saviour of Israel and the World. The Old Testament says that Yahweh alone is our Saviour and righteousness, and calling on the Name of Yahweh is the way to be saved. 1Kings.18v24. 1Chron.16v8. Is.12v4. 28v16. 49v23. Joel.2v32. The New Testament states that believing on Jesus and calling on His name is the way to be saved. Acts.2v21. 9v14. Rom.10v8-14. 1Cor.1v2. 2Tim.2v22. (See 1Pet.1v17. Christians can, and do, call on the Father's Name) There is no God and Saviour besides Yahweh, yet Christ is said to be the King, Saviour and righteousness of all believers. Jesus is "THE SAVIOUR OF THE WORLD." 1Jn.4v14. Jn.4v42. Yahweh's exclusive title of "Saviour" is applied to Jesus.

In Is.43v10,11. we read; "before me there was no God formed, neither shall there be after me. I, even I, am the Lord; AND BESIDE ME THERE IS NO SAVIOUR." We read in Is.43v14,15. that Yahweh is the King, Redeemer and the Holy One of Israel. Yahweh's title "the Holy One," See Is.12v6. 45v11. 47v4. 1Sam.2v2. Hos.11v9.; is used of Jesus, Jesus is not spoken of as "a holy one," but as "THE Holy One." Acts.3v14. See Rev.3v7. 1Jn.2v20. In Is.45v21,22. Yahweh says He alone is the Saviour and challenges the false gods to foretell the future as He has done; "Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and THERE IS NO GOD ELSE BESIDE ME: A JUST GOD AND A SAVIOUR; THERE IS NONE BESIDE ME. v22. Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else." Yahweh then states in v23-25. that to Him every knee is going to bow and every tongue swear; this is quoted in Rom.14v9-12., of people bowing the knee and confessing to Jesus as God at the judgement seat of Christ. Every knee is going to bow to the name of Jesus, and confess that He is Lord. Phil.2v9-11.

In Hos.13v4. we again read; "I am the Lord thy God from the land of Egypt, and thou shalt know no god but Me: for THERE IS NO SAVIOUR BESIDE ME." We again read in Zech.9v9., that Israel's just and humble King and Saviour would ride into Jerusalem, upon an ass, and a colt the foal of an ass; this was fulfilled in Mt.21v1-11., when Jesus rode into Jerusalem.

4. Yahweh's exclusive title of, "Yahweh our righteousness," is applied to Jesus.

In Jer.23v5,6. we read that Jesus is the "righteous Branch," the King who was to come from David's line, and who will reign and execute judgement and justice in the earth, and He "shall be called, THE LORD OUR

RIGHTEOUSNESS." See Zech.9v9. with Mt.21v3,4. Jesus is the future Deliverer, King and Saviour of both the Church and Israel. Rom.11v26. Phil.3v20.

5. The Greek title for "Yahweh," "Kurios," is applied to Jesus.

The Greek noun "kurios" (Strong 2962) is derived from "kuros," which means "might or power," and so it is used of those who are in positions of authority and power and as a sign of honour and respect.

The Greek translators of the Hebrew Old Testament have looked upon "Kurios" as the most suitable Greek word to describe the absolute power and exclusive deity expressed by the Hebrew word "Yahweh." The inspired writers of the New Testament have also used "Kurios" to translate "Yahweh" in their quotations from the Hebrew Old Testament, and they apply Scriptures to Jesus, which speak exclusively of Yahweh. When "Kurios" is used as a title of Jesus and the Father, it is used to convey their absolute power and deity, and not the lesser meanings of authority and power mentioned in the following below.

a. "Kurios" is used to speak of people and human masters in positions of authority.

"Kurios" is used of an owner of property, the head or master of a house; Paul uses it, when he tells slaves to obey their human masters. Eph.6v5,9. Col.3v22. Mt.10v24. Jesus uses "kurios" in His Parable of the Unrighteous Steward and his Master in Lk.16v3,5.. In Mt.10v24. 13v27. 20v8. 21v30,40. 25v19. Jesus uses "kurios" to speak of a Master, who is in reality, Himself.

b. "Kurios" is used, like sir, as a sign of respect to a person of authority, dignity and honour.

The Samaritan woman called Jesus "Kurios," "Sir," before she knew He was the Christ. Jn.4v11. The Greeks who wanted to see Jesus called Philip "kurios," "sir," when they asked to see Jesus. Jn.12v20,21. Both the Septuagint of Gen.18v12. and 1Pet.3v6. use "kurios" as the translation of the Hebrew "adown," of Gen.18v12.; when Sarah's respectfully addressed her husband Abraham as "lord."

c. "Kurios" is used to speak of a supreme human ruler, or an angelic ruler.

"Kurios" is used as a title of honour and respect when describing an Emperor, king, or Roman Procurator, without any thought of ascribing deity to them. Acts.25v26. Mt.27v63. In Rev.7v14., John correctly addressed one of the angel Elders as "kurios," "lord;" for we read in Rev.4v4. that the 24 Elders sit on thrones and wear crowns, they are angelic kings and lords. Jesus is "the King of kings and Lord of Lords" of Heaven, as well as earth. Rev.17v14. 19v16. When John twice tried to worship Christ's personal angelic messenger, the angel protested and stopped him. Rev.19v9,10. 22v8,9. This glorious angelic being, who communicated by signs and visions the prophecies in the book of Revelation to John, is said to be Christ's personal angelic messenger, possibly Gabriel, undoubtedly another of the lords of heaven. See Rev.1v1., "His angel." The archangel Michael, "one of the chief princes," is the prince that looks after Israel. Dan.10v13,21. 12v1. with Rev.12v7. Jude.v9. Seven mighty angelic lords deal with the world's affair under Jesus and the Father. Zech.4v10. Rev.5v6. Rev.8v2.

d. "Kurios" is used to speak of the absolute deity of the Father and Jesus.

The title "Kurios," when used before the name of a person, could mean that the person was thought to be divine, and this was true both in the eyes of the Jews and the Gentiles. When the Roman Emperor claimed divinity, he called himself "Lord Caesar," and demanded that his subjects should say, "Caesar is Lord," and everybody understood that Caesar was claiming divinity by the title "kurios," and Christians chose to suffer dreadful persecution and death rather than give Caesar a title, which belonged only to God.

As we have said, "Kurios," is looked upon as the most suitable Greek word to describe the absolute and exclusive deity expressed by the Hebrew word "Yahweh," by the Greek translators of the Hebrew Old Testament, and the New Testament quotations from the Hebrew Old Testament. It occurs 9,000 times in the Septuagint, the Greek version of the Old Testament, and over 700 times in the New Testament; Paul uses it almost 300 times in his writing and Luke over 200 times in his Gospel and Acts. The vast majority of these are speaking of the Lordship and deity of God the Father and Jesus. "Kurios," is applied to Jesus over 350 times in the New Testament; it is used to describe the Lord Jesus in exactly the same way as it is used to describe God the Father, both are called "ton Kurion," "the Lord." Mt.22v43-45. Acts.4v26,33. 10v36. Eph.4v5. Phil.2v11.

Jesus is spoken of as "the Lord of Glory," and "Lord of all," and every tongue is going to confess that He is Lord. 1Cor.2v8. Rom.9v5. Christ is said to be the Yahweh before every knee is going to bow. Is.45v22,23. with Rom.14v10-12. and Phil.2v9-11. The Yahweh of hosts, the Lord of Glory that Isaiah saw in Is.6v1-5,10., is said to be Christ in Jn.12v40,41. Jesus is the King of Kings and Lord of Lords, who only has immortality. 1Tim.6v14-16. with Rev.19v16. and Rom.9v5.

6. Jesus is called, "the Holy One," an exclusive title of Yahweh.

Yahweh is spoken of as "the Holy One," in 1Sam2v2. Is.12v6. 43v15. 45v11. 47v4. and Hosea.11v9.. The Lord Jesus is also spoken of as "the Holy One," in Acts.3v14. Rev.3v7. and 1Jn.2v20.. Jesus is not "a holy one," He is "the Holy One." Even the demons recognised His title, and called Jesus, "the Holy One of God," who was to be their judge. Mk.1v24. Lk.3v34. 8v28-31.

7. Jesus said He was the "Ego Eimi," the "I Am;" an exclusive title of Yahweh.

Yahweh alone is the great "I Am;" and yet Christ claims this exclusive name and title of Yahweh.

a. All three accounts of Christ walking on the water have Christ saying "I Am."

Jesus was not merely saying, "It is I," but rather, as "ego eimi" really means, "I Am." Mt.14v27. Mk.6v50. Jn.6v20.

b. Jesus claims He is "The Great I Am" of Exod.3v14., in John.8v58.

In Jn.8v58. Jesus said, "before Abraham was, I Am." Some false teachers have tried to say that John.8v58., "Before Abraham was born, I am," should read, "Before Abraham was born, I have been," these teachers wrongly state that Christ was only trying to claim pre-existence, and not the eternal existence that belongs to Yahweh divinity. However, Christ did not use the words "ego en," which means, "I was" or "I have been," but "ego eimi," which has been translated quite correctly as "I am." Jesus was not claiming mere pre-existence, but eternal existence, and an uncreated eternal existence past as absolute deity.

We have been warned that there will be false prophets and teachers, whose perversions of the Scriptures are designed to deceive and trap those who are unlearned in God's Word. Their vain attempts to deny the Lordship and Deity of Christ bring about their own ruin and destruction. 2Pet.2v1-3. 3v16. Mt.7v15-23. These false teachers say that if Christ had been claiming that He was the Great I Am, the Greek words "ho ohn," which means, "the one who is," would have been used, and they say that they base this on the Septuagint translation of Exodus.3v14. This is completely dishonest, for both "ego eimi" and "ho ohn" are used in Ex.3v14..

The Hebrew words "ehyeh asher ehyeh," which are translated in the Authorised Version as "I am that I am," are translated into the Greek of the Septuagint as, "ego eimi ho ohn." It is in the second half of this verse, when "ehyeh asher ehyeh" is shortened to "ehyeh," that is, "I am," that the Septuagint translates this as "oh ohn," i.e. "the one who is." However, in most other places in the Septuagint, "ego eimi" is used to translate the Hebrew "ehyeh." e.g. Deut.32v39. "Ego eimi," "I am," expresses the eternal nature of God better than "ho ohn," "the one who is," for as we can see from Rev.1v4,8. 11v17. 16v5., the only places in the New Testament where "ho ohn" is applied to God, that "oh ohn" never stands on its own when it describes the eternity of God, because this alone cannot convey the idea of the eternal being of God actively manifesting itself as does the Hebrew "ehyeh." The Greek "ho ohn," "He who is," is only a part of the verbal expression that is necessary to describe the eternal nature of God, "ego eimi," "I am," expresses far better and more completely idea of the eternal self-existence of God that is declared in the Hebrew "Yahweh."

It is interesting to note that "The Hebrew New Testament" translated from the Greek in 1817 by T. Frey. and G. G. Collyer, which was published by the London Jews Society, and the "Hebrew New Testament published by the British and Foreign Bible Society, at London in 1880, both use Hebrew "ehyeh" for the Greek "ego eimi" in John.8v58.

The Jews fully understood that Christ claimed to be "the Great I Am."

It is possible that Christ used the Hebrew "ehyeh" when addressing the Jews, but whether He used "ehyeh" or "ego eimi," the Jews clearly understood that Christ was claiming absolute Yahweh divinity and they took up stones to stone Him to death. They understood that by using the words, "I am," without any predicate; Christ had signified His eternal pre-existence as Yahweh. Christ had not said, "before Abraham was born, I was, or I was made or created," Christ uses the perpetual present tense, which signified a perpetual existence independent of time, a claim which only absolute Yahweh deity can make. The Jews understood this and got ready to stone Christ to death. The Lord Jesus uses Ps.82v6. to correct His accusers, He said that if the judges and rulers, some of whom were very unjust as this Psalms shows, could be called gods, because they took oaths and dispensed justice, how much more could the one be called God, who the Father had sent into the world. The Jews realised that Christ had not dropped His claim to deity, but that He had reinforced and stressed it more strongly and so they tried to kill Him again. The Jews clearly understood what Christ claimed and took up stones to stone Him to death, a miracle preserved Him from them. Jn.8v59. Just as in Jn.5v17,18. they were out to kill Jesus because He made Himself equal to God.

In Jn.10v30., on another later occasion, the Jews said that they were going to kill Christ, "Because thou, being a man, makest thyself God." Jesus had claimed to be one with the Father, and that the Father was not only in Him, but that HE WAS IN THE FATHER. Jn.10v38. Jesus prayed that believers might be "one in us," that is, in perfect fellowship with the Father and Son. Jn.17v21. It was the claim to absolute deity that was used to bring about the conviction and crucifixion of Christ. Jn.19v7,8. To the sincere mind there can be no doubt that Christ claimed to be "The Great I Am," in Jn.8v58., and the other Scriptures we have cited. The eternal being of Christ will be considered further under the heading, "Christ, the everlasting Lord," and under our next heading, where we note that the exclusive title "Yahweh," or as some pronounce the sacred name, "Yahweh," is applied to our Lord on many occasions.

CHAPTER 5. MANY SCRIPTURES THAT SPEAK OF YAHWEH ARE APPLIED TO JESUS.

a. John Baptist prepared the way of Yahweh Jesus.

