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INTRODUCTION

This is a lengthy document. This is not because the proposition is hard to prove. It is a simple matter to verify the Lord Jesus' deity from the Bible. Much of the space is taken up in answering many of the arguments brought up against it. Should any important point have been overlooked kindly e-mail it to:

muqaddas@aol.com.

THE UNIQUENESS OF THE CHRIST

The Lord Jesus is the only human to have come down out of heaven. (John 3:13, 6:33 cp. 1 Corinthians 15:47, Proverbs 30:4) So it is supremely important to examine the essence of His uniqueness.

BIBLE TERMS FOR BIBLE THINGS

AVOIDING THE USE OF THE TERM TRINITY.

The use of the word "trinity" is avoided because:-

- 1) it is not a Bible word and it is best to use Bible terms for Bible things.
- 2) The word "trinity" would have to be defined and then the definition would have to be justified from the scriptures which would be a round about way of doing it.

When talking about the Godhead it is better to use the scriptures and quote relevant passages.

Sometimes ideological models are proposed to help us come to terms with things eternal. A popular model is that the godhead is like a family of three people with one surname. Another is that the "trinity" is like a three leaf clover. Models will always be inadequate and likely to present more problems than they solve. So the use of ideological models is also avoided here.

The policy will be to draw attention directly to what the Bible says about the deity of Christ Jesus.

Let the Bible explain itself.

BIBLE ANSWERS TO BIBLE QUESTIONS

This document then, is not an effort to prove the truth or otherwise of any creed or article of faith, ecclesiastical terminology or theological model. Men, theologians or otherwise, are fallible human beings and liable to make mistakes. Clerics formulate creeds to enforce conformity to their views. A creed that differs from the Bible it cannot be right. If it says more than the Bible it says too much. If it says less than the Bible it says too little. If it says the same as the Bible it is superfluous. This essay is an appeal to the Bible and the Bible alone.

1 - THE DEITY OF CHRIST

Ephesians 4:20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

HOW HAVE WE LEARNED CHRIST?

Ephesians 4:20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as **the truth is in Jesus**:

OUR UNDERSTANDING OF CHRIST IS IMPORTANT BECAUSE IT MOULDS OUR INNER MAN. THERE IS A DANGER OF MOULDING OUR UNDERSTANDING OF CHRIST TO BE LIKE US. LET OUR UNDERSTANDING OF THE DEITY OF CHRIST BE BASED ON DIVINE REVELATION - ON THE BIBLE

THE NAME OF THE ALMIGHTY GOD

Where the words "GOD" and "LORD" are in capital letters in the Authorised Version of the bible, they represent the Hebrew word "YHWH" meaning "HE WHO IS" - the "I AM":

Exodus 3:14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The **LORD** (Hebrew **YHWH**) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever**, and this is my memorial unto all generations.

This name (YHWH) is exclusively Almighty God's name and belongs to no one else! It is blasphemy for anyone else to use the name YHWH (HE WHO IS). For anyone to have the right to use the name YHWH he must be Almighty God. Any other use of the name is the sin of blasphemy. In the Bible this name is applied to the Word of God - the Lord Jesus Christ.

THE ONE NAME IS GIVEN TO THE FATHER, THE SON AND THE HOLY SPIRIT

In Matthew 28:18 the Lord Jesus applies the one name to the Father, the Son and the Holy Spirit. The Father's name is **YHWH**. So all three have the one name - **YHWH**:

Matthew 28:18 And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptising them in **the name of the Father, and of the Son, and of the Holy Spirit** 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Also, according to Paul's letter to the Roman Christians, the Spirit*, the Spirit of God and the Spirit of Christ are spoken of as the same spirit:

Romans 8:9 But ye are not in the flesh, but in **the Spirit***, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his.

All three are YHWH. All three are the Deity.

[* The role of the Spirit of YHWH is explained in 1. Corinthians 2:11 *For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God.*" - See "THE HOLY SPIRIT" in "Further Studies" on the *Simple Christianity* CD]

AWAKEN IN WHOSE LIKENESS?

In heaven the faithful will be in YHWH's likeness which is the same as being in the Lord Jesus' likeness:

Psalm 17:14 ... O LORD (**YHWH**) ... 15 ... I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness ⁶

1 John 3:2 ... when he (Jesus) shall appear, we shall be **like him**...

Philippians 3:20-21 For our conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[* citizenship. Greek: πολιτευμα]

THE "I AM"s

The Lord Jesus claimed to be the "I AM". So they attempted to kill him, believing he had committed blasphemy by appropriating Almighty God's name to himself.

John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad ... 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**. 59 Then took they up stones to cast at him ...

He makes the same claim in the following verses, where the word "*he*" (in italics) is not in the original Greek text. [The translators indicated words they had added by putting them in italics.]

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that **I am** *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 13:19 Now I tell you before it comes, that, when it is come to pass, ye may believe that **I am** *he*.

We must believe that the Lord Jesus is the "I AM":

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am** *he*, ye shall die in your sins.

THOMAS WAS CONVINCED THAT THE LORD JESUS WAS GOD

On seeing the resurrected Christ, Thomas was convinced that the Lord Jesus was indeed God - all doubts having been removed..

John 20:28 And Thomas answered and **said unto him**, "My Lord and my God".

Some say that when Thomas said those words, he was looking up to heaven and addressing God in heaven but the text plainly says they were spoken directly to the Lord Jesus ("said unto him"). Others say it was an involuntary spontaneous expression of amazement. Even if that was so, if the Lord Jesus was not Lord and God, then he should have rebuked Thomas for careless blasphemy. On the contrary, he recommended that others also believe it, thus confirming that he was indeed Lord and God:-

John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: **blessed are they that have not seen, and yet have believed.**

THE ESSENCE OF THE SON'S DEITY

YHWH CAN BE KNOWN

Every true Christian knows YHWH

Jeremiah 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, **Know the LORD** (YHWH): for they shall all **know me** ...

Hebrews 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, **Know the Lord**: for **all shall know me**, from the least to the greatest.

THIS IS ETERNAL LIFE

John 17:3 ... this is eternal life that they should **know you the only true God, and Jesus Christ**, whom you have sent. [direct translation]

WHAT IS GOD LIKE?

Does God care? Is he good? Is he just?