We are told in Is.40v3. that Yahweh was to have His way prepared for Him by a prophet's voice, "prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim." John was the one who prepared the way for Christ Jesus, as Mal.2v17 to Mt.3v3. Mk.1v2,3. Lk.3v4-6 7v27 and John.1v23. make quite clear. In Mal.2v17 to 3v1., we read that Yahweh of Hosts says that He would send His messenger to prepare the way before Himself, and that the true Lord was to come to His Temple. Christ said that this messenger was John the Baptist and that John had prepared the way for Himself the Christ. Mt.11v9,10. Mk.1v2,3. Lk.7v27. In Is.40v3.

we read that Yahweh's ministry was to be preceded by the ministry of a prophet, could anything be clearer that Christ is the Yahweh and Elohim referred to in this Scripture, only the most wilful and determined unbelief could say otherwise. Just as Malachi prophesied in Mal.3v1., after John had prepared His way, the Lord did come to His Temple and was rejected. Yahweh was the Lord of the Temple and the Lord of the Sabbath; Christ applies these titles to Himself in the New Testament. Mt.12v6,8. 21v12,13. with Mal.3v1.

b. The day of Yahweh is the day of our Lord Jesus.

The day of Yahweh to which the Old Testament refers to again and again, is spoken of in the New Testament as the day of the Lord Jesus Christ, or as the day of Christ. Joel.1v15. Is.2v12. 13v6,9. etc. with 1Cor.3v10-15. 5v5. 1v7,8. 2Cor.1v14. 5v1-11. 1Thes.3v13. 5v8-11,23. 2Thes.2v1-4. Ph.1v6,10. 2Pt.3v12. Rev.1v7. Mt.24v30. and 25v31. with Mt.16v27. Lk.9v23-26. Indeed, the day of Christ and the day of the Lord are used as interchangeable synonymous phrases in the New Testament. The day of Christ, is the day of Yahweh, the Messiah was Yahweh incarnate. It is very interesting to note that Zech.12v8-10. and 14v1-21. say that Yahweh of hosts is to come and defend Jerusalem, and to bring His saints with Him, these specific prophecies are applied to Jesus in the New Testament. Rev.1v7. 19v11-21 Jude.v14,15. 1Thes.4v13-17. Acts.1v11. Christ is the Yahweh of hosts who is going to come again and set up His kingdom on earth.

c. Jesus is the Omniscient Yahweh who searches the hearts of all His creation.

This exclusive prerogative of Yahweh is claimed by Christ. Jer.11v20. 17v10. with Rev.2v23. Yahweh is spoken of as "The Shepherd" of all believers, yet this is the title that is applied to Jesus in the New Testament. Ps.23v1. Jer.23v1. Our Shepherd knows all the fears and problems of His sheep. Ez.34v1-12,18. with John.10v11,14. Lk.19v10 Heb.13v20. 1Pet.2v25.

The Lord Jesus searches our hearts to sanctify them. In Isaiah.8v13., we read, "Yahweh of hosts, Him shall ye sanctify," is applied to Christ in 1Pet.3v15. in most Greek manuscripts, it reads "sanctify in your hearts Christ as Lord." We are to "fear this glorious and dreadful name, Yahweh thy God." Deut.23v58. Let us then give to the Lord Jesus the honour that is rightfully His of being recognised and worshipped as the Lord of hosts. Before His kind and searching gaze, let us sanctify our hearts.

d. Jesus is the Yahweh who is "a stone of stumbling and for a rock of offence.

Yahweh is said to be "a stone of stumbling and for a rock of offence to both the houses of Israel," the apostle Peter tells us that this is referring to the Lord Jesus. Is.5v13,14. with 1Pet.2v7,8. Rom.9v32,33. 1Cor.1v23. Christians are to be willing to witness to the truth even though many will stumble at it, and will make Christians suffer for it. God's people are to witness to Yahweh, Is.43v10. Christians are to be witness to Jesus i.e. Yahweh the Saviour. Acts.1v8. Their invitation is from Ps.34v8. in the Old Testament invitation from Ps.34v8., "Oh, taste and see that Yahweh is good;" is applied to Jesus in 1Pet.2v3,4. See Heb.6v5.

e. Jesus is the Yahweh of hosts who led captivity captive.

Yahweh is said to be the one who is among thousands of angels in the holy place, after ascending on high and leading captivity captive, in Ps.68v17,18., yet this Scripture is applied to Christ in Eph.4v8-11., the Lord of His Church, directing His Church, ordaining and empowering the greater ministries of His Church.

f. Jesus is Yahweh the Creator.

Yahweh is said to be the unchanging creator in Ps.102v12,25-27., yet this very Scripture is applied to Christ in Heb.1v10-12. cf. 13v8. Only Yahweh is unchangeable and immutable, and the creator, Neh.9v6. but Christ is said to be changeless and the creator and so the conclusion is inevitable that He is Yahweh. John.1v3. Col.1v16,17. Christ is the unchangeable Lord of creation, the great Yahweh who created all things, praise Him for His creating and unchanging love.

g. Jesus is the Yahweh who is life, light and truth.

Yahweh is spoken of as "life," this is applied to Jesus. Deut.30v20. Ps.36v9. with Jn.1v4.11v25. 14v6. Col.3v4. 1Jn.1v2. **Yahweh is spoken of as "light,"** this description is given to the Lord Jesus in the N.T. Ps.27v1 with John1v4-9. 8v12. **Yahweh is spoken of as "truth,"** and so is the Lord Jesus. Deut.32v4. Is.65v16. with John.14v6. Rev.3v7. 19v11. John.19v37. Yahweh is the God of the Amen, Is.65v16. Jesus is the "Amen". Rev.3v14.

After examining these Scriptures, and there are many more that we could have considered, the conclusion is inescapable that the Lord Jesus has been called by the great name of Yahweh our God. Christ has the same divine titles given to Him that belong to the Father, the activities of deity are also attributed to Him, the incommunicable name of Yahweh is given to Him, therefore, no reasonable person can deny that absolute deity belongs to Christ Jesus. Indeed, so interwoven and identical are the titles and attributes of the Father and the Son, that those who deny the deity of the Son, must also deny the deity of the Father if they are to be consistent. Jesus Christ our Lord, is Lord and Yahweh and the Scriptures abundantly demonstrate this.

N.B. "YAHWEH MALAK," YAHWEH MESSENGER.

In Is48v12-16. and Zech.2v8-11., we read of one Yahweh being sent by another Yahweh, and in Mal.3v1. we read of Yahweh sending "the true Lord" as His messenger. In Jn.1v18. we read that no man has seen God at any time, this undoubtedly means that no man has seen the glory of the Father in all His unveiled fullness; however, the Lord Jesus has manifested and declared the Father's character and glory. Jn.14v7-11. 17v6,26. In the Old Testament many manifestations of Yahweh were undoubtedly the manifestations of God the Word

revealing Himself to mankind before His incarnation. In these revelations Jesus is called Yahweh, and yet, because the Father has sent Him, He is also called Messenger too. Christ is sometimes called "Yahweh Malak," "Yahweh Messenger." and these are without doubt the appearances of God the Word before His incarnation. In these appearances Christ is called Yahweh, and yet because the Father has sent Him, The words "Yahweh Malak," translated in the Authorised Version as "angel of the Lord," are better translated "Yahweh Messenger."

Bishop Horsley states: "The term "Angel of the Lord," which so often occurs in the English Bible, is so ill conformed to the original that, it is to be feared, it has led many into the error of conceiving of "the Lord," as one person, and of "the Angel" as another. The word of the Hebrew, ill rendered "the Lord," is not, like the English word, an appellative, expressing rank or condition, but it is the proper name Jehovah. And this proper name is not, in the Hebrew, a genitive after the noun substantive "Angel," as the English represents it; but the words "Jehovah" and "Angel" are two substantive nouns in apposition, both speaking of the same person, the one by the appropriate name of essence, the other by the title of office. "Jehovah angel" would be a better rendering." End of quote.

This is why Moses was very sad, when, after the idolatry of Israel at Sinai, the personal guidance and presence of the Lord was withdrawn, and the Lord said, "Mine angel shall go before thee." Exod.32v1-35. N.B.v34. 14v19,24. 23v20-23. 33v2. "Mine angel," could be "His angel," Gen.24v7,40. Dan.3v28. 6v22.; and "the angel of His presence," Is.63v9.; the angel who is the special messenger of Christ, and was trusted to impart to John, the prophecies, warnings, and Divine consolations contained in the book of Revelation. Rev.1v1. 22v16.

This shows how greatly we need to ask God to send angelic ministry to take away the spiritual evil defences and fortresses of evil angelic power. Ps.20v1-5. 2Cor.10v1-10. Eph.6v10-22. Caleb knew that God's promise of angelic ministry being sent before Israel, meant that the evil angelic defence of the nations they would fight was taken away, and so Israel was sure to conquer. Numb.14v6-10. Moses, however, was not content with just angelic messengers, as good and blessed as this was; he wanted and pleaded for the personal presence of Yahweh to go with Him, and to see His glory, both were granted to him. Exod.33v12-23. There can be no doubt that "Yahweh Messenger," was the pre-incarnate Christ, the messenger of the Father; He spoke as God in the first person. These manifestations of "Yahweh Messenger," are clearly distinct from visitations by ordinary angelic messengers. Our Lord, as God the Word and Yahweh Messenger, personally visited the following.

a. Our Lord visited Hagar in the wilderness.

In Gen.16v3-16., it was Yahweh who spoke to Hagar, she called Him, "You-Are-the-God-Who-Sees." v7,9,10,11,13. cf. Gen.21v9-21. Gal.4v21-31. N.B. Gen.16vv7-11. Hagar's promise.

b. Our Lord visited Abraham on several occasions.

Yahweh, undoubtedly Jesus, visited Abraham in Gen.15v1. and said He was Abraham's shield and exceeding great reward.

In Gen.17v1., He revealed Himself as "El Shaddai," the Almighty God, and again visited Abraham at Mamre. Gen.18v1-33. He comes as a man (Theophany) with two others, who are later, declared to be angels. Gen.18v1,22. with 19v1,15. He says that He is Yahweh, v1, and Abraham calls Him Yahweh, and Moses writes that it was Yahweh. Gen.18v1,17,19,20,22,25,26,33. The Lord has a meal with Abraham, and promises Abraham a child named Isaac within a year, which was miraculously fulfilled. What a privilege to have the Lord to visit him! However, we have an even greater privilege, Christ has condescended to come and live in us, "Christ in you the hope of glory." Col.1v27.

The Lord shares with Abraham His proposed judgement upon Sodom and the other evil cities of the plain; and Abraham calls his visitor, "the Judge of the whole earth." After an impassioned discussion about the destruction of Sodom, the Scripture says, "then Yahweh went on His way." Gen.18v17,22,25,33. See Jn.5v22. The angels then went to Sodom and rescued Lot, and destroyed Sodom. Gen.19v1,13,22,28. Note how Lot's sons in law thought the warning of judgement to be a joke. Gen.19v14.

In Gen.22v11-18. God tests Abraham, and Yahweh Malak speaks in the first person as Yahweh and Abraham calls the name of that place. "Yahweh Jireh." Gen.22v1,11,14-18.

c. Our Lord visited Jacob at Bethel.

In Gen.31v11-13. Yahweh Malak says that He is the God of Bethel, and directs Jacob to leave Laban and return to the land of his kindred; and in Gen.32v24-32. Jacob wrestles at Peniel with God.

d. Our Lord visited Moses in the burning bush at Horeb.

In Exod.3v1-16., the Angel, "Yahweh Messenger," in the bush in v2, is called "Yahweh" and "God" in v4, and "the God of Abraham" in v6.; and "the Great I Am" in v14. He says that the Israelites are His people and promises them deliverance. v7,17. This promise of deliverance was fulfilled by Yahweh, Ex.13v21 with 14v19. At Sinai the Yahweh who came down, Ex.19v20,21., is Christ Jesus in the New Testament, Heb.12v24-26. See Heb.11v26. Deut.6v16. with 1Cor.10v9.

e. Our Lord visited and warned the sorcerer Balaam.

God's protecting presence guarded Israel. When Balaam tried to use occult powers against Israel, he found himself face to face with God. Balaam did not heed the warnings miraculously given through his ass, or the

direct warnings of our Lord, and as a result died for it. Numb.22v9-35. 31v8.

f. Our Lord visited Joshua just before the battle of Jericho.

In Joshua.5v13 to 6v3., the Lord of Hosts, the captain of the armies of God visits Joshua and gives him the orders on how to capture Jericho. The captain of the Lord's host is called Yahweh, and His presence made the ground Holy. Judges.6v2.

g. Many other visits of Yahweh Jesus.

Time would fail us to tell of all of the visitations of Yahweh Jesus to mankind, we can only touch on a few of them. Heb.11v32.