NO ONE HAS SEEN GOD

Exodus 33:20 And he said, ... for there shall no man see me, and live.

John 1:18 No man hath seen God at any time...

John 6:46 Not that any man hath seen the Father ...

How then can we know YHWH ?

THE LORD JESUS HAS SEEN THE FATHER

John 6:46 ... save he which is of God, he hath seen the Father.

John 17:25 O righteous Father, **the world hath not known thee**: but **I have known thee**,

THE LORD JESUS CAME OUT FROM ALMIGHTY GOD

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came **from*** God; neither came I of myself, but he sent me.

* (**out of** - Greek: εκ - ek, so it should read "came out of God")

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was **come from God*** and went to God;

* (**from God he came out** - Greek: απο Θεου εξηλθεν)

The Father is the emanator and the Lord Jesus is the emanation.

THE LORD JESUS IS THE REVELATION OF GOD

John 1:18 No man hath seen God at any time; the only begotten Son, **which is in the bosom of the Father, he hath declared him**.

John 17:6 **I have manifested thy name#**, unto the men which thou gavest me ...

by this meaning that his own personality was the expression of the personality of YHWH.

WE CAN LEARN WHAT GOD IS LIKE BY OBSERVING THE LORD JESUS' PERSONALITY

John 14:9 He that hath seen me hath seen the Father.

HE WAS DEITY IN OUR SITUATION

John 1:1 The Word was God.

John 1:14 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**.

1 Timothy 3:16 (direct translation)

The secret of devoutness is incontrovertibly stupendous:-

God (Deity⁵)- revealed in the flesh,

Declared just in Spirit,

Observed by angels,

Proclaimed among the nations

Trusted in *the* world

Taken up into glory.

CHRIST HAD ATTRIBUTES THAT WERE EXCLUSIVELY YHWH'S

YHWH IS THE FIRST AND THE LAST

Isaiah 41:4 Who hath wrought and done it, calling the generations from the beginning? **I the LORD (YHWH), the first, and with the last; I am he**.

YHWH WILL NOT GIVE HIS GLORY TO ANOTHER

Isaiah 48:11 For mine own sake, even for mine own sake, will I do it: for **how should my name be polluted?** and **I will not give my glory unto another**. 12 Hearken unto me, O Jacob and Israel, my

called; I am he; **I am the first, I also am the last.**

YHWH IS THE ONLY GOD

Isaiah 44:6 Thus saith the **LORD** (YHWH) the King of Israel, and his redeemer the **LORD** (YHWH) of hosts; **I am the first, and I am the last;** and **beside me there is no God.**

THE RISEN CHRIST CLAIMS TO BE THE FIRST AND THE LAST !

Revelation 1:11 Saying, I am Alpha and Omega, **the first and the last**:...12 And I turned to see the voice that spoke with me.... 13 ... one **like unto the Son of man**,...

17 ... he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last**:

18 **I am he that lives and was dead; and, behold, I am alive for evermore ...**

Revelation 2:8 ... These things saith **the first and the last, which was dead, and is alive;**

Revelation 22:12 And, behold, I come quickly ... 13 I am Alpha and Omega, the beginning and the end, **the first and the last**.... 16 **I Jesus ...**

CHRIST IS THE CREATOR OF ALL THINGS

He was the means by which everything was created:-

Ephesians 3:9 ... God, who **created all things by Jesus Christ**:

He created the planets and the stars:-

Hebrews 1:2 Has in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds**;

There is nothing that has not been created by him:-

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 **All things were made by him; and without him was not any thing made that was made.**

Nothing continues its existence without him:-

Colossians 1:16 For **by him (Christ) were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created **by him**, and **for him**:

17 And he is before all things, and **by him all things consist** (Greek: subsist).

Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

He created man in his own image:

Genesis 1:26 And **God** said, **Let us make man in our image**, after our likeness: ... 27 So **God** created man **in his own image**, in **the image of God** created he him

YHWH IS THE ONLY SAVIOUR !

Isaiah 43:11 I, even I, am the **LORD** {Hebrew: YHWH}; and **beside me there is no saviour**.

CHRIST IS OUR ONLY SAVIOUR !

Acts 4:12 **Neither is there salvation in any other**: for there is none other name under heaven given among men, whereby we must be saved.

GOD IS OUR SAVIOUR - CHRIST IS OUR SAVIOUR

Titus 3:4 But after that the kindness and love of **God our Saviour** toward man appeared,

6 Which he shed on us abundantly through **Jesus Christ our Saviour**;

2.Peter 1:1 "... our **God and Saviour - Jesus Christ ...**" [direct translation - see NOTE 8]

GOD WAS IN CHRIST AS SAVIOUR

God sent Christ in a human body just like the bodies in which we sin:-

Romans 8:3 What the law could not do, in that it was weak through the flesh, God sending his own Son **in the likeness of sinful flesh**, and for sin, condemned sin in the flesh.

In love Christ endured death in that body and God claims it as his expression of love.:-

Romans 5:8 But God commends his love toward us, in that, while we were yet sinners, Christ died for us.

God, in Christ, suffered death to bring about reconciliation between sinful man and God:

2 Corinthians 5:19 To wit, that **God was in Christ, reconciling the world unto himself**, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

God purchased his church with his own blood:-

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God, which he hath purchased with his own blood.**

God functioned in and through Christ:-

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwells in me, he doth the works.**

CHRIST'S ASTOUNDING CLAIMS

John 11:25 Jesus said unto her, **I am the resurrection, and the life: he that believes in me**, though he were dead, yet **he shall live**:

John 8:12 Then spoke Jesus again unto them, saying, **I am the light of the world: he that follows me** shall not walk in darkness, but **shall have the light of life.**

John 10:10 **I am come that they might have life**, and that they might have it more abundantly.

John 12:46 **I am come a light into the world**, that **whosoever believes on me should not abide in darkness.**

John 14:6 Jesus saith unto him, **I am - the way, - the truth, and - the life: - no man cometh unto the Father, but by me.**

John 16:15 **All things that the Father hath are mine ...**

The Greek text says **All things whatsoever** (ὅσα) **the Father hath are mine ...**

Matthew 9:6 ... **the Son of man hath power* on earth to forgive sins,**

*(Greek ἐξουσία - authority)

John 14:8 Philip saith unto him, Lord, show us the Father, and it suffices us. 9 Jesus saith unto him, Have I been so long time with you, and yet **hast thou not known me**, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Show us the Father?

John 5:22 For **the Father judges no man, but hath committed all judgement unto the Son**: 23 That all **men should honour the Son, even as they honour the Father**. He that honours not the Son honours not the Father which hath sent him.

CHRIST WAS WORSHIPPED

CHRIST SAID THAT ONLY YHWH SHOULD BE WORSHIPPED

Matthew 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God**, and him only shalt thou serve.

PETER AND ANGELS REFUSED WORSHIP

Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, **and worshipped him.** 26 But Peter took him up, saying, **Stand up; I myself also am a man.**

EVEN CHRIST'S ANGEL REFUSED WORSHIP INSISTING THAT GOD BE WORSHIPPED

Revelation 22:8 ... **I John ...fell down to worship before the feet of the angel** which showed me these things. 9 Then saith he unto me, **See thou do it not**: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.**

CHRIST ACCEPTED WORSHIP AND DID NOT REBUKE HIS WORSHIPPERS

Matthew 8:2 And, behold, there came a leper and **worshipped him**, saying, Lord, if thou wilt, thou canst make me clean.

Matthew 9:18 ... there came a certain ruler, and **worshipped him**, saying, My daughter is even now

dead: but come and lay thy hand upon her, and she shall live.

Matthew 14:33 Then they that were in the ship came and **worshipped him**, saying, Of a truth thou art the Son of God.

Matthew 15:25 Then came she and **worshipped him**, saying, Lord, help me.

Matthew 28:9 ... Jesus met them (his disciples) ... And they came and held him by the feet, and **worshipped him**.

Matthew 28:17 And when they saw him, they **worshipped him**: but some doubted.

Mark 5:6 But when he saw Jesus afar off, he ran and **worshipped him**,

Luke 24:52 And they **worshipped him**, and returned to Jerusalem with great joy:

John 9:38 And he said, Lord, I believe. And he **worshipped him**.

YHWH COMMANDED ALL THE ANGELS TO WORSHIP THE LORD JESUS

Hebrews 1:6 And again, when he brings in the firstbegotten into the world, he saith, And **let all the angels of God worship him**.

THE GODHEAD

Colossians 2:9 For in him dwells all **the fullness of the Godhead*** bodily.

[*Greek *theotes* = god-ness, god-essence, from: *theos* = god¹, that which is worshipped. The Greek word *theotes* occurs only this once in the New Testament²]

ALL that god-ness (the WHOLE essence of the one *theos*) dwelt in the Lord Jesus' body. Note the contrast with "philosophy and vain deceit" in verse 8.

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 **For** in him dwells all the fullness of the Godhead bodily.

The word "bodily" emphasises that the whole essence of the Godhead was there in reality, not representatively.

MANIFESTATIONS OF YHWH [Theologians call these appearances "theophany"]

Nobody can see God (John 1:18 "No man hath seen God at any time"). So who was seen in the following incidents:

VISITING ABRAHAM ?

Genesis 18:1 And **the LORD (YHWH) appeared unto him** in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

13 And the **LORD (YHWH)** said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the **LORD (YHWH)**? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

IN THE FIERY FURNACE?

Daniel 3:25 He (King Nebuchadnezzar) answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is **like the Son of God**. [or "a son of a god"]

IN ISAIAH'S VISION ?

Isaiah was distressed because he had seen YHWH

Isaiah 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD (YHWH) of hosts.

John is referring to Isaiah's vision of YHWH in when he says that Isaiah saw Jesus' glory

In John 12 he quotes Isaiah 6:9-10

John 12:39 Therefore they could not believe, because that Isaiah said again, 40 He hath blinded their

eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Isaiah, when he saw his glory, and spoke of him (Jesus)."

So in Isaiah's vision of YHWH he was beholding the Lord Jesus.

Similarly In Revelation John sees "the first and the last" (i.e. YHWH) who was dead and is alive (i.e. The Lord Jesus) appearing like a son of man.

Revelation 1:11 Saying, I am Alpha and Omega, **the first and the last**: ... 12 And I turned to see the voice that spoke with me. And being turned, I saw 13 ... one like unto *the* Son of man 18 I am he that lives, and **was dead**; and, behold, I **am alive** for evermore ...

HIS PRE-EXISTENCE

HE HAS BEEN ENTERING INTO ACTION IN THE WORLD FROM THE VERY BEGINNING

Micah 5:2 But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.** [or: whose procedures have been from the very start, from time eternal]

This is quoted with reference to the Lord Jesus in Matthew 2:6

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

HE IS FROM HEAVEN:

John 8:23 And he said unto them, Ye are from beneath; **I am from above**: ye are of this world; **I am not of this world.**

HE IS BEFORE EVERYTHING

Colossians 1:17 And he is before all things ...

The Lord Jesus is called the WORD¹ of God. Revelation 19:13 "And he was clothed with a vesture dipped in blood: and his name is called **The Word of God.**"

The WORD of God was already in existence at the beginning:

John 1:1 In the beginning **was the Word¹** ... [εν αρχη ην ο λογος¹]

Note that John 1:1 does not use a Greek verb such as *ginomai* (γίνομαι - to become) to express the idea that the WORD came into being at the beginning. It has the verb *estin* (εστιν - to be) indicating that he already "was" in existence at the very beginning.

Genesis 1:26 And God said, **Let us** make man in **our** image, after our likeness: ... 27 So **God** created man in **his own** image, in **the image of God** created he him

HE IS THE ETERNAL LIFE:

God is eternal so it follows that his Word is eternal.

In 1.John 1-2 the Lord Jesus, whom the apostles knew personally, is called "the eternal life":

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and **our hands have handled, of the Word¹ of life**; 2 (For **the life was manifested, and we have seen it**, and bear witness, and show unto you **that eternal life**, which was with the Father, and was manifested unto us;)

THE WORD WAS GOD !

John 1:1

In the beginning was the Word*, and the Word* was with God, and the Word* was God.

[εν αρχη ην ο λογος και ο λογος ην προς τον Θεον και Θεος ην ο λογος]

* Greek λογος - *logos*

John 1:1 is typical of a Hebrew build-up to paradoxical crescendo:-

- ***In the beginning was the Word*** **Amazing!** The Word was already there at the beginning

- **and - the Word was with God More amazing!** The Word was already there with the God
- **and - the Word was God Absolutely amazing!** The Word was actually **God**.