1. Gideon and Yahweh Malak. Judges.6v11-25.
2. Manoah and his wife, Yahweh Malak and Samson. Judges.13v1-25.
3. Samuel's childhood visitation. 1Sam.3v1-21.
4. Our Lord judges Israel after David sins in numbering Israel. 1Chron.21v1-30. N.B. v12,18,30. and 2Sam.24v16.
5. Our Lord visits Elijah. 1Kings.19v5-7. and 2Kings.1v3,15. etc.
6. Yahweh Jesus defends God's children. Ps.34v7. 35v5,6. 1Pet.1v4,5.
7. Our Lord destroys Sennacherib's army in a mighty act of Divine judgement. 2Kings.19v35. and Is.37v36-38.
8. Joshua the high priest. Zech.3v1-10. See Zech.4v1. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Before God the Word was made flesh, He was totally involved with mankind, in a wide variety of commands, words and acts.

CHAPTER 6. JESUS IS REPEATEDLY CALLED GOD IN THE SCRIPTURES.

1. Jesus is called God the Word in John.1v1.

"Logos" is derived from "lego," to speak intelligently. The revelation of Jesus as "ho Logos," the Word, is intended to convey that Jesus is the eternal and full expression of the Father's divine essence and intelligence, and the revealer of those divine attributes to men and angels. The pre-incarnate God the Word fully revealed the being and essence of the Godhead in Heaven, and, oh glorious truth, fully revealed the divine nature and being of God in his incarnation and true humanity, "He who has seen me has seen the Father." John.14v9. Even before his incarnation Jesus was the divine revealer of God's wisdom and power, "the Word of Yahweh" to men. Gen.20v3. Is.22v4.

The term "Logos" is only used to speak of Jesus in Jn.1v1,14. Rev.19v13. and in 1Jn.1v1. where He is referred to as "the Word of life." In Heb.4v12. there is a possible reference to Jesus as "the Word of God." Even some heathen philosophers used "logos" to describe the controlling and generative principle behind the universe, but they fell far short of the divine revelation that was given to John of the eternal personal pre-existence and eternal deity of Jesus as God the Word. Three times in Jn.1v1., John uses "en," the imperfect of "eimi," "to be," to show the continuous eternal existence of God and the Logos. Jesus emphasised His timeless eternal existence, when He said, "Before Abraham was, 'genesthai,' I am," "eimi," i.e. timeless existence. Jn.8v58. In Jn.1v14., "egeneto," "became," is used for the incarnation of the Logos. Jn.17v5. Paul also teaches the eternal pre-existent deity of Jesus. 2Cor.8v9. Phil.2v5-11. Col.1v15-17. Heb.1v2-12.

Christ was not like John the Baptist; a temporary voice, which cried aloud in the wilderness, Christ, was the Logos, God the Word, who eternally existed with God the Father. Logos denotes both reason and speech, as reason, it speaks of the mind and purposes of God; and as speech, it speaks of the revelation of God to man. By describing Christ as the Logos, John was saying in another way, what Paul writes in Col.2v9., "In Him dwelleth all the fullness of the Godhead bodily;" i.e. Christ has all the fullness, ability and knowledge of absolute deity. John, under the Holy Spirit's guidance, took the word Logos, and gave it a fullness of meaning far beyond that which the Alexandrian Jews had given to it. The Alexandrian Jews had used Logos to speak of the revelation that the unseen God had given of Himself in the creation and government of the world. John goes further and states that the full revelation and Word of God to man is in God the Logos, the Lord Jesus Christ, who became incarnate for our salvation. Only God can fully reveal God, and only God the Son can reveal the Father, and the Father the Son. Mt.11v25-27. Lk.10v21-23. John could not have given a more positive declaration of the absolute deity of Christ than when he called Him "The Word," and said, "And God was the Word."

The apostle John introduces Jesus by saying, "In the beginning was the Word;" he does not say, "In the beginning God created the Word." John specifically states that the Word, Jesus, is the great Creator, and is not a created being. The statement explicitly declares that God the Father and God the Word existed eternally together. It is necessary to state this because some false prophets have tried to say that Christ was a created being, and have tried to justify their false doctrine by incorrectly translating, "And God was the Word," "kai Theos en ho Logos," as, "The Word was a god." However, the fact that the definite article, "the," is not before "God," in the Greek, does not warrant the placing of the indefinite article "a," before "God."

In Greek the definite article was not always put before a word even though it would be definitely needed to give the correct sense in English. In the New Testament the definite article "the" is not always put in even when it is definitely implied; for example in Heb.10v31. "the living God," has no definite article, but no one would translate it, "a living God." See also 1Tim.3v15. The Greek language has only a definite article.

Dr. Robertson's Greek Grammar states on page 767: "as already explained the article is not essential to speech;" i.e., it could be used or omitted without making any real difference. Dr. Robertson also states in his Greek Lexicon, page 547, "The usage of language varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, to be have been left to the taste and judgement of the writer or speaker, as is also in some measure the case with our English." End of quote.

Arndt and Gingrich in their Greek Lexicon state, "It is difficult to set hard and fast rules for the employment of the article, since the writer's feeling for style had special freedom of play in this area." End of quote.

Greek scholars support the translation, "And God was the Word," in John.1v1.

W. E. Vine makes the following note on page 160 of his "Expository Dictionary of New Testament words. "Theos is used 1. with the definite article, 2. without (as an anarthrous noun).---- it is usual to employ the article with a proper name, when mentioned a second time. There are, of course, exceptions to this, as when the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in Jn.1v1. 'and the Word was God;' here a double stress is upon 'Theos,' by the absence of the article and by the emphatic position. To translate it literally, 'a god was the Word,' is entirely misleading. Moreover, that 'the Word' is the subject of the sentence, exemplifies the rule that the subject is to be determined by its having the article when the predicate is anarthrous (i.e. without the article)."

A.T. Robertson, the scholarly Greek grammarian, makes the following helpful note on "kai Theos en ho Logos," "and the Word was God," in his "Word Pictures in the Greek New Testament." He writes: "By exact and careful language John denied Sabellianism by not saying 'ho theos en ho logos.' That would mean that all of God was expressed in 'ho logos' and the terms would be interchangeable, each having the article. The subject is made plain by the article (ho Logos) and the predicate without it (theos) just as in John.4v24. 'pneuma ho theos' can only mean 'God is spirit,' not 'spirit is God.' So in 1John.4v16. 'ho theos agape estin' can only mean 'God is love,' not 'love is God' as the so called Christian scientist would confusedly say. For the article with the predicate see Robertson, Grammar, pp.767f. So in John.1v14 'ho logos sarx egeneto,' the Word became flesh,' not 'the flesh became Word." Luther argues that here John disposes of Arianism also because the Logos was eternally God." End of quote.

Williams states, that the Greek construction places an emphasis upon 'Theos,' and so emphasises the deity of Christ.

C. F. D. Moule states of Jn.1v1., "and God was the Word," "It would be pure Sabellianism to say 'the Word was ho Theos' (that is to put in the definite article 'the,' and say 'the God') No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word." End of Quote.

Without any doubt "kai Theos en ho Logos," should be translated, "and God was the Word," and the Greek construction emphasises the true deity of Christ. How foolish to say that Christ was "a god," meaning that He is a little god, this is akin to heathen thought. In Is.9v6. we read that Christ is "the Mighty God," "El Gibbor;" this Hebrew title is an exclusive title of Yahweh God, and it is applied to Yahweh in Is.10v21. and Jer.32v18. Only blind and wilful unbelief can deny that Jn.1v1. is teaching the absolute deity of Christ.

2. Christ is called "My Lord and My God by Thomas in John.20v28.

Thomas addresses Christ as, "Ho kurios mou kai ho theos mou," which means literally, "The Lord of me and the God of me." The definite article ("the") is used before both "kurios" and "theos." Thomas goes to the limit of worship and adoration by calling the Lord Jesus, "My the Lord and my the God." This would have been the height of blasphemy if Christ had been a mere created being.

We read that Peter, Paul and Barnabus, and the angel, all refused to receive worship, and protested most strongly when it was given to them. Yet Christ does not rebuke Thomas for his affirmation of Christ's deity, on the contrary, Christ gently chides Thomas for taking so long to believe in Him as Lord and God. Thomas recognised that the Lord Jesus was God manifested in the flesh, and in so doing he exhorts us to do the same. When Thomas said to Jesus, "my Lord and my God," "my God," is "ho theos mou," which are exactly the same words that Christ used when he said "my God, my God" when he spoke to His Father from the cross. Mk.15v34. In His humanity, and work of mediation, the Father was the God who Christ worshipped and trusted in; yet in His deity Christ was also the God of Thomas and shares with the Father the worship and praise of the creation.

3. We read in Heb.1v8 that Christ is the God whose throne endures forever.

We read in Heb.1v8. that Christ is "ho theos;" the quotation is taken almost verbatim from the Septuagint of Ps.45v6,7.. The Septuagint often uses "ho theos" as a vocative, a direct address to God. Ps.3v7. 4v1. 5v10. 7v1. (The vocative case is the case of direct address: "He said unto him, Man, thy sins are forgiven thee." Lk.5v20) The Authorised Version, the Revised Version, and the Revised Standard Version, quite rightly support the vocative and translate, "ho thronos sou, ho theos," as "Thy Throne O God." Bengel goes as far as to say,

"They clearly do violence to the text who hold the opinion that it is the nominative case in this passage." This certainly seems true, for to translate "O God" in the nominative case as the subject would read, "God is thy throne," and in the predicate as "Thy Throne is God," both of these translations are absurd and don't make sense, and they have no parallel elsewhere. Those who translate this way are obviously just wilfully determined to avoid recognising the absolute deity of Christ. The whole of Heb.1. is teaching that Christ is "theos," and "ho theos," and possesses absolute deity.

We read in Heb.1v3. that Christ is "the brightness of His glory, and the express image of His person;" the word that is used for "express image" is "charakter," it means an exact image and resemblance. The "charakter" was the engraved mark, die or stamp that was used to establish a person's identity. Christ is the exact representation of the invisible God, and He reveals His absolute deity and character. In Heb.1v10-14., Paul affirms that Christ is the eternally unchanging Creator who rules and directs the angels and His creation. The whole passage proves the deity of Christ, and like Thomas the unbiased and humble heart will confess that Christ is "My Lord and my God."

4. In Acts20v28. Paul states that God shed His blood for the Church.

In Acts.20v28., some manuscripts have "Lord" for "God" in the Greek, others have both together, i.e. "Lord and God," which Hodges and Farstad put as the majority text. The evidence for both "Lord" and "God" is good, however, Paul never uses the phrase "the Church of the Lord" any where else in his writings, whereas he often uses the phrase "The Church of God".1Cor.1v2. 10v32. 11v16,22. 15v9. 2Cor.1v1. Gal.1v13. 1Thes.2v14 2Thes.1v4. 1Tim.3v5,15. Paul uses the phrase "the Churches of Christ" in Rom.16v16. and Christ Himself said that the Church was His Church in Mt.16v18. The Scriptures teach that the Church is called "the Church of Christ, and the Church of God," and like Thomas true Christians will recognise that Christ is Lord and God of the Church, which He purchased with His own precious blood.

5. In Rom.9v5. Paul declares that Christ is "God over all, blessed forever."

Some have tried to say that these words are a doxology to the Father, however, in all other Scriptural doxologies the word "blessed" precedes the name of God, e.g. "Blessed be God." Ps.68v35. 72v18. It would be quite strange and quite out of place to use a doxology in such a context, for Paul was discussing Israel's unbelief, a subject that gave him "great heaviness and continual sorrow in my heart." Paul is stating that Christ was an Israelite "concerning the flesh," but that He was "God over all, blessed for ever," in His deity. Paul was certainly not just giving a doxology to the Father as an afterthought, he was stressing that Jesus the Messiah was the God who was supreme over all, and that He would be worshipped and blessed forever with the Father.2Cor.11v31. Eph.4v6. John.5v23.

6. In Phil.2v5.6. Christ Jesus is said to have subsisted as God.

W. E. Vine in his Expository Dictionary of New Testament Words," writes on Phil.2v6., under "Being," "huparcho": (c) the present participle of 'huparcho,' to exist, which always involves a pre-existent state, prior to the fact referred to, and a continuance of the state after the fact. Thus in Phil.2v6. the phrase 'who being (huparchon) in the form of God,' implies His pre-existent Deity, previous to His Birth, and His continued Deity afterwards." End of quote.

Other commentators and translators make the same point. Wordsworth translates, "subsisting or pre-existing in the form of God." Phillips translates, "for He, who has always been God by nature." Rotheram states, "Who in the form of God subsisting." The American Standard Version reads, "who existing in the form of God." Jesus existed as God before His emptying at the incarnation, and after it He was still God manifested in flesh, even though sorely tried by the limitations of His humanity.

The Greek word "morphe" translated "form," gives additional proof of Christ's deity, for "morphe" speaks of the essential form and inner nature, not the mere outward form. Paul is stating that Christ was essentially by nature of God, having the essential form and incommunicable nature of God, as Warfield states, "possessing the fullness of the attributes that make God, God."

Lightfoot writes, "Though 'morphe' is not the same as 'phusis' (i.e. nature) or 'ousia' (i.e. substance), yet the possession of the 'morphe' involves participation in the 'ousia' also; for 'morphe' implies not the external accidents but the essential attributes."

Gifford writes about "morphe" on pages 16,19, and 39, of his book, "The Incarnation."