[The import of this fantastic Hebraism is lost in the feeble and dubious translation "The Word was a god"]³

The Holy Spirit then carefully points out that he had a distinctive identity:

John 1:2 **The same** was in the beginning **with God**.

2 - ANSWERS TO CLAIMS THAT THE BIBLE DENIES HIS DEITY

THE CLAIM THAT HE WAS THE FIRST BEING TO BE CREATED

THE BEGINNING OF GOD'S CREATION [beginning, origin: αρχη *arche*]

Rev. 3:14 ...These things saith the Amen ... the **beginning** of the creation of God

Here *arche* means the Lord was the origin or source of the creation. To insist that *arche* here means the Lord was the first to be created would contradict passages such as John 1:3 where it says that everything was made **by** him - not with him.

FIRSTBORN OF ALL CREATION [firstborn, firstbegotten: πρωτοτοκος *prototokos*]

Colossians 1:15 Who is the image of the invisible God, the **firstborn** of every creature:

Here *prototokos* is used figuratively of the Lord Jesus' supremacy over all the creation.

In the scriptures the word "firstborn" several times denotes the supremacy normally belonging to the firstborn, and is used that way when referring to those who are not actually physical firstborn:

Jeremiah 31:9 for I am a father to Israel, and Ephraim is my firstborn. [Reuben was the firstborn of Jacob by Leah (Genesis 29:32, 49:3) but the birthright was given to Joseph's sons because of Reuben's immoral act with Bilhah (Gen.35:22, 49:4, 1.Chronicles 5:1)]

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn**. [Jacob (Israel) was not the firstborn but he acquired the birthright of the firstborn]

Psalms 89:20 I have found **David** my servant; with my holy oil have I anointed him:
27 Also **I will make him my firstborn, higher than the kings of the earth**.

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the **firstborn** from the dead; that in all things he might have the pre-eminence

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, **that he might be the firstborn among many brethren**.

Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the **first begotten of the dead**, and **the prince of the kings of the earth**. Unto him that loved us, and washed us from our sins in his own blood,

THE CLAIM THAT HE WAS NOT GOD BECAUSE HE SAID ONLY GOD IS GOOD

Mark 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Evidently the Lord asked him this question to make him think seriously about the implications of his statement. If the Lord Jesus was good then he was God. What kind of person would say that the Lord Jesus was not good? The Lord Jesus was sinless and good. (John 8:46 Which of you convinces me of sin? Hebrews.4:15 ... without sin. 2.Corinthians 5:21 ... him ... who knew no sin ... Acts 10:38 ... Jesus of Nazareth ... who went about doing good ...).

THE CLAIM THAT HE WAS ONLY A GOD, NOT THE GOD

Psalms 82:6 "I have said, Ye are gods; and all of you are children of the most High).

[The J.W. translation of John 1:1 reads "... the Word was a god"³ See "THE WORD WAS GOD" above].

It is claimed that the Lord Jesus was a god only in the sense that the nations spiritual leaders are described as gods in John 10:30-39, where the Lord Jesus is quoting from Psalm 82:6.

If, as is claimed, the Jesus was defusing a dangerous situation by saying that he was claiming to be no more than a spiritual leader why did his accusers still want to arrest him (v.39).

[See "YE ARE GODS" in "Further Studies" on the *Simple Christianity* CD]

THE CLAIM THAT HE WAS ONLY LIKE GOD

HE WAS IN THE FORM OF GOD

Philippians 2:6 ... being in **the form* of God** ...

He was in **the "form" of god** in the same way that he took on **the "form" of a servant**.

Philippians 2:7 ... took upon him **the form* of a servant** ...

* μορφή, "form", refers to the intrinsic role of a person or thing, whereas σχήμα "fashion" (in verse 8) refers to what is apparent outwardly.

Philippians 2:8 And being found in **fashion** (σχήμα) as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In heaven the Lord Jesus had the actual intrinsic role of God (that which is worshipped). He relinquished its prestige and took on himself the actual intrinsic abject role of a slave.

HE WAS IN THE IMAGE OF GOD

A) 2. Corinthians 4:4 ... Christ, who is **the image** of God ...

Colossians 1:15 Who is **the image of the invisible God** ...

In both these passages the word image is from *eikon* (εἰκών) which in these verses is used to indicate an actual real thing. In 1. Corinthians 15:49 and Hebrews 10:1 are examples of the use of *eikon* to denote the real thing:

1. Corinthians 15:49 And as we have borne the **image** (εἰκὼν *eikon*) of the earthy, we shall also bear the **image** (εἰκὼν *eikon*) of the heavenly.

We have real earthly bodies. We will have real heavenly bodies (1 Cor. 15:44)..

And in Hebrews 10:1 it is contrasted with imitation ("shadow"):

Hebrews 10:1 ... the law having **a shadow** of good things to come, and not the very **image** (εἰκὼν *eikon*) of the things ...

The Lord Jesus is the exact revelation of the essence of the invisible God.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not **known me**, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Show us the Father?"

B) Hebrews 1:3 Who (i.e. *God's Son*) being the brightness of his glory, and the **express image** of his (i.e. *God's*) **person**, ...

The "express image" are from the one Greek word *karacter* (χαρακτήρ). In the New Testament it occurs only here. The Greek word character initially denoted an engraving tool, then the unique image engraved in a die. Such dies were used to stamp wax seals to guarantee authenticity or certify authority or signify ownership.

The word "person" is from *hupostasis* (υποστασις) meaning substance or essence.

So the figure of speech "the express image of his person" portrays the Son of God as God's essence uniquely engraved in a die. This complements the preceding phrase: "Who being the brightness of his glory".

"Brightness", from *apaugasma* (ἀπαύγασμα), means the radiance from a light source.

The Son is the enlightening radiance of God's glory and the unique engraving of God's essence. He is Deity uniquely impressing his authentic authoritative signature on his every work, from creating the worlds to purging our sins.

Hebrews 1:2 Has in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

THE CLAIM THAT HE WAS ONLY AN ANGEL

THE LORD GOD'S ANGEL REFUSED WORSHIP, INSISTING GOD SHOULD BE WORSHIPPED

The Lord God has an angel:

Revelation 22:6 ... **the Lord God** of the holy prophets **sent his angel** to show unto his servants the things which must shortly be done.

The Lord Jesus was not that angel. In fact the Lord God's angel was also spoken of as the Lord Jesus' angel:

Revelation 1:1 The Revelation of **Jesus Christ**, which God gave unto **him** ... **he** sent and signified it by **his angel** unto his servant John

Revelation 22:16 I **Jesus** have sent **mine angel** to testify unto you these things ...

That angel refused worship, insisting that God should be worshipped:

Revelation 22:8 And I John saw these things, and heard them. And when I had heard and seen, **I fell down to worship before the feet of the angel** which showed me these things.

9 Then saith he unto me, **See thou do it not:** for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.**

EVERY ONE OF GOD'S ANGELS WORSHIPPED THE LORD JESUS

YHWH commanded all the angels to worship the Lord Jesus. So the Lord Jesus was not an angel.

Hebrews 1:6 And again, when he brings in the firstbegotten into the world, he saith, And **let all the angels of God worship him.**

HE WAS NOT AN ANGEL EITHER BEFORE OR AFTER HIS BIRTH

The Lord Jesus did not **take on** the nature of angels when he came into the world. so he was not an angel before his birth. At his birth he did not take on the nature of angels so he did not become an angel at birth. He has never been an angel.

Hebrews 2:16 For verily he **took not on him the nature of angels;** but he took on him the seed of Abraham

HE CREATED ALL THE ANGELS

They were all, every one of them, created by him. He obviously did not create himself. So he is not an angel.

Colossians 1:16 For **by him** were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things** were created **by him** ...

HE EXISTED BEFORE ANY OF THE ANGELS

Colossians 1:17 ... **he is before all things** ...

EVERY ONE OF THE ANGELS WERE CREATED FOR HIM

They were created for him and without him they could not subsist.

Colossians 1:16 ... **all things**# were created ... **for him:** 17 ... and **by him all things**# consist*.

*("consist" Greek συνιστημι *sunistaymi* - hold together, subsist)

these underlined phrases are emphatic in the original Greek text.

HE IS MORE THAN AN ANGEL

Hebrews 1:13 But **to which of the angels** said he at any time, **Sit on my right hand, until I make thine enemies thy footstool?**

This was never said to an angel but here it is applied to the Lord Jesus so he is not an angel. The emphasis here is that he is more than an angel. The angels have an auxiliary role:

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

3 - QUESTIONS ABOUT THE DEITY OF THE LORD JESUS (and SEE 5)

The Bible answer to the questions raised in this and the next section is given after the next section in the section headed "THE BIBLE'S ANSWER ... "

THE LORD JESUS CLAIMED TO BE EQUAL TO GOD THE FATHER

The apostle John explained that the Lord Jesus made himself equal with God in saying God was his Father:-

John 5:17 But Jesus answered them, My Father works hitherto, and I work. 18 Therefore the Jews sought the more to kill him, **because he** not only had broken the Sabbath, but **said also that God was his Father, making himself equal with God.**

HOW CAN HE BE EQUAL TO GOD AND YET GOD BE HIS HEAD?

1 Corinthians 11:3 "the head of Christ is God."

HOW COULD HE BE GOD AND THERE BE THINGS HE DID NOT KNOW?

Mark 13:32 "But of that day and that hour knows no man, no, not the angels which are in heaven, **neither the Son**, but the Father."

HOW COULD HE BE GOD AND HAVE TO DEVELOP PHYSICALLY AND MENTALLY?

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

HOW COULD HE BE GOD AND BE TIRED? GOD NEVER TIRES.

Isaiah 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding.

John 4:6 ... Jesus therefore, being wearied with his journey, sat thus on the well ...

HOW CAN GOD BE EXALTED TO THE RIGHT HAND OF HIMSELF?

Philippians 2:9 Wherefore God also hath highly exalted him ...

Acts 2:33 Therefore being by the right hand of God exalted ...

GOD IS ONE - HOW CAN THREE BE ONE?

Deuteronomy 6:4 Hear, O Israel: **The Lord our God is one Lord:**

1 Timothy 2:5 For **there is one God**, and one mediator between God and men, the man Christ Jesus;

Galatians 3:20 ... **God is one.**

Isaiah 44:6 Thus saith the **LORD (YHWH) ... beside me there is no God.**

The Lord Jesus himself said there is one God:

Mark 12:29ff And **Jesus answered** him, The **first** of all the commandments is, Hear, O Israel; **The Lord our God is one Lord:** ...

WHY WOULD GOD TALK TO HIMSELF?

"My God, My God, why have You forsaken Me?" (Mark 15:34)

HOW CAN GOD BE OBEDIENT TO HIMSELF?

John 8:28 Then said Jesus unto them ... I do nothing of myself ... 29 ... I do always those things that please him (the Father).

Hebrews 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

HOW CAN GOD MEDIATE BETWEEN HIMSELF AND MAN

1 Timothy 2:5 For there is one God, and **one mediator between** God and men, the man Christ Jesus; In mediation there are two separate parties and a go-between, so how can one party be the go-between.

Galatians 3:20 **Now a mediator is not a mediator of one, but God is one.**

HOW CAN GOD HAVE A GOD?

John 20:17 Jesus said to her ... for I am not yet ascended to ... **my God, and your God.**

4 - QUESTIONS ABOUT THE LORD BEING THE SON OF GOD (and SEE 5)

The Bible answer covering all the questions raised in this section is given in the next section headed "THE BIBLE'S ANSWER ... " However clarification on specific points are given in square brackets [] in this section.

THE BIBLE ASSERTS THAT THE LORD JESUS IS THE SON OF GOD

The confession of faith of the first Christians was: "I believe that Jesus Christ is the Son of God" (Matthew 16:16; Acts 8:37).

Many times in Scripture, Jesus is called the Son of God. He is also called the "only begotten" Son of God (John 1:14,18; 3:16). This expression indicates that no one else is 'Son of God' in the same sense that He is. At His baptism the Father announced: "You are My beloved Son, in whom I am well pleased" (Mark 1:11). When He was transfigured, the Father declared to His disciples: "This is My beloved Son. Hear Him!" (Mark 9:7).