"Morphe is therefore properly the nature or essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual itself exists....Thus the passage before us 'morphe theou' is the Divine nature actually and inseparably subsisting in the person of Christ....or the interpretation of 'the form of God' it is sufficient to say that 1. it includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it; and 2. that it does not include in itself anything 'accidental' or separable, such as particular modes of manifestation, or conditions of glory and majesty, which may at one time be attached to the 'form' at another separated from it....The true meaning of 'morphe' in the expression 'form of God' is confirmed by its recurrence in the corresponding phrase, 'form of servant, It is universally admitted that the phrases are directly antithetical, and that 'form' must therefore have the same sense in both." **End of quote.**

Christ is not a shadowy image, vague resemblance, or outline sketch ("skia," Heb.10v1.). He is the exact image ("eikon," Col.1v15), and exact resemblance ("charakter," Heb.1v3.); and in Phil.2v6. Paul emphasises the fact that in His pre-incarnate state Jesus existed in the essential form of God in the fullest possible sense. At His incarnation the Lord had to of necessity empty Himself of His omniscience, omnipresence, omnipotence, transcendence and immutability; but He could not and did not empty Himself His Divine being and essential nature (i.e. ousia); for even in His incarnate state the soul of Jesus was the image of the invisible God. Col.1v15. Heb.1v3. Jn.14v9. Jesus came and lived the same beautiful and sinless life in this wicked world that He had lived in Heaven. Christ's existence in the form of God before His incarnation was as real as His existence in the form of a servant in human form after His incarnation.

In Phil.2v6. Paul states Jesus "counted it no act of robbery to be equal to God." Phillips translates this verse, "For He, who has always been God by nature did not cling to His prerogatives as God's equal." Paul definitely states that Jesus was God and not a creature, and goes on to say that Christ "counted it no act of robbery, "harpagmos," to be equal with God," that is, it was His own unquestionable right. As Jesus already existed as God, and enjoyed the essential attributes and powers of deity, He did not have to strive for equality with the Father, for it was already His. Jesus chose to lay on one side the throne of glory and power to wrap Himself in the clay of our humanity for our sakes. However, as John states in Jn.5v18., even in His humanity the incarnate God the Word was equal in deity to the Father. Christ was subordinate to the Father in His mission, but equal to Him in His deity.

Gifford writes about "harpagmos" in Phil.2v6., on pages 28 and 36 of his book "The Incarnation."

"In order to express the meaning of the clause quite clearly, a slight alteration is required in the Revised Version, 'counted it not a prize to be on an equality with God.' The form 'to be' is ambiguous and easily lends itself to the erroneous notion that to be on equality with God was something to be acquired in the future. The rendering 'counted it not a prize that He was on an equality with God,' is quite as accurate and more free from ambiguity....Assuming, as we now may, that the equality was something that Christ possessed prior to His Incarnation, and then for a time resigned, we have...to choose between two meanings of the word 'harpagmos;' 1. with the active sense 'robbery' or 'usurpation' we get the following meaning: 'Who because He was subsisting in the essential form of God, did not regard it as any usurpation that He was on an equality of glory and majesty with God, but yet emptied Himself of that coequal glory... 2. The passive sense gives a different meaning to the passage: 'Who though He was subsisting in the essential form of God, yet did not regard His being on an equality of glory and majesty with God as a prize and a treasure to be held fast, but emptied Himself thereof.'" End of quote.

Gifford after considering the arguments for and against these two interpretations, believes the second conveys the true meaning of the passage, "to set forth Christ as the supreme example of humility and self-renunciation;" and as this is the theme of the whole passage, we would heartily agree with Gifford.

Jamieson Fausset and Brown's commentary states on Phil.2v6.. "The image of the invisible God at a time before 'every creature' 2Cor.4v4. esteemed (the same Greek verb as in v3.) His being on an equality with God no (act of) robbery or self-arrogation; claiming to one's self what does not belong to Him. Ellicott, Wahl. etc. have translated, 'A thing to be grasped at, which would require the Greek to be 'harpagma' whereas 'harpagmos' means the act of seizing. So 'harpagmos' means in the only passage where else it occurs, (Plutarch 'de educatione peurorum' 120.) The same insuperable objection lies against Alford's translation, 'He regarded not as self-enrichment (i.e., an opportunity for self-exaltation) His equality with God.'" "

In Phil.2v1-11., Paul gives states that Jesus is the perfect example of self-sacrifice and self-abasement, to bring home his exhortation to humility of mind. Paul shows that the self-sacrifice of Christ was voluntary and sprang from the constraint of pure love, and not from force, or a sense of duty. Christ, who existed as God, emptied Himself and took upon Himself the form of a slave and became obedient to death out of pure love for others. Jesus was willing to abdicate the position of equality with the Father, which was His by right, for our salvation. Paul had already stated that Christ had pre-existed as God, and possessed the essential form, nature and essence of God, now he goes on to state that God the Word's equality with the Father was not a spoil which Christ had usurped wrongfully, Christ subsisted from eternity in equality with the Father, Christ did not count it an unjust assumption to be equal with the Father.

In Phil.2v9-11., and Rom.14v10-12., Paul quotes Is.45v21-23., and applies Scripture that applies to Yahweh and to Yahweh alone to Jesus, and says that Jesus is the Yahweh before whom every knee shall bow. Paul tells us that the name of Jesus is above every name, and that every knee is going to bow to Him, and every tongue confess that He is Yahweh to the glory of God the Father. The Christ child was given the name Jesus, or "Yeshua," i.e. "Yahweh the Saviour." As Jer.23v6. states, "this is the name by which He shall be called, 'The Lord (Yahweh) our righteousness.'" cf. Rev.19v12,13,16. Joel.2v32. Rom.10v9,10,11. Acts.4v12. 5v41. with Is.23v16. 49v23.

N.B. The "emptying" of God the Word at the incarnation.

In His humanity Christ was still God, but God "emptied," the Word became flesh and fully experienced the limitations and temptations of humanity, and the awful death upon the cross for our salvation. Jesus "emptied Himself," but He was still Christ the Lord, God manifest in the flesh. However, the "emptying" of Jesus was

very real, and the constraint of a human body was very trying, He said in Lk.12v50., "But I have a baptism to be baptised with; and how am I straitened ("sunecho," 4912) till it be accomplished!" Liberal theologians, (if they deserve the name theologian), have said that Paul's phrase, "emptied Himself," "heauton ekenose," meant that "Jesus was a child of His times," and so made mistakes, and was in error in some of His ideas and teaching. We totally reject this blasphemous heretical nonsense. Jesus only spoke and did what the Father told Him. Jn.5v18,19,30. These heretics actually charge the Almighty with folly and error.

The Authorised Version's, "But made Himself of no reputation," in Phil.2v7., gives a very poor idea of the extent of our Lord's incredible sacrificial self emptying. Other translations give a better translation, and shed more light on this remarkable Scripture. The American Standard Version reads, "But emptied Himself." John Wesley, "Yet emptied Himself." Goodspeed writes, "but laid it aside." Conybear reads, "but stripped Himself." This Scripture shows us the reason why Christ could say during His earthly ministry, "My Father is greater than I," Jn.14v23., and why Jesus said that the Father was His God as well as ours. Jn.20v17. Jesus had to live, work and minister in absolute dependence on the Father. Jn.6v57,58. 5v19-30. Jesus stripped Himself of His equal power and glory for the work of redemption, and in Jn.17v5., He prayed for the former glory that He had laid aside to be restored to Him; this was granted after the first ascension of Jn.20v17., for Christ had all power in heaven and earth given to Him. Mt.28v18. God does not give His glory to another, only God the Word, who had laid aside that glory for our redemption, could have it restored to Him. Is.42v8.

Paul's lesson on the humility of Christ in Phil.2v5-11., also gives us some of the most important doctrine on the deity of Christ in the Scriptures. Paul emphasises the supreme practical humility and sacrificial love of Christ, and in doing so gives us a glorious doctrinal statement that is a real safeguard against heresy. Paul teaches the plurality of persons in the Godhead, and affirms the true deity and humility of Christ, and His pre-existence and eternal existence as God.

Few Scriptures are so illuminating, practical and inspiring as Phil.2v5-11., the following paraphrase may help to reveal Paul's thoughts in it. "Let the same disposition, attitude, purpose and mind be in you that was in Christ Jesus, who existed in the essential form of God, having always been God by nature. He did not deem His own equality with God a prize to be clung to, but emptied Himself and became like other men, taking upon Him the form of a slave, and became obedient unto death upon the cross for our salvation. Because of this astounding sacrificial love God has highly exalted Him and given Him a Name which is above every name, and that at His Name every knee is going to bow and every tongue confess that Jesus Christ is Yahweh to the glory of the Father." Let us then, with Paul and every true believer, confess Christ as Lord, and praise honour and adore both the Father and Son for our great salvation.

7. Paul writes in Titus.2v13. that Jesus is "our great God and Saviour.

John Wesley translates this verse, "looking for our blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ; Who gave Himself for us," and other translators give the verse this same sense.

Jamieson, Fausset and Brown make the following very helpful note. "Translate, as the one article to both nouns requires, 'The righteousness of Him who is (at once) our God and (our) Saviour.' Peter, confirming Paul's testimony to the same Churches, adopts Paul's inspired phraseology." It also states. "There is but one Greek article to 'God' and 'Saviour' which shows that both are predicted of one and the same Being. 'Of Him who is at once the great God and our Saviour. Also, (2) 'appearing' ('epiphaneia') is never by Paul predicated of God the Father (John.1v18. 1Tim.6v16.), or even of 'His glory' (as Alford explains it): is invariably applied to Christ's coming, to which (at His first advent, cf.2Tim.1v10.) the kindred verb 'appeared' ('epephanee'), v11, refers (1Tim.6v14. 2Tim.4v1,8. also (3) in the context (v14) there is no reference to the Father in the exigencies of the context. Also (4) the expression 'great God', as applied to Christ is in accordance with the context, which refers to the glory of His appearing; just as 'the true God' is predicated of Christ in 1John.5v20.. The phrase occurs nowhere else in the New Testament, but often in the Old Testament Deut.7v21. 10v17., predicated of Yahweh who, as their manifested Lord, led the Israelites through the wilderness, doubtless the second person in the Trinity. Believers now look for the manifestation of His glory, inasmuch as they shall share in it. Even the Socinian explanation, making 'the great God' to be the Father, 'our Saviour', the Son, places God and Christ on an equal relation to 'the glory' of the future appearing: a fact incompatible with the notion that Christ is not Divine, indeed it would be blasphemy so to couple any mere created being with God." End of quote.

Bishop Wordsworth. Says the words, 'tou Theou hemen kai Soteris Iesou Christou:' "Are best rendered, 'of our God and Saviour Jesus Christ.' That they may be thus rendered, cannot be doubted. And they are rendered thus by Beza, Hemming, Gerhard, Dietlein, and others here; and by the Greek and Latin Fathers in the similar place of it. Paul, viz. Titus.2v13., 'tou megalou Theou kai Soteris hemon Iesou Christou'----This declaration of the Godhead of Christ was very suitable to the commencement of this Epistle, in which the Author is speaking of the gracious dispensation by which we have become 'partakers of the divine nature,' v4; a participation effected by the Incarnation of the Eternal Word (John.1v14.) God manifested in the flesh (1Tim.3v16), "God with us " (Matt.1v23)." End of quote.

In 2Pet.2v1., Peter warns that false teachers would bring in "damnable heresies," literally, "heresies of destruction," and that they would even deny the Lord who bought them. Peter states in 2Pet.1v1., that Jesus is our "great God and Saviour;" and in 2Pet.3v18. Peter again affirms that Jesus is our Lord and Saviour who is to

be glorified and worshipped forever. Titus.1v4.

And so we could go on; Christ is "the true God," 1John.5v20., the Almighty, Rev.1v8., and in Christ dwells all the fullness of the Godhead bodily. Col.2v9. When one considers all the Scriptures concerning the deity of Christ, one can only repeat the worship and praise that came to the lips of Thomas, we cry with all of our hearts "my Lord and my God," Christ is Lord and God, Yahweh God manifested in the flesh for our salvation. He is "the Lord of glory" and His throne will be forever.

CHAPTER 7. JESUS CHRIST IS OUR LORD AND GOD.

We will consider again in a slightly different way the divine attributes that are seen in Christ, some of the divine titles that are given to Christ, and some of the divine works that are performed by Christ. We will consider these under the following titles.

A. CHRIST JESUS IS OUR ETERNAL LORD, AND GREAT CREATOR.

Some false teachers have said that the statement in Rev.3v14., that Jesus is "the beginning of the creation of God," shows that He was a created being. They ignore the fact that this verse also says that Christ is "the Amen," "ho Amen," a name that belongs to Yahweh alone. In Is.65v16., Yahweh is called, "the God of Amen," which is translated in the Authorised Version and Septuagint as "the God of truth."

Bishop Christopher Wordsworth D.D., comments on Is.65v16..