So sceptics raise the following questions:

HOW CAN HE BE THE SON OF ALMIGHTY GOD AND ALSO BE ALMIGHTY GOD?

HOW CAN HE BE EQUAL TO AND YET NOT BE AS GREAT AS HIS FATHER?

"My Father is greater than I" John 14:28

HOW CAN HE BE EQUAL TO AND YET KNOW LESS THAN HIS FATHER KNOWS?

"But of that day and that hour knows no man, no, not the angels which are in heaven, **neither the Son**, but the Father." Mark 13:32

HOW CAN HE BE EQUAL TO AND YET HAVE LESS AUTHORITY THAN HIS FATHER?

Matthew 20:23 Jesus says to the sons of Zebedee: "but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father"

[A simple explanation for this verse is that who would sit on the Lord Jesus' right and left hand sides in his kingdom had already been decided ("for whom it is prepared").]

HOW COULD GOD ABANDON HIS ONLY BELOVED SON?

"My God, My God, why have You forsaken Me?" Mark 15:34 (Psalm 22:1)

[According to verse 24 of Psalm 22 and to Hebrews 5:7 God did not forsake his Son. The Jews thought he had - which could be why the Lord drew their attention to that Psalm.

Psalm 22:23 Ye that fear the LORD, praise him; .. 24 For **he hath not ... hid his face from him**; but when he cried unto him, he heard.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, **and was heard** in that he feared;

God was actually in Christ, even on the cross, through it reconciling the world unto himself:

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

The Father knew the pain and anguish His only well beloved Son went through. However the fact remains that the Lord Jesus still personally suffered it all as a man - Why?]

HOW CAN YOU POSSIBLY BELIEVE THAT A MAN CAN BE GOD?

[With man this is not possible. First it must be clearly understood that the question is not: Can a man become God? but: Can God become man?

One might ask the enquirer "But do you believe that it would be impossible for God to become a man?". For non-believers this concept might be a problem but those who believe that nothing is impossible with God are obliged to answer "that is no problem for God" to this question.

But the question remains - "Why?"]

5 - THE BIBLE'S ANSWER - GOD IN CHRIST - BECAME MAN IN ORDER TO:

1) BE SEEN TO BE JUST

The paradoxes raised in the foregoing questions are understood if we appreciate, in our heart of hearts, our desperate situation before God and how he brought about reconciliation.

OUR DILEMMA

Romans 3:23 For **all have sinned**, and come short of the glory of God;

OUR SINS ARE A BARRIER BETWEEN US AND GOD

Isaiah 59:2 But **your iniquities have separated between you and your God**, and your sins have hid his face from you, that he will not hear.

GOD IS RIGHT IN CONDEMNING SIN

We excuse our sins by saying we are only human. Is then God, who made us human, just in condemning our sin?

The righteous God is under no obligation to justify himself before sinful man. Yet he chose to be seen to be just.

Romans 3:26 To declare ... his righteousness: that he might be just ...

He put himself in our situation. "The Word became flesh", the same kind of flesh as that of those who are full of sin. He was tempted in all the ways we are tempted yet he did not sin.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

In this way he demonstrated to us that sin is inexcusable. In the flesh he condemned sin.

Romans 8:3 ... God sending his own Son in the likeness of sinful flesh ... condemned sin in the flesh:

GOD IS RIGHT IN JUSTIFYING THOSE WHO IMPLICITLY TRUST CHRIST JESUS

Romans 3:26 To declare ... righteousness: that he might be ... the justifier of him who believes in Jesus.

2) RECONCILE US BACK TO HIMSELF

OUR HEARTS NEEDED CHANGING

Talking of his impending death on the cross for our sins he said:

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me

2 Corinthians 5:19 ... God was in Christ, reconciling the world unto himself ...

3) MEDIATE FOR US

IN ORDER TO MEDIATE FOR US THEN, IT WAS PROPER FOR HIM TO EXPERIENCE BEING LIKE US AND YET NOT SIN

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people

We are physical.	-	-	-	-	He was physical.
We have to develop physically and mentally.	-	-	-	-	He developed physically and mentally.
We have a god to whom we are accountable and to whom we pray.	-	-	-	-	He had a god to whom he was accountable and to whom he prayed.
We are tempted.	-	-	-	-	He was tempted.

Luke 2:40 ... the child grew, and waxed strong in spirit, filled with wisdom* ...

* (εκραταιουτο πνευματι πληρουμενον σοφιαω - became strong in spirit, by being filled with wisdom)

John 4:6 ... Jesus therefore, being wearied with his journey, sat thus on the well ...

Hebrews 5:8 Though he were a Son, yet he learned obedience by the things which he suffered

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

SO HE ABDICATED HIS PRESTIGIOUS ROLE AND TOOK ON THIS HUMILIATING ROLE FOR US:-

2 Corinthians 8:9. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich

Philippians 2:5-9 Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross Therefore God also has highly exalted Him and given Him the name which is above every name"

[See "SELF IMPORTANCE" in "Moral values" on the *Simple Christianity* CD]

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels, for the suffering of death that He, by the grace of God, might taste death for everyone

6 - THE ROLE OF THE LOGOS OF YHWH (The role of the Word of God)

THE REASON BEHIND EVERYTHING IS THE LOGOS

Colossians 1:16 For **by** him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**

So to understand anything - we need to understand his role.

THE GLORY HE HAD BEFORE CREATION

Before creation the Father himself was his glory:

John 17:5 And **now, O Father, thou** glorify me **with thine own self** (σεαυτω τη) with the glory which I had **with thee** before the world was.⁴

THAT GLORY WAS ABANDONED TO GLORIFY THE FATHER AS SON OF MAN

He came forth out of the Father

John 8:42 Jesus said ... for I proceeded forth and came **from*** God ...

* (**out of** - Greek: εκ - ek)

The Father is the emanator and the Lord Jesus is the emanation. The Emanator and the Emanation are one and equal in essence but different in rank. The emanator (the Father) is superior in rank to the emanation (the Son) but since the Lord Jesus proceeded out of the Father they are equal in essence.

He completed his work of glorifying God in his 3.1/2 years ministry.