"'the God of truth)' Literally, 'the God of Amen,' - a remarkable word, repeated here and found only in two other places in the prophetic Books (Jer.11v5. 28v6; Another reference to Deuteronomy 27v15-26., 'All the people shall say, Amen.' Jeremiah is their representative.) When we bear in mind that 'in Christ all the promises of God are Yea and Amen' (2Cor.1v20.), and that our Lord adopts this word AMEN in His Gospel, where He uses it about one hundred times, and that He calls Himself 'the AMEN' (Rev.3v14.), we are led to recognise here a reference to Him and the Gospel in this title, 'the God of Amen;' and we see here a declaration that the characteristic of those Jews who are God's servants, and please Him, and are rewarded by Him, in this, - that they seek for blessing through Christ, 'The WAY, the TRUTH, and the LIFE' (John.14v6.), and adore Him as God. Cp. above, 45v23. Ps.62v17.; below, Jer.4v2. Rom.9v5." End of quote.

Jesus is the God of Amen, who answers our prayers and calls for help.

Those who insist that the word "arche," that is, "beginning," in Rev.3v14. teaches that Christ was a created being, must also say that the Father was created too, for the Greek word "arche," "beginning" is used by the Father to describe Himself in Rev.21v6., when the Father says that He is "the beginning and the end." The Abbot and Smith Greek Lexicon states that the word "arche" in Rev.21v6. refers to God as the eternal and first cause, and this is what Christ is claiming in Rev.3v14.. In any case Christ's claim to be the "origin" and "first cause" of creation has already been made in the book of Revelation, when Jesus calls Himself "the First and the Last." Rev.1v8,11,17. 2v3. 28v13. Strong and Thayer confirm that "arche," can not only mean "beginning," it can also mean, "the origin, the active cause, the person that commences, the leader, the first place, the chief in rank," and note that it is also used in reference to angels and demons of the highest rank. The Amplified Version translates Rev.3v14., "the Origin, Beginning, and Author of God's creation. Is.55v4." The New English Bible translates it, "The prime source of all God's creation." Only the creator can be the origin, prime source and active cause of creation. So we can see that Rev.3v14. does not teach that Christ was the first of created beings, it clearly teaches that He was the one who brought creation into being by beginning it. Christ was the great Creator and many Scriptures witness to this fact. Neh.9v6. John.1v3. Col.1v16,17. Heb.1v8-12. Rev.4v11. etc.

Micah's prophecy. The prophesy in Micah.5v2., that Jesus was to be born in Bethlehem, also states that Christ was "to be ruler in Israel, whose goings forth have been from old, even from everlasting." The word for "everlasting" is "owlam," Strong. 5769. Zodiates says, "The basic meaning of "owlam" is 'most distant times,' whether the remote past or the future, depending upon the accompanying prepositions."

More than 300 of the 440 times "owlam" occurs in the Hebrew Old Testament speak of indefinite continuance into the future; over twenty occurrences speak of the indefinite past. "Owlam" is used to speak of God's everlasting covenants, Gen.9v16. 17v7,13,19. etc.; and God's everlasting being and His mercy are from everlasting to everlasting. Ps.90v2. 103v17.

The Psalmist in Ps.102v1,24-27. addresses Yahweh as the eternal being and Creator, and yet in Heb.1v10-13. this very Scripture is applied to Christ. Paul states that Jesus is the great Creator and is unchangeably the same, and greater than the creation that He has made. We also read in Gen.21v33. that Yahweh is the everlasting God and the great creator, and Neh.9v6. tells us that it was Yahweh and Yahweh alone that personally made the creation. This statement is repeated in Is.42v5. 45v5,11,12. 48v12,13. Gen.1v1,16. Heb.3v3. and Rev.14v7.; yet the New Testament says again and again that Christ was the Creator. John.1v1-3. Eph.3v9. Col.1v16,17. Heb.1v2,10. All things were created "by" and "unto" the Lord Jesus according to Col.1v16,17. The three members of the Godhead were concerned with the plan of creation as the "Us" of Gen.1v26. makes clear, but the definite statement that Christ was the person who stretched out the heavens and made the creation alone proves the absolute Yahweh divinity of Christ.

We read in Isaiah.40v10., "Before me there was no God formed, neither shall there be after me," yet some false teachers say that Christ was created "a God." However, nowhere in the Bible does the verb "to create"

appear in reference to Christ's relationship with the Father. Christ is always spoken of as being the Creator and the Eternal Lord. As God, our Lord had no beginning; it was only His existence as a human being that began on a certain day. Heb.7v3. Micah.5v2. Is.9v6. etc. We read in Phil.2v6., that Christ was eternally existing in the essential form of God, only absolute deity can exist in the essential form of God and be the exact representation of the Father. It would be blasphemy for any created being to claim they existed in the essential form of God and was the exact image of God the Father. The exact representation of God, is God, only God can perfectly reveal God, only an equal to the to the Father can reveal Him exactly and perfectly, it is the Son's prerogative to reveal the Father. Mt.11v27. He who has seen Jesus has seen the Father. Jn.14v8,9,23. Only God can reside with every believer at the same time. The Jews knew that Jesus claimed everlasting Yahweh Divinity and equality with the Father by claiming to be God's Son, and for this they tried to kill Him. Jn.5v18. 8v58. 10v30,38.

Let us consider some more Scriptures that state that Christ is the everlasting Lord.

1. Jesus gives eternal life, Jn.10v27-33., only absolute deity can give eternal life, only Yahweh, the eternal Lord can give eternal life.

2. As we have seen before in Jn.8v58. Jesus said, "Before Abraham was, I am." He did not say, "I was," He said "I am," He used the name that belongs to Yahweh alone. Ex.3v4,5. The Jews knew what Christ claimed and tried to stone Him for making such an exalted claim.

3. In Isaiah.44v6. and 48v12. Yahweh says He is the First and the Last, a statement that conveys His eternity of being, yet this exclusive title of God belongs to Jesus, which proves His deity. Rev.1v17. 2v8. 21v13. Jesus is described in Rev.1v8,11,17. 2v8. and 22v13., as "the Beginning and the Ending" and "the Almighty", which the Father applies to Himself to describe His eternal nature and deity in Rev.21v6.

4. The apostle John informs us that the Lord Jesus is "that eternal life, which was with the Father and was manifested unto us." 1Jn.1v2. "Was with the Father," is "en pros ton patera," which is exactly the same construction as Jn.1v1., "was with God," "en pros ton theon."

A.T. Robertson writes on "pros," "with," in 1Jn.1v2. and Jn.1v1..

1Jn.1v2. "'Was with the Father' ('en pros ton patera'). Not 'egeneto,' but 'en,' and 'pros' with the accusative of intimate fellowship, precisely as in John.1v1. 'en pros ton theon' ('was with God'). Then John closes the parenthesis by repeating 'ephanerothe' ('was manifested.' First aorist passive indicative of 'phaneroo,' to make known what already exists, whether invisible or visible)." End of quote.

Jn.1v1. "'With God.' ('pros ton theon'). Though existing eternally with God the Logos was in perfect fellowship with God. 'Pros' with the accusative presents a plane of equality and intimacy, face to face with each other. In 1John.2v1. we have a like use of 'pros:' 'We have a Paraclete with the Father' ('parakleton echomen pros ton patera') See 'prosopon pros prosopon' (face to face, 1Cor.13v12.), a triple use of 'Pros.'" End of quote.

"That eternal life," is "ten zoen ten aionion," literally, "the life, the eternal;" this is a very emphatic and exclusive statement. John was clearly saying that the Jesus was FROM everlasting and not just TO everlasting. John's statement is also confirmed by Is.9v6., here the literal Hebrew translation of "the everlasting Father," is "the Father of eternity." Jesus is not only everlasting in being, and has been from everlasting, He is the Lord and Creator of time. Micah.5v2. Mt.2v6. Many Scriptures prove the eternal Deity of Christ, for Jesus has Scriptures applied to Him that are exclusively applied to Yahweh; the conclusion is inevitable, Jesus is the eternal Lord, the Creator and Controller of time, the one who knows and plans the future.

N.B. The Lord Jesus is going to be the everlasting Lord in the future.

See Dan.7v14. with Col.1v20. with Dan.2v44. Rev.3v21 5v12,13. These Scriptures are not in conflict with 1Cor.15v28., which states that Christ subordinates Himself and His kingdom to the Father at the end of the Millennium. In His mediatorial work and millennial kingdom, the Son had complete and total authority and power; after the Millennium and Great White Throne judgement of Rev.20, the Son hands the kingdom over to the Father and they rule it together as Dan.7v14. 2v44. Rev.3v21. 5v13,14. Heb.1v8. make quite clear. Christ's kingdom merges with the Father's kingdom and then all shall feel that God, Father, Son and Spirit, is all in all to me. The Son is still honoured and worshipped as the Father is, John.5v22,23. Rev.5v13,14., which brings us to our next main point.

B. CHRIST JESUS IS OUR WORSHIPPED LORD.

Jesus is worshipped as God. In Deut.6v4,13,14,15., we read, "Yahweh our Elohim is one Yahweh; and thou shalt love Yahweh thy Elohim with all thy heart, and with all thy strength--Ye shall not go after other Gods--for Yahweh thy God is a jealous God."

Satan tried to get the Lord Jesus to worship him, "proskuneo," but Christ refused, and replied, quoting from Deut.6v13., that worship, "proskuneo," and service, "latreo," must only be given to God. This is why Daniel's three friends refused to bow to Nebuchadnezzar's idol. Dan.3v1-30. N.B. v14-18. It is idolatry to bow down and worship an image or creature. God says, "I am Yahweh and my glory will I not give to another," Is.42v8. cf.48v11. However, when God the Father sent His Son into the world at the incarnation, He said "Let all the angels of God worship Him," "proskuneo." Heb.1v6. We see that Peter refused to receive worship,

Acts.10v25,26., and so did Paul and Barnabus, Acts14v14,15., and an angel twice refused to accept the worship of the apostle John, Rev.19v10 22v8,9., and yet the Father commands the angels to worship the Lord Jesus. This can only mean one thing; Christ is absolute Yahweh deity like the Father.

If it was wrong for Peter, Paul and Barnabus, and the angel that instructed John to receive worship, then we can be quite sure, that if it had been wrong for the Lord Jesus to receive worship, He would have said so, and stopped people from worshipping Him. Indeed, if He had been a created being, as some false prophets teach, it would have been quite wrong for Him to receive worship. But what do we find? We find Christ accepting the praise and worship which God's angels and good men instantly rejected in horror, and the Father actually commanding the angels to Worship the incarnate Christ. One person has said that "proskuneo" is used 22 times in the New Testament to describe worship given to God the Father, or absolutely to God; 15 times it is applied to worship given to Christ; 5 times it is used to describe a state of worship; 17 times it is used to speak of, and condemn, the worship given to idols; and twice it is used of the salutation and honour being given to a king. Mt.18v26. This proves that Christ was worshipped on many occasions.

1. Jesus was worshipped by men and angels at His birth. The wise men worshipped Christ. Mt.2v11. "proskuneo." It appears the shepherds may have worshipped "Christ the Lord." Lk.2v8-20. We are definitely told in Heb.1v6., that when Jesus was born God the Father commanded ALL the angels to worship Him, He said "Let all the angels of God worship Him," "proskuneo."

2. The leper of Mt.8v2. worshipped Christ. "proskuneo."

3. Jairus worshipped Christ. Mt.9v18. "proskuneo."

4. The disciples worshipped Christ after He calmed the storm. Mt.14v33. "proskuneo."

5. The Syrophenician woman worshipped Christ. Mt.15v25. "proskuneo."

6. The mother of James and John worshipped Christ. Mt.20v20 "proskuneo."

7. The children in the Temple worshipped Christ. Mt.21v15,16. The Lord ascribed a Scripture to Himself which could only be ascribed to Yahweh, i.e. Psalm.8v1,2. to describe the praise that had been given to Him by the children.

8. The two Mary's worshipped Christ after the resurrection. Mt.28v17. "proskuneo."

9. The demoniac of Gadara worshipped Christ. Mk.5v6. "proskuneo."

10. The blind man of John 9v38. worshipped Christ. "proskuneo."

11. In Jn.5v17,18,23., Jesus claimed that God was His Father in a unique way, "ho pater mou," "My Father," not just "our Father. Jesus also put Himself on a par in a unique working relationship with God's ceaseless activities. In Jn.5v17., Jesus describes His Father's ceaseless benevolent activities with the linear present middle indicative "ergazetai" 2038, which means, "keeps on working until now," or, "has always been at work," without any break to help people. Jesus reveals the continuous unbroken compassionate activities and work of God the Father; God made the Sabbath to bless mankind, but cannot observe it Himself, the demands of Creation are too great, and are eternally demanding. Jesus also uses the linear present middle indicative "ergazomai," (with the emphatic "I," "kago" 2504), to speak of His own continuous work in His Father's service. Jesus says that He is following His Father's benevolent example and so justifies His healing on the Sabbath. Jesus says in effect, "My Father has never ceased from working and helping people on the Sabbath, from the dawn of Creation until now, and I am following His example and will." The Jews quite rightly understood this to be a claim to deity See Jn.4v34., "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work," the noun "ergon" 2041, work, labour, toil, and task.

In John.5v23., Jesus uses "timosin," the present active subjunctive of "timaio," "to honour," to show that he has the same right to continuous honour and worship as the Father. Jesus goes on to say that those who do not honour Him, do not honour the Father. Indeed, those who dishonour Jesus, dishonour the Father. Jn.8v49. 12v26. 15v23. 1Jn.2v23. Let us give the same honour to Jesus that we give to the Father, for as we now see, Jesus was honoured and worshipped by the Christians in the early Church in the same way as the Father.

12. The apostles worshipped Christ after the resurrection, Mt.28v17., "proskuneo;" and continued to worship Christ after His ascension to heaven. Lk.24v50-53. "proskuneo." Thomas went to the very limit of praise and worship by calling Christ, "My Lord and My God," ("Ho Theos"). This would have been the very height of blasphemy if Christ was a mere created being; but our Lord does not rebuke Thomas for his awe-struck confession to Christ's absolute deity, instead, He gently chides Thomas for taking so long to believe it.

13. The early Christians accepted the claim that Jesus made upon them, they recognised Him as God and gave to Him the love, worship, service and obedience, that can only be given to God. Mt.10v27-38. Lk.14v26-33. John.12v36. 2Cor.5v14,15. A Roman official said in the early part of the second century, that Christians met

before daybreak and "sang a hymn of praise responsively to Christ as it were to God". Paul tells us in 1Cor.1v30,31., that the person who glories must glory in the Lord, i.e. Yahweh, for this is a quote of Jer.9v24., yet Paul says in Phil.1v26. 3v3. that we are to rejoice in Jesus. The apostle John tells us that the fellowship in worship that Christians enjoy, is with the Father and the Son, the basis of this is the eternal deity of Christ, "that eternal life which was with the Father." 1Jn.2v2,3.

14. Jesus is going to be worshipped as God on the great day of judgement. We read in Is.45v22,23., that only to God will every knee bow and every tongue swear on the great day of judgement. Paul quotes Is.45v22,23. in two places, Rom.14v10-12. and Phil.2v6-11.; and in both Scriptures Paul states that Christ is God, and is going to be worshipped as such.

15. The Lord Jesus Christ is going to be worshipped by all the redeemed for ever. Heb.1v6. Phil.2v9,11. Rev.5v13,14. 7v10. In heaven Christ is not a worshipper before the throne of God, Christ is honoured and worshipped on the throne in the same way as the Father, this gives the true sense of John.5v23.. In Rev.4v10. 5v8,12,13,14. we find the Son receiving the same praise and worship as the Father, and we read that it is going to be the theme of heaven for ever, v14. "worshipped" is "proskuneo".

N.B. 1. The benedictions in the name of Jesus are based on the worship of His deity. The early Christians linked the name of the Father and Son inseparably together in their benedictions and blessing of Christians. The Name of Jesus is quoted along with the Name of the Father, as the source of the apostolic benedictions and the authority for their writings. Mt.28v19. John.14v1. Rom.1v7. 1Cor.1v3. 2Cor.13v14. Col.2v2. 2Thes.2v16,17. 1Thes.3v11,12. 1Tim.1v2. Rev.1v5,6. 1Cor.1v2. Eph.1v1. Phil.1v1. 1Thes.1v1. James.1v1. etc.

N.B. 2. Prayer is inextricably linked with worship and deity. Prayer and worship is addressed to Jesus. Acts.7v59,60. 1Cor.1v2. 2Cor.12v8. Christians were distinguished from the heathen by their calling in prayer on the name of Jesus. Acts.9v14.21. Rom.10v12,13. The word for "call upon," is "epikaleomai," and it is used in the Septuagint for the ordinary term for invocation and prayer to God. Ps.114v18. 1Pet.1v17. 2v21. To associate a creature with the Creator, in the offices of prayer, worship and benediction in the way set forth in these Scriptures would be blasphemy, for it would forever destroy the infinite distinction between the eternal God and His creatures.

There are so many things that prove the absolute deity of Christ, and the fact that He is worshipped along with the Father as God, is one of the greatest proofs. How people can ignore one plain Scriptural statement after another is almost beyond comprehension, however every true Christian can rejoice over the fact that Christ is their God and Saviour and their worshipped Lord. All the divine perfections are revealed in Christ, "for it is in Christ that the complete being of Godhead dwells embodied", Col.2v9. Christians worship their Lord who possesses the attributes, titles, works and divine love of absolute deity.

C. CHRIST JESUS IS OUR UNLIMITED LORD.

Jesus is unlimited in His abilities, He is unlimited in His power, He is omnipotent; He is unlimited in His knowledge, He is omniscient; He is not limited by time or space, He is the omnipresent; immutable, unchangeable, I am: but above all, Christ is the unlimited Lord of love.

1. Christ Jesus is our Omnipotent Lord. The word "Almighty" occurs nine times in the book of Revelation, Rev.1v8. 4v8. 11v17. 15v3. 16v7,14. 19v6,15. 21v22., and in Rev.1v8. it is the title that Christ gives to Himself. The other titles of absolute deity that the Father links with this title of "Almighty", Christ also applies to Himself, He calls Himself "Alpha and Omega, the Beginning and the Ending, the First and the Last." Rev.1v8,11. 2v8. 22v13. The apostle John also tells us that the Lord of Hosts spoken of in Is.6v1-13.. is none other than Jesus, "These things said Isaiah, when he saw His glory and spake of Him." John.12v41. cf. v37-42. Rev.19v15,16. Christ has all power in heaven and earth given to Him. This was His before the incarnation, indeed. This was His before the foundation of the world. Mt.28v18. with Jn.17v4,5. Christ's power and authority are also referred to in other Scriptures. Mt.9v6. 1Cor.1v24. Eph.1v21,22. Phil.3v21. Col.2v9,10. 1Pet.3v22. It is very sad that many Christian leaders limit the workings of our omnipotent Saviour Christ in their Churches through unbelief. Like the Israelites of old, "they limit the Holy One of Israel." Ps.78v41. It is very wrong and deceitful to say that our Lord Jesus is omnipotent and yet deny that He still performs signs, wonders and miracles. Christ is the Mighty God. Is.9v6. He is not "the great I was," He is "the great I am."

2. Christ Jesus is our Omniscient Lord. Jesus in His humanity did not know all things, for we are told in Lk.2v42,52., that He increased in wisdom, and in Mt.24v36. and Mk.13v32. that in His humanity He did not know the date of His second coming. Jesus, in a great sacrificial act of humiliation, took upon Himself a true humanity. Heb.2v16-18. Phil.2v5-8.. Jesus tells us in Jn.5v19-21., that the Father directed and informed Him what to do in His ministry by revelation. Jn.1v48. 4v16-19. 5v42. 6v61,64. 13v38. etc. The Father informed Jesus of all that He needed to know, and this caused His disciples to say, "Lord, Thou knowest all things." Jn.16v30. 21v17. Christ often surprised His enemies by revealing their secret thoughts. Mt.9v4. 12v25. Lk.6v8. 9v47. However, after His resurrection and ascension Jesus received again the glory that He had left behind for our sakes, and in Him are hidden ALL the treasures of wisdom and knowledge. Col.2v3. Jesus has omniscience; He searches the hearts of ALL. Rev.2v23. Kings.8v39. Jesus knows and feels all our sorrows, woes, pains, hurts and problems that we have and suffers with us. We are always on His heart, He prays for all of us, and meets

the needs of all His saints. Heb.2v18. 4v14-16. 7v25. 1Cor.1v30.

3. Christ Jesus is our Omnipresent Lord. In His pre-incarnate state Jesus had existed as God, and knew no limitations in regard to space, He was omnipresent. However, in His humanity He was limited and straightened in a human body. Phil.2v6. Lk.12v50. He is now again our omnipresent Lord, He is with every believer, caring for us, empowering us, and sustaining us. Mt.18v20. 28v20. Jn.14v23. Lev.26v12. Eph.1v23. It is a wonderful consolation for us to know that Jesus is with us in all our trial and sorrows; His presence gives us joy and victory, peace and comfort.

4. Christ Jesus is our Great I Am. Christ is not only our eternal Lord, He is the Lord who is not limited by time. Christ was before Abraham, John.8v56-58., before the flood, 1Pet.3v18-20., before creation and from eternity, John.1v1. 17v5,24. Col.1v17. Heb.1v2. 13v8. 1John.1v2,3. Phil.2v6. But Christ is not only before all things, He is the Great I Am. Jesus said to the Jews, "Before Abraham was, I Am," not, "I was." The past, present and future are all present with our Lord Jesus Christ. It is a wonderful comfort to know that God holds the future in His hands, and He not only holds it, He can control and change it, and inform us of it. Christ is our great, immutable, unchangeable, "I Am." Heb.1v10-12. 13v8.

5. Christ Jesus is our Lord of unlimited love. Paul tells us in Eph.3v19., that "the love of Christ, passeth knowledge", and we read in 1Jn.4v8. that God is love. It is our privilege to enjoy and glory in the perfect unlimited love of God our Father and our Lord Jesus Christ. Jesus "emptied Himself", Phil.2v7., and laid aside His glory and power at the incarnation, He made the ultimate in self-sacrifice for our redemption. In Rom.5v6-11., we read that Jesus died for us while we were in sin and enemies of God, and 1Jn.3v1. tells us that through Christ we have been adopted as Sons into God's family, to receive a glorious inheritance that will never fade away. 1Pet.1v3,4. This is eternal unlimited perfect love. God gives the fullness of His blessing to His reconciled enemies; prove His perfect and unlimited love for you by accepting Jesus as your Lord and Saviour.

The doctrine of Christ's unlimited ability has a very practical application to us in our daily lives. Jesus is omnipotent; He can save, deliver and keep us. Jesus is our omniscient and all wise Lord, He knows all about us, and can guide us in all our problems. Jesus is omnipresent; He is with us in every situation. Christ is the Great I Am; He knows and is in control of our future. Jesus is the Lord of unlimited love, He really cares for us. What a comfort these Divine attributes of Jesus give to those who love and serve Him.

D. CHRIST JESUS IS OUR REDEEMING LORD.

Jeremiah prophesied, that the Branch that was to be born to David's house, was to be a king, and His name was to be called "Yahweh Tsidkenu," that is, "The Lord our righteousness." Jesus is "Yahweh our righteousness," as can clearly be seen from Rom.3v22-26. 10v1-4. 1Cor.1v30. Phil.3v9. We also see from Joel.2v32.and Acts2v21,38. 4v11,12. 9v14. 13v38,39. 16v30,31. 22v16. Rom.10v8-14., that Christ is the Lord upon whom we are to call for salvation. The Old Testament tells us that Yahweh is the Saviour and Redeemer, and beside Him there is no other Saviour, Ex.34v6,7. Is.49v26. 43v11. Ps.106v21. However, the New Testament tells us that Jesus is the only name by which we can be saved, Acts.4v12.; and that Christ is the Saviour of the world, John.4v42. Lk.2v11. 1John.4v14.; and that Christ is "our great God and Saviour." Titus.2v13,14. The Church is the Church of Christ "which He hath purchased with His own blood," Mt.16v18. Acts20v28., and Christ states that He is the great Yahweh who searches the hearts of His redeemed Church. Jer.17v10. with Rev.2v23.

After considering these Scriptures the conclusion is inevitable that Jesus is our redeeming God, "The Lord our righteousness," and that those who accept Him as Lord and Saviour can know forgiveness of sins and peace with God. It is as our Redeeming Lord that He directs the Holy Spirit, and baptises us in the Holy Spirit, this is the prerogative of Yahweh. Is.40v13. Joel.2v27,28. Lk.3v16. Acts.2v17,33. The redeemed believer is made complete in Christ, Col.2v10., all that we need for body, soul and spirit is ours in our dear Lord Jesus, our redeeming Lord. The supreme quality of God's character is His love, and the full extent to which God is willing to go to save and bless us is revealed in Christ's death for us on the cross, it is God's supreme and final appeal to mankind. It is the rejection of Christ as Saviour that brings the final certainty of damnation. To see and hate God's perfect redeeming love, is the final act of spiritual suicide. John.15v22-25.

E. CHRIST JESUS IS OUR RETURNING AND JUDGING LORD.

Jesus is going to return in power and glory to set up His kingdom on earth, at a literal personal coming. The motto and glorious hope of the early Church, was "Maranatha," "The Lord cometh." 1Cor.16v22. Phil.4v5. James.5v8. It is a tragedy that many Christians have forgotten the glorious hope of the Church; the return of Jesus is one of the great themes of the Scriptures. Jn.14v3. Acts.1v10,11. 1Thes.4v13-17. Heb.9v28. 12v25-29. Rev.1v7,8. 6v14-17. 19v11-21. Zech.14v4. Mt.24v29-31. 26v63,64. 25v31,32. These Scriptures prove that the coming of Christ is a literal personal coming at which He comes to reign. Christ's coming will have three main objectives.

1. Jesus will come for His Church, of which He is the bridegroom. Mt.9v15. 24v30,31. 25v1-13. Luke.12v35,36. John.3v29. 14v2,3. Eph.5v25-32. 1Thes.4v13-18. Rev.19v7-9. 21v2,9-27.

2. Jesus is the Lord of life and death. Jesus holds the keys of death and Hades and eternal life, the eternal

destiny of every soul, and the issues of death are in His hands. Ps.68v20. Jn.5v21-29. 11v25,26. Phil.3v20,21. Rev.1v18. The doctrine of Christ's deity is vitally important, for the apostle John tells us that, "Whosoever denieth the Son, the same hath not the Father." 1Jn.2v22,23. 5v10-13. The names of those who have accepted Jesus as Lord and Saviour are written in His book of life. Rev.13v8. 17v8. 20v15. Is your name written in the book of life? Accept Christ as your Saviour and on that judgement day you will enjoy life in the kingdom of God forever.