John 17:4 **I have glorified thee on the earth:** I have finished the work which thou gavest me to do.⁴

AS SON OF MAN

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: **therefore** also that holy thing which shall be born of thee **shall be called the Son of God.**

VIA THE CROSS HE WENT TO THE FATHER

John 17:1 These words spoke Jesus ... Father, **the hour is come; glorify thy Son, that thy Son also may glorify thee:**

HE WENT TO THE FATHER TO PREPARE THE WAY FOR US TO GO TO BE WITH HIM

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

THE PREVIOUS GLORY RESTORED - ALSO HE IS NOW SON OF MAN

HE HAS RETURNED TO THE FATHER

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God and **went to God**;

THE GLORY HE HAD BEFORE CREATION IS RESTORED TO HIM

John 17:5 ... **with the glory which I had with thee before the world was.**

HE HAS ALL AUTHORITY IN HEAVEN AND ON EARTH

Since the Lord Jesus Christ rose from the dead he has "all authority".

Matthew 28:18 And Jesus came and spoke unto them, saying, **All power*** is given unto me in heaven and in earth.

Revelation 12:10 ... Now is come ... **the power*** of his Christ: for the accuser of our brethren is cast down ...

John 17:2 ... thou hast given him **power* over all flesh**, that he should give eternal life to as many as thou hast given him.

*(Greek: ἐξουσία *exousia* - authority)

NOW HE IS BOTH SON OF GOD AND SON OF MAN

Luke 22:69 Hereafter **the Son of man** will sit on the right hand of the power of God

Acts 7:56 I see ... the **Son of Man** standing at the right hand of God!

NOW HE MEDIATES AS SON OF MAN

1 Timothy 2:5,6 For there is one God and one Mediator between God and men, **the Man** Christ Jesus, who gave Himself a ransom for all ...

HE WILL APPEAR IN THE HEAVENS AT THE LAST DAY AS THE SON OF MAN

Matthew 26:64 Jesus said to him, 'It is as you said. Nevertheless, I say to you, hereafter you will see **the Son of Man** sitting at the right hand of the Power, and coming on the clouds of heaven.

Compare this passage with Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

AS SON OF MAN HE WILL JUDGE EVERYONE IN THE WORLD

Luke 21:36 Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before **the Son of Man**

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by **that man** whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

John 5:26,27 For ... the Father ... has given Him (the Son) authority to execute judgement also, **because He is the Son of Man.**

ULTIMATELY YHWH BECOMES ALL IN ALL

Through the LOGOS becoming flesh we come to know YHWH:

Jeremiah 31:34 ... for **they shall all know me**, from the least of them unto the greatest of them, **saith the LORD (YHWH)**

John 14:7 **If ye had known me**, ye should have known my Father also: and **from henceforth ye know him**, and have seen him.

In the waters of baptism, repentant believers, enter into a close relationship with YHWH

Matthew 28:18 ... baptising them **in* the name of the Father, and of the Son, and of the Holy Spirit** ... *(Greek εἰς eis - into - in other words: into the name YHWH)

Christ the Logos is to be formed in us:

Galatians 4:19 ... Christ be formed in you,

We are to become partakers of YHWH's essence

2 Peter 1:4 ... ye might be partakers of the divine nature ...

At the end the Son hands over the kingdom and he will be under the father for eternity:

1 Corinthians 15:24 Then cometh the end, when **he** (the Son) **shall have delivered up the kingdom to God, even the Father...**

So that YHWH becomes all in all:

1 Corinthians 15:28 ... when all things shall be subdued unto him (the Father), **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**

APPENDICES

OTHER ARTICLES ON RELATED SUBJECTS:

"YE ARE GODS" in "Further Studies" on the <i>Simple Christianity</i> CD	[/extrainf/yrgodsq.htm]
"SELF IMPORTANCE" in "Moral values" on the <i>Simple Christianity</i> CD	[/eusebos/phil2v7.htm]
"THE HOLY SPIRIT" in "Further Studies" on the <i>Simple Christianity</i> CD	[/extrainf/hspirit.htm]

NOTES:

- Theos* is translated God in:-
Romans 3:30 Seeing it is one **God**, which shall justify the circumcision by faith, and uncircumcision through faith.
1 Corinthians 8:6 But to us there is but one **God**, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
Ephesians 4:6 One **God** and Father of all, who is above all, and through all, and in you all.
1 Timothy 2:5 For there is one **God**, and one mediator between **God** and men, the man Christ Jesus;
James 2:19 Thou believest that there is one **God**; thou doest well: the devils also believe, and tremble.
- Another word translated "Godhead" is *theiotees** in Romans 1:20 "even his eternal power and **Godhead**; so that they are without excuse". It occurs here only.
[**theiotees* = god-attribute]
The word translated "Godhead" in Acts 17:29 (*theios**) is the adjective of *theiotees*.
Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.
This adjective, *theios**, occurs only in two other places in the New Testament: where it is translated "divine" in 2.Peter.1:3 & 4 ("his **divine** power" - "**divine** nature").
[**theios* = god-like]
- In Greek there is no indefinite article ("a"), only a definite article ("*the*"). So it is not always obvious whether it should be inserted in English. Should Θεος ην ο λογος be translated "the word is God" or "the Word is **a** God"?

Also the grammatical rules governing the use of the definite article in Koine Greek are complex. This much is certain: if just one of two nominative nouns, joined by the auxiliary verb "to be", has the definite article, then the noun having the article is the subject and the noun without the article is the complement. If the nominative complement is placed before the verb, it is for emphasis. When this is done the complement should not have an indefinite article ("a") when translated into English. That would detract from the emphasis.

In the clause: Θεος *God* ην *is* ο *the* λογος *Word* - the nominative noun "λογος" has the article "ο". So λογος is the subject. The nominative noun "Θεος" does not have the article and is placed before the verb for emphasis, so "Θεος ην ο λογος" should be translated "The Word was **God**" with stress on the word "God".
- In Ellicott's commentary, H.W.Watkins points out a Hebraic parallelism in John 17:4-5:-

"I"	"thee"	"on the earth"
"thou"	"me"	"with thine own self."

John 17:4 **I** have glorified **thee** - **on the earth**: I have finished the work which thou gavest me to do.

5 And now, O Father, **thou glorify me - with thine own self** with the glory which I had with thee before the world was.