3. Jesus is the King and Deliverer of Israel. Is.49v22-26. Jer.30v3,8-11. Joel.3v1-16. Zech.12v1 to 14v21. Rom.9v25-29.

4. Jesus will come as the Judge and King of the whole earth. Zech.14v9. Dan.7v13,14. Luke.19v11-27. Acts.10v42. 17v31. Rom.2v16. 14v10. 1Cor.4v5. 3v11-15. 2Cor.5v10. 2Tim.4v1. Rev.11v15. 19v11-16.

We are told in 1Jn.4v2,3., that those who confess that Jesus Christ is come in the flesh are of God, but those who do not confess that Christ is come in the flesh are not of God. This is much more than someone saying, "I believe that Jesus Christ is come in the flesh." It is a confession that Jesus is the Christ who fulfils the Old Testament prophecies. That is, Christ is Emmanuel born of a virgin, He is God with us. Is.7v14. "The Mighty God," who has existed from all eternity, and whose reign will be for ever. Is.9v6,7. Mic.5v2. He is the Yahweh who John Baptist prepared the way for. Is.40v3-5. Christ is the Redeemer, the Lord of our righteousness, the Saviour of the world. Jer.23v5,6. Christ is the Yahweh who is to come again, and His feet will stand on the Mount of Olives. Zech.14v3,4. Mal.3v1-3. Acts.1v11,12.

The person who is a true Christian, or as the apostle John puts it, "of God," accept what the Scriptures teach concerning the person of Christ, and accept what Christ teaches in the New Testament concerning Himself, salvation, Hell, Heaven, healing. etc. John tells us that those who deny the vital Scriptural truths concerning Christ are "antichrist" and "not of God". There are many false teachers about today, and Christians, particularly those who are young in the faith, need to store in their minds the truths of the Scriptures, so that they may be able to answer the active and ardent servants of the Devil. Those who know the Scriptures will be able to answer these false prophets, and may with love, tact, and prayer win them over to the truth. I pray that this booklet will not only inform and teach Christians, but that it also may save many from the snares of false and devilish doctrines, which damn and destroy the soul. 2Pet.2v1.

How wonderful it will be to worship the Father and the Son forever in their kingdom of light and love. If you do not know Jesus as your friend and redeemer, accept Him now as your Saviour and Lord, and you will eternally enjoy the unspeakable joy of the revelation of the being and love of God, in the kingdom that He has prepared for you.

APPENDIX 1. THE DEITY AND PERSONALITY OF THE HOLY SPIRIT.

The words "spirit and "holy spirit" are used to speak of the power, influence and operating energy of the person who the Scriptures call "The Holy Spirit." However, many Scriptures definitely establish the deity and personality of the Holy Spirit.

1. Personal pronouns are repeatedly applied to the Holy Spirit.

The Hebrew word for "Spirit" is "Ruach," which is in the feminine gender; the Greek word for "Spirit" is "Pneuma," which is in the neuter gender. However, in John.14v26. 15v26. and 16v8,13,14., the personality of the Holy Spirit is emphasised at the expense of violating the rules of strict grammar. The emphatic pronoun "ekeinos", "He", is in the masculine gender, whereas the noun "pneuma", that is, "Spirit", is the neuter gender. Note the neuter "ekeino" is not used.

The translation "itself," in Rom.8v16,26., in the Authorised Version, is corrected in the Revised Version to "Himself." A.T. Robertson, makes the following helpful comment on Rom.8v16, in his "Word Pictures in the New Testament:" "'The Spirit himself' ('auto to pneuma'). The Grammatical gender of 'pneuma' is neuter as here, but the Greek used also the natural gender as we do exclusively as in John.16v13 'ekeinos' (masculine 'he'), 'to pneuma' (neuter). See also John.16v26. ('ho -- ekeinos). It is a grave mistake to use the neuter 'it' or 'itself' when referring to the Holy Spirit." End of quote.

In Jn.15v26., "Parakletos," 3875, means, "another sent alongside to help," that is, another person like Jesus, with active benevolent intelligence. Jn.14v26. 16v8,13,15. The Holy Spirit comes from beside the Father, to be by the side of us. "Parakletos" occurs in Jn.14v16,26. 15v26. 16v7., as "Comforter," and in 1Jn.2v1., as "Advocate." Jesus says in Jn.15v26. that He will send the "Parakletos," which again, like the emphatic demonstrative pronoun "ekeinos," is masculine. Jesus twice informs us that the Holy Spirit is sent and proceeds, "from beside the Father," "para tou patros." The A.V., "which proceedeth" should read "who proceedeth;" for A.T. Robertson states, "'Which' ('ho') is the grammatical neuter to agree with 'pneuma,' and should be rendered 'who' like 'ho' in Jn.14v26."

Greek scholars tell us that the use or absence of the definite article ("the"), does not on its own determine whether the reference is to the Holy Spirit the person. However, the use of the definite article before both "pneuma" and "hagios," "the Spirit the Holy," does stress the personality of the Holy Spirit; as in Mt.12v32. Mk.3v29. 12v36. 13v11. Lk.2v26. Jn.14v26. Acts.1v16. 5v3. 7v51. 10v44,47. 13v2. 19v6. 20v23,28. 21v11.

28v25. Eph.4v30. Heb.3v7. 9v8. and 10v15. Note. Acts.21v11. "Agabus -- said, These things says the Spirit the Holy:" and Acts.15v28. (one definite article in Majority Text, two in Critical Texts) "It seemed good to the Holy Spirit and to us." The Scriptures clearly show the Holy Spirit speaks and directs and has plans and purposes, and so must have a will, mind and personality.

2. Personal actions and qualities of character are ascribed to the Holy Spirit.

The Holy Spirit is said to have active intelligence and will. 1Cor.2v10,11. 12v11. He strives, Gen.6v3.; He speaks, reproveth, guides, and directs. Neh.9v20. Lk.12v11,12. Jn.16v8-11,13. Acts.1v16. 8v29,39. 10v19. 11v12,28. 13v2,4. 15v28. 16v6,7. 20v23. 21v4,11. Rom.8v11-14. Heb.3v7. 10v15. The Holy Spirit works signs, wonders and miracles, and decides through whom they shall be performed. Rom.15v19. 1Cor.12v7-12. He sanctifies, 1Cor.5v11. Titus.3v5.; He seals, Eph.1v13. 4v30.; He regenerates, Jn.3v6.; He inspired the Scriptures. 2Tim.3v16.; He prays and intercedes for the Church. Rom.8v26,27. These are all qualities, and attributes of character, and actions, that are inseparably connected with, and certify, a definite personality.

3. Personal insults and injuries can be performed against the Holy Spirit.

The Holy Spirit can be resisted and grieved. Acts.7v51. Is.63v10. Eph.4v30. 1Thes.5v19. Heb.3v7-11. 4v7. He can be lied to and tempted, Acts.5v3,4,9.; He can be blasphemed and rejected. Mt.12v31,32. Heb.10v29. Jesus said the Jews who had wilfully rejected and opposed His mighty signs, wonders and miracles, had seen and hated Him and His Father. Jn.15v22-27. Jesus said that when they attributed the works that the Holy Spirit did through Him to the Devil, they committed a sin that could not be forgiven. Mk.3v28-30. Offending and personally insulting the Holy Spirit is the most serious sin of all.

4. Absolute Deity is ascribed to the Holy Spirit in the Scriptures.

a. Divine names are given to the Holy Spirit. He is called God. Acts.5v3,4. 1Cor.3v16. 6v19,20. 2Tim.3v16. with 2Pet.1v21. The Holy Spirit is called Yahweh. Is.6v5,9. with Acts.28v25. Exod.17v7. with Heb.3v7-9., Jer.31v31-34. with Heb.10v15-17., We also read in 2Cor.3v17. that "the Lord is that Spirit;" as we have seen before, when Caesar said he was Lord, everybody knew that he was claiming divinity, and in the New Testament it is used to translate the Hebrew "Yahweh." Paul in 2Cor.3v18., writes that the "Spirit of the Lord" transfigures us as we behold the glory of the Lord. This is obviously a reference to "the Spirit of Yahweh," of the Old Testament; and v17 obviously means, "Yahweh is that Spirit."

b. Divine works and perfections are ascribed to the Holy Spirit. Omnipresence. Ps.139v7-10. Rom.9v26,27. 1Cor.6v19. **Omniscience.** Is.40v11-14. Jn.14v26. 16v12,13. Rom.11v33,34. 1Cor.2v9-11. **Eternal uncreated existence.** Heb.9v14.

Omnipotence. Is.40v13-17. only infinite power can talk thus. Gen.1v2. Job.26v13. 33v4.

c. Worship, love and blessing are given to Him. Some people foolishly say that we should not worship the Holy Spirit, this is wrong. In Acts.28v25., the Holy Spirit is the Yahweh who is worshipped in Is.6v3-9.. Rom.15v30. 2Cor.13v14. Mt.28v19. Only God can be worshipped. Blasphemy against the Holy Spirit is the greatest sin; those who reject the workings, deity and personality of the Holy Spirit, and say His works are of the Devil, commit this sin. Mt.12v31,32. Mk.3v28-30.

APPENDIX 2. THE SCRIPTURAL PROOFS OF THE TRINITY.

As we have seen, Jesus and the Holy Spirit are both looked upon as having absolute Yahweh divinity, they are both looked upon as "God" as well as the Father. However, some false teachers brush to one side the mass of evidence for the absolute deity of Christ and the Holy Spirit, and say that the Bible teaches that there is only one God and that He is the Father. The following Scriptures do teach the fact that God is one. Deut.4v35. 6v4. 32v39. 2Sam.7v22. 1Chron.17v20. Ps.83v18. 86v10. Is.43v10. 45v18. Mk.12v29,32. 1Cor.8v4. Gal.3v20. James.2v19. However, "one" in the Scriptures does not always mean a mathematical one, it can be a compound unity and oneness, as is seen in the following Scriptures. Gen.2v24. 11v6. 41v1,5,25. 1Kings.22v13. 2Chron.5v13. Jn.17v22. Acts.4v32. 1Cor.3v8. Eph.2v14. 1Jn.5v7. In these Scriptures there is a oneness, but there is also a plurality.

N.B. The unity is the Godhead is a compound unity. "Echad." Strong 259.

In Deut.6v4., "Hear, O Israel: The Lord our God is one Lord:" the word "one," which here, and elsewhere, is used to speak of the unity of God, is, "echad," it can speak of a compound unity of distinguishable entities, for the same Hebrew word, "echad," that is used to speak of the unity of God in Deut.6v4., is used in Gen.2v24. to speak of the oneness of Adam and Eve.

"Yachid," Strong 3173, is used to speak of a mathematical unity, it means, sole, unique, and one of a kind; it is never used of the unity of God. "Yachid is translated, as "darling," Ps.22v20. 35v17.; as "desolate," Ps.25v16.; as "only," Gen.22v2,16. Prov.4v3. Amos.8v10. Zech.12v10.; as "only child," Judg.11v34.; as "only son," Jer.6v26.; and as "solitary," Ps.68v6.. Ruth Rachel Spencer, in her book, "The Bud and Flower of Judaism," writes: "Yachid" is used forcefully in the Bible as an absolute unity and is found twelve times in the Old Testament, but not once is it used of the unity of God." End of quote.

The compound unity of the Godhead is also proved by the fact that the word for "God" in Deut.6v4. is the plural "Elohim;" which is used over 2,700 times in the Old Testament, at least ten times more than the singular "El." The objection that "Elohim" is used just as "a plural of magnitude," is completely invalidated by the fact

that in the Bible, "Elohim" is never used to describe the majesty of a king, nor is this kind of practice used with reference to kings in the Scriptures. In the Old Testament the Israelites always addressed their kings in the singular. It must be noted that "Elohim", though plural, when speaking of God, is nearly always constructed with verbs and pronouns in the singular. Sometimes, however, "Elohim" is sometimes significantly used with plural pronouns. e.g. Gen.1v26., "And God ('Elohim') said, Let us make man in our image." And Gen.3v22., "And the Lord God said, Behold man is become as one of us." In some cases the singular "Yahweh" is united with plural verbs. e.g. Gen.11v6,7. Is.6v3,8. The singular "Yahweh" is also linked with the plural "Elohim" many times in the Scriptures. e.g. Deut.6v3,4,5. Ex.20v2,5. Is.42v5. etc. God gave a sure indication of the compound unity of the Godhead by the use of these plural and singular words being linked together.

The compound unity of the Godhead is seen in the way that Father, Son and Spirit are linked together in statements of authority and truth, confessions of faith, benedictions and baptismal formula. To link a creature, or an impersonal spiritual power, with God in this way would be out of the question, it would forever destroy the infinite distinction between God and the creature. Only absolute deity can be linked with the Father in the way that the Son and Spirit are. Is.45v5,6,18,21,22. 46v9. 61v1-3. Is.11v1,2. with Jer.23v5,6. Mt.3v16,17. 28v19. Lk.1v35. 3v21,22. Jn.3v34. 14v16,26. 15v26. 16v7-15. Acts.20v28. Rom.1v1-4. 15v30. 1Cor.2v7-10. 12v4-6. 2Cor.13v14. Gal.4v6. Eph.2v18. 4v4-6. Heb.2v3,4. 9v14. 1Pet.1v2. 3v18. 1John.3v21-24. 5v7. (Though the Codex Montfortii and Vulgate contain 1John.5v7., it is not found in the early Greek manuscripts; however, Cyprian, Bishop of Carthage, 200 to 258 A.D., quotes this as being written by the apostle John, Vol.5.418, 423, Ante-Nicene Fathers.

There are also numerous salutations, which the name of the Father and the Son are linked together. Rom.1v7. 1Cor.1v3. 2Cor.1v2. Gal.1v3. Eph.1v2. Phil.1v2. Col.1v2. 1Thes.1v1. 2Thes.1v2. 1Tim.1v2. 2Tim.1v2. Tit.1v4. Philemon.v3. James1v1. 2Pet.1v2. 3John.v3. In 1Pet.1v2. the Holy Spirit is mentioned with the Father and the Son. In the Scriptures, "God," can sometimes refer to the entire Trinity, or it can at other times refer to separate members of the Godhead. "God" can mean either plural or singular in the same way that "sheep" or even "man" can. There is a perfect oneness of purpose, mind, love and fellowship in the Godhead; however, this oneness and unity goes beyond this, for we read in Jn.10v38. and 17v21., that the Father is not only in the Son, but the Son is also in the Father. In the Trinity there is an interfusion and sharing of personality and nature and glory. It is no good false teachers saying that this is not so, the Bible says it is so, it clearly says that all are called God. Let God be true and every man a liar who contradicts the truth of God's word.

We will close this study on the Trinity with a few comments on John.17v3., where Christ calls the Father "the only true God", this will also help to explain such Scriptures as Gal.3v20. Eph.4v6. 1Tim.1v17. 2v5.. In Jn.13v3. Jesus is not denying His deity, for many Scriptures clearly state that Christ God, the context of John.17v3. shows why the Lord prayed in this way.

1. Jesus is praying as our Mediator and Redeemer. Christ in praying to the Father calls Himself "thy Son," He was praying as the incarnate Son who became a servant for the work of redemption. This is why the Father is not only called "the only true God," but also "the God and Father of our Lord Jesus Christ." 2Cor.11v31. Eph.1v3. 1Pet.1v3. Jn.17v3. 20v17. Christ is our Lord and God, yet in His work as mediator and redeemer, God the Father is His God. However, in the opening words of this prayer Christ claimed again a unique Sonship, which Christ's enemies and the apostle John knew was a claim to absolute deity. Jn.5v17,18. 10v30-33. Christ's claim to be the Son of God was a claim to coequal deity with the Father.

2. Jesus is praying as the God who emptied Himself to become the Messiah. Jesus is speaking as the Messiah, He calls Himself, "Jesus Messiah whom Thou hast sent," He was speaking as the Messiah of the Israelites, and as the Saviour of the world. We read in Phil.2v5-11. of the humiliation and emptying of God the Word for the work of redemption; and in Jn.17v5., Christ refers to the glory which He shared with the father before the world was, and he prays for it to be restored to Him again. Christ uses the striking words, "glorify me WITH THINE OWN SELF with the glory which I had with Thee before the world was." The Messiah that was promised to the Israelites was very definitely stated to be God. e.g. Is.7v14. 9v6. Micah.5v2. etc. The Messiah was "the Lord our righteousness." Jer.23v5,6. with Is.43v11. Hos.13v4.

3. Jesus affirms His Oneness with the Father. When Jesus said to the Jews in Jn.10v30., "I and my Father are one," they took up stones to stone Him, "because that thou, being a man, makest thyself God." When Jesus said in Jn.10v38., "the Father is in me, and I in Him," the Jews again tried to capture Him and kill Him; they well understood it as a clear claim to coequal deity with the Father. See Jn.17v21. In Jn.17v3,21., Jesus said that eternal life is found in knowing both the Father and Son, and prays that believers "may be one in us." We rejoice that we are accepted in the beloved, and are one in the Father and the Son. Jesus is no less God because the Father is called "the only true God," in Jn.17v3., than the Father is not God, because Jesus is called "the only Potentate," in 1Tim.6v15., and "the true God," in 1Jn.5v20.; and "the true Lord," in Mal.3v1.; and "the one Lord," in 1Cor.8v6.. When Jesus said the Father is "the only true God," He is speaking as a man, and as Mediator and Redeemer, He is certainly not excluding Himself from deity. "The only true God," is applied to God the Father, in contrast, not with the Son, or the Holy Spirit, but with the false gods and idols of the heathen. Jesus is one with the Father; in the Son dwells all the fullness of the Godhead, and he who has seen Jesus has seen the Father. Jn.14v7-14. Col.2v9,10.

N. B. Textual note on "vios," "Son," in John.1v18. Burgon, follows the vast majority of manuscripts and a

majority of Church Fathers, and says that "vios," "Son;" is the correct text, and rejects the reading "only begotten God," and says that it is an alteration introduced into the text by the Gnostic Valentinus, and his followers, whose strange teaching denied that "the Word" is the Son of God. (The Gnostic Valentinus lived about A.D. 150, when Gnosticism was at its height.) Arius also used the reading, "Theos," "God," in Jn.1v18., for His arguments against the eternal pre-existence of Christ, maintaining that the Son if begotten by God, must have had a beginning, and there must have been a time when He was not. Arius, strangely, believed in the deity of Christ and yet not of His eternal pre-existence, he stated, "The Son--has existed before time and before ages, as Perfect God, only begotten and unchangeable; and that He existed not before He was begotten or created." Valentinus and Arius are about the worst people to follow for textual purity. The solid evidence against the reading "only begotten God," and its association with heretics cannot be ignored, and must be rejected.

APPENDIX 3. THE GLORY AND VICTORY OF OUR LORD'S HUMANITY.

a. A. T. Robertson states that Heb.2v17,18., teaches the true sympathetic humanity of Jesus in his commentary.

Heb.2v17,18. "{It behoved him} "ôpheilen." Imperfect active of "opheilô," old verb to owe, money (Mt.18:28.), service and love (Rom.13:8.), duty or obligation as here and often in N.T. (Luke.17:10.). Jesus is here the subject and the reference is to the incarnation. Having undertaken the work of redemption (John.3:16.), voluntarily (John.10:17.), Jesus was under obligation to be properly equipped for that priestly service and sacrifice. {In all things} "kata panta." Except yielding to sin (Heb.4:15.) and yet he knew what temptation was, difficult as it may be for us to comprehend that in the Son of God who is also the Son of man (Mark.1:13.). Jesus fought through to victory over Satan. {To be made like unto his brethren} "tois adelphois homoiôthênai." First aorist passive infinitive of "homoioô," old and common verb from "homoios" (like), as in Mt 6:8., with the associative instrumental case as here. Christ, our Elder Brother, resembles us in reality (Phil.2:7. "in the likeness of men") as we shall resemble him in the end (Rom.8:29. "first-born among many brethren"; 1John.3:2. "like him"), where the same root is used as here "hoiôma, homoios." That he might be "hina genêtai." Purpose clause with "hina" and the second aorist middle subjunctive of "ginomai," to become, "that he might become." That was only possible by being like his brethren in actual human nature. {Merciful and faithful high priest} "eleêmôn kai pistos archiereus." The sudden use of "archiereus" here for Jesus has been anticipated by 1:3; 2:9. and see 3:1.. Jesus as the priest-victim is the chief topic of the Epistle. These two adjectives "eleêmôn" and "pistos" touch the chief points in the function of the high priest (5:1-10.), sympathy and fidelity to God. The Sadducean high priests (Annas and Caiaphas) were political and ecclesiastical tools and puppets out of sympathy with the people and chosen by Rome. {In things pertaining to God} "ta pros ton theon." The adverbial accusative of the article is a common idiom. See the very idiom "ta pros ton theon" in Ex 18:19; Ro 15:17.. This use of "pros" we had already in Heb 1:7f.. On the day of atonement the high priest entered the holy of holies and officiated in behalf of the people. {To make propitiation for} "eis to hilaskesthai." Purpose clause with "eis to" and the infinitive (common Greek idiom), here present indirect middle of "hilaskomai," to render propitious to oneself (from "hilaos," Attic "hileôs," gracious). This idea occurs in the LXX (Ps 65:3.), but only here in N.T., though in Luke.18:13. the passive form "hilasthêti" occurs as in 2Ki 5:18.. In 1Jo 2:2. we have "hilasmos" used of Christ (cf. Heb 7:25.). The inscriptions illustrate the meaning in Heb 2:17. as well as the LXX.

2:18 {In that} "en hôi." Literally, "In which" "=en toutôi en hôi," in that in which), a causal idea, though in Ro 14:22. "en hôi" means "wherein." {Hath suffered} "peponthen." Second perfect active indicative of "paschô," permanent part of Christ's experience. {Being tempted} "peirastheis." First aorist passive participle of "peirazô." The temptation to escape the shame of the Cross was early and repeatedly presented to Christ, by Satan in the wilderness (Mt 4:8-11.), by Peter in the spirit of Satan (Mt 16:22f.), in Gethsemane (Mt 26:39.), and caused intense suffering to Jesus (Luke.22:44; Heb.5:8.). {He is able} "dunatai." This word strikes the heart of it all. Christ's power to help is due not merely to his deity as God's Son, but also to his humanity without which he could not sympathise with us (Heb.4:15.). {To succour} "boêthêsai." First aorist active infinitive of the old compound verb "boêtheô" "boê," a cry, "theô," to run), to run at a cry or call for help (Mt.15:25.). {Them that are tempted} "tois peirazomenois." Dative plural of the articular participle (present passive) of "peirazô." These Jewish Christians were daily tempted to give up Christ, to apostatise from Christianity. Jesus understands himself "autos" their predicament and is able to help them to be faithful." End of quote.

b. In Rom.8v3. Paul states Christ's victory over the flesh.

Paul rejoices in Christ's glorious victory over the trials and temptations of true humanity. It is a most glorious and wonderful fact, that out of pure love for us, God the Word became flesh "sarx," and suffered and overcame the trials and temptations of true humanity. Jn.1v14. 1Jn.4v2,3. 2Jn.v7. 1Tim.3v16. Rom.1v4,5. 8v3. Heb.2v17,18. 4v15. 5v7. 10v5. Christ was manifest in flesh, "sarx;" but He never allowed the flesh to dominate Him. In Rom.8v3. Paul states that Jesus was, "in the likeness of sinful flesh," "en homoiomati sarkos hamartias," just as Phil.2v7., "in the likeness of men," "en homoiomati anthropon," the likeness is real, Jesus had a real humanity, not a false or phantom humanity as the Docetic Gnostics taught. ("Homoioima," occurs in Rom.1v23. 5v14. 6v5. 8v3. Phil.2v7. Rev.9v7.)

The Expositor's Greek Testament also gives light on Rom.8v3..

It states: "But the emphasis in "homoionoma" is on Christ's likeness to us, not His unlikeness; "flesh of sin" is one idea to the Apostle, and **what he means by it is that God sent His Son in that nature which in us is identified with sin.** This was the "form" (and "form" rather than "likeness" is what "homoionoma" signifies) in which Christ appeared amongst men. It does not prejudice Christ's sinlessness, which is a fixed point with the Apostle 'ab initio'; and if anyone says it involves a contradiction to maintain that Christ was sinless, and that He came in a nature which with us is identified with sin, it may be pointed out that this identification does not belong to the essence of our nature, but to its corruption, and that **the uniform teaching of the New Testament is that Christ is one with us-short of sin.** The likeness and the limitation of it (though the former is the point here urged) are equally essential in the Redeemer." End of quote.

Alford writes on Rom.8v3.: "in the likeness of the flesh of sin' (the flesh 'whose attribute and character was sin). The genitive is not 'hamartolou,' but implies far more-[not merely the contamination by, but] the belonging to and being possessed by."---He had a nature 'like sinful human nature'- but had not Himself 'a sinful nature,' Compare Heb.4v15. --- **He was able to be tempted, i.e. subjected to sensuous incitements, e.g. of pain, which in other men break out into sin, but in Him did not.**" End of quote.

The flesh that had corrupted and led all mankind into sin was conquered by Jesus. His victory over sin, not only condemned sin in the flesh, but also enables us to live in victory over sin, through the law of the spirit and life in Christ. Rom.8v4. Jesus partook of human flesh, but did not partake of the sins of the flesh; His holy life condemned sin in the flesh and showed that it was possible to live in victory over it. In Heb.2v16-18. we read that Jesus took on Him the seed of Abraham, and that it was a moral duty and obligation ("opheilen," the imperfect active indicative of "opheilo," to be obligated), for Him to be made in all points like unto His brethren, and experience the same temptations, so that He could be our sympathetic High Priest. To be tempted in all points as we are, He had to be made in all points as we are. Heb.2v17. with 4v15. From the level of our humanity, Jesus conquered the world, the flesh, and the Devil. Blessed be His Name!

NOTE:

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