There is a similar parallelism in John 13:31-32

"Now"	"the Son of Man"	"God"	"in him" (the Son)
"straightway"	"God"	"him" (the Son of man)	"in himself" (God)

John 13:31 Therefore, when he (Judas Iscariot) was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in him.**

Judas' departed from the upper room. The wheels were set in motion. The Lord Jesus saw his glorification as Son of Man complete and YHWH glorified in the Son of Man. In the impending humiliation and suffering, as Son of Man, The Lord Jesus revealed to the world the glorious essence of God

John 13:32 ...**God shall also glorify him - in himself**, and shall **straightway** glorify him. ("in himself" referring to God)

Consequently the Son of Man would, without delay, be glorified **in God himself**.

- 5 Instead of the word "God" many modern translations read "He" basing it on variant Greek texts which have either "*hos*" (ὁς) or "*ho*"* (ὁ) even though *hos* and *ho* are **relative pronouns** meaning "who". [*Another but even less likely alternative here is that "*ho*" is the male singular nominative article]

The "Received" text has *theos* (θεός) and according to a footnote in the United Bible Society's Greek New Testament [by Kurt Alland etc.] the word *theos* is in *Aleph^e*, *A²*, *C²*, *D²*, *K*, *P*, and *Psi* uncial manuscripts. However Dr. Scrivener's diligent scrutiny of codex "A" (the Alexandrinus manuscript, London) convinced him that *theos* was an original reading*. Surprisingly the United Bible Societies' modern Greek Bible (1967) has *theos*.

No known Greek text has the personal pronoun "He" [*outos/e/on* (οὗτος/η/ον)]

Because of the style of the text it is generally believed that Paul is quoting verbatim a verse from a hymn in use at the time. This presents a problem for the variant *hos*.

Grammatically a relative pronoun in a direct speech quotation cannot have a related noun outside the quotation. So none of the words in Paul's text preceding his quotation can be the antecedent.

A relative pronoun must have an antecedent noun or pronoun. So is unlikely that a hymn could begin with a relative pronoun. If the hymn contained a verse preceding the one quoted then perhaps that verse contained the antecedent noun or pronoun, but the question would arise: What was that related noun? It appears that Paul is quoting a verse from a hymn word for word and that the subject matter is the Deity. This is evident from the context of his letter where pious awe due to the Deity in his house, is being emphasised

Verse 15 But if I tarry long, that thou mayest know **how thou oughtest to behave thyself in the house of God**, which **is the church of the living God** (i.e. YHWH), the pillar and ground of **the truth** -16 And without controversy great is the **mystery of godliness**:-

"Godliness" is from *eusebeia* (εὐσεβεία) which means pious awe, in this case the subject of pious awe / the awesome reason for pious awe: **"and the secret of devoutness is incontrovertibly stupendous - Deity was revealed in the flesh ..."** [direct translation]

[* "I have examined it twenty times in as many years and seeing ... with my own eyes, I have always felt convinced that Codex "A" reads Theos." Dr. Scrivener quoted by Dr. G. S. Bishop. in his book : The Doctrines of Grace. 1885, Bible Truth Depot, Swengel, PA.].

- 6 Many modern translations differ significantly from the AV of Psalm 17:15 which reads:-
"As for me, I will behold thy face in righteousness: I shall be satisfied, **when I awake, with thy likeness**"

For example the RSV reads:-

"As for me, I shall behold thy face in righteousness; **when I awake, I shall be satisfied with beholding thy form.**"

And the NIV reads:-

"And I - in righteousness I will see your face; **when I awake, I will be satisfied with seeing your likeness.**"

In the LXX version the emphasised portion reads as follows:-

"εν τω οφψηγαι την δοξαν σου"

Which could be translated, "on seeing your (i.e. Yahweh's) glory"

So did the AV translators make a serious error?

The Hebrew text reads:-

אני בצדק אחזה פניך אשבעה בהקיץ תמונתך

בהקיץ is causative active infinitive from קיץ (Strong's number 06974) and means "on awaking". David is talking of when he awakens at the resurrection.

תמונתך is a noun from תמונה (Strong's number 08544) and definitely means likeness, image, similitude etc.

However at the resurrection, the faithful expect to see God as he is, not to be seeing a likeness or representation of God.

Matthew 5:8 Blessed are the pure in heart: for they shall see God.

Hebrews 2:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

So David cannot be talking of beholding a representation of God. Yet the Hebrew word definitely means a likeness.

The suffix (ך) is 2nd person masculine singular giving תמונתך the meaning "your image" that is - God's image. But we have seen that David cannot be talking of beholding an image of God. So to whom does the phrase "your image" apply? The only other person in the context that it could refer to is David - David being in the likeness of God.

So for the Hebrew בהקיץ תמונתך we have "**on awaking --- your image**". To make sense when translated into English, a preposition has to be supplied in the position marked --- .

Considering the many English prepositions available (to, on, at, in, under, above, before, after etc.) the AV choice of preposition is probably the only sensible one, in that context, giving us "on awakening in your image"

David is saying that he will be satisfied when he awakes in **Yahweh's** likeness. This might conflict with many a translator's theology, but it appears to be the only straightforward way of understanding the original Hebrew text.

7 Angels take an active interest in matters relating to our spiritual welfare and salvation:-

1 Peter 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached **the gospel** unto you with the Holy Ghost sent down from heaven; **which things the angels desire to look into.**

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven **their angels do always behold the face of my Father** which is in heaven.

1 Corinthians 11:10 For this cause ought the woman to have power* on her head **because of the angels.** [* authority/right - *exousia* εξουσια]

Hebrews 1:6 And again, when he brings in the firstbegotten into the world, he saith, And **let all the angels of God worship him.**

Better rendered "And **when He brings again** ..." - the first time being the Lord Jesus' birth - the second time being his resurrection At his resurrection the angels were commanded to render worship to the Lord Jesus.

8 For 2.Peter 1:1 the AV has " ... **God and our Saviour** Jesus Christ:". Whereas the Greek reads "... **our God and Saviour** Jesus Christ:" ["του Θεου **ημων και σωτηρος** ηησου χριστου"]

2.Peter 1:11 and 3:18 has a similar grammatical construction "του κυριου **ημων και σωτηρος** ηησου χριστου". In this instance the AV has the words in the correct order: "... **our Lord and Saviour** Jesus Christ ..."

There is no grammatical reason why the AV translators should have altered the word order in 2.Peter 1:1.