

GOD IN CHRIST JESUS

By

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When beginning a study of the doctrine of the Godhead we need to recognize these facts:

1. "All Scripture is given by inspiration of God and is profitable for doctrine" (II Tim. 3:16). "Man shall not live by bread alone but by every word that proceedeth from the mouth of GOD" (Matt. 4:4). "For ever, O LORD, Thy word is settled in heaven" (Ps. 119:89). We dare not twist Scriptures because they are hard to understand, lest the sentence of destruction from the Spirit of God fall upon us -- read II Peter 3:16. Many, finding seeming contradictions, have clung to the lesser and have ignored the greater passage; but rest assured, perplexing passages only become so to us when we come in contact with a great truth plainly revealed in other passages. In such cases let us cleave to revealed truth which is, of course, the greater passage, and expect God, Who cannot lie, to illumine and harmonize the obscure passage. Scripture is NOT so written as to compel people to believe it; in fact, Isaiah 28:13 indicates that Scripture is purposely so arranged that unless men are careful to be rigidly honest with God they become snared by the letter of certain passages through neglecting to ascertain their spiritual complement as found elsewhere in the Bible. We must have it settled in our hearts that "God cannot lie"; then all so-called contradictions will vanish.
2. Let us remember that Creeds and Catechisms are not the Bible. Some creeds deny healing, but the Bible teaches it (Mark 2:10); some detest "tongues," but the Bible is emphatic regarding the signs (Mark 16:16-18; Acts 10:45, 46); some mock at the Second Coming of Christ, but the Bible is full of it (Acts 1:11; I Thess. 4:16-18); and it is the Athanasian Creed (written A.D. 484) and the Catechism which say, "There are three persons in the Godhead, etc." - but NOWHERE in Scripture do we read this.

We will proceed to deal briefly with this question from its foundation. Do you remember the six blind men of Hindustan who so foolishly described the elephant? All differed; all were partly right, yet all were wrong. There are many "blind men" trying to explain the Godhead in the same fashion. Some "can plainly see that Jesus is very like a man"; others say He is an angelic creature -- this, and nothing more. And nearly all of them imagine that the Father is a visible Being, displaying those physical features which we, in our finite thinking, ordinarily associate with Personality, namely, a body, hands, feet, eyes, etc.; and, since the Son has all these bodily characteristics, they jump to the conclusion that Father and Son are two *separate* and *visible* Persons. To complete matters, they proceed to endow the Holy Spirit with a body of their own imagination, and, like the six Hindustani who declared the elephant to be everything except an elephant, they too have "discovered" that there are three Persons in one Godhead. But what saith the Scripture? Speaking of:

THE FATHER

Jesus said, "God is a Spirit" (John 4:24). "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). "Do not I fill heaven and earth? saith the Lord" (Jer. 23:24). "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there: if I make my bed in hell, behold, Thou art there"

(Ps. 139:7, 8). “Behold, the heaven and heaven of heavens cannot contain Thee” (I Kings 8:27; II Chron. 2:6; II Chron. 6:18). “That they should seek the Lord, if haply they may feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being” (Acts 17:27,28).

These passages do not teach that the Father is subject to bodily limitations, but rather that He is an omnipresent spiritual Power, moving upon, upholding, and pervading all creation. This is NOT Pantheism -- make no mistake, the God of the Bible, though omnipresent, is nevertheless a conscious, intelligent Being, possessing a will and capacity for independent thought and action, and is distinct from His creation.

Concerning the Holy Spirit having a body distinct from that of our glorified Lord, as crudely imagined by some Trinitarians, it is only necessary to read the following passages, where the words “poured” and “shed” are used, to see how absurd this is: Prov. 1:23; Isa. 32:15; Isa. 44:3; Ezek. 39:29; Joel 2:28-29; Zech. 12:10; Acts 2:17,18,33; Titus 3:5,6. How could a body be poured out or shed forth?

THE INVISIBLE GOD

We have seen that the Father is a Spirit, that He fills all space and is everywhere present. Let us see if Scripture teaches that He is visible. If, as some say, He is visible in a body separate from Christ, this would indicate the existence of two Persons (though it would NOT prove their co-existence in one Godhead). But listen: “NO MAN hath seen GOD at ANY time” (John 1:18; I John 4:12); Now unto the King eternal, immortal, INVISIBLE, the ONLY wise God” (I Tim. 1:17); “Whom NO MAN hath seen nor CAN SEE” (I Tim. 6:16); “Oh that I knew where I might find Him... behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him” (Job 23:3,8,9); “Not that any man hath seen the Father” (John 6:46); “The invisible God” (Col. 1:15); “Him Who is invisible” (Heb. 11:27); “And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude. Take ye therefore good heed unto yourselves; for ye saw NO MANNER OF SIMILITUDE on the day the Lord spake unto you: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female Deut. 4:12-16).

From these passages it is evident that the Father is a Spirit, filling all things, everywhere present, and not only hath no man seen Him - no man *can* see Him. Doubtless some will ask, “How then did God show Himself to Abraham, eating and drinking before him?” (Gen. 18:6-8,33); or, “How did Moses see His back parts?” (Ex. 33:23); or, “How did the elders of Israel see the God of Israel, and did eat and drink?” (Ex. 24:10-11). In the answer to these questions lies the secret of the mystery of God: “In the beginning was

THE WORD

and the WORD was with God, and the WORD WAS GOD. The same was IN THE BEGINNING With God. All things were made by Him; and without Him was not anything made that was made” (John 1:1-3). *In the beginning!* That refers to Genesis 1:1, which reads, “In the beginning GOD created the heaven and the earth.”

Now what is a “word”? Is it not the expression of an inward abstract thought in a substantial concrete form? It means this in English, but, as a matter of fact, the Greek word *Logos* means not only the

expression of the thought, but also the inward thought itself. So we conclude that the Word was the visible expression of the invisible God - in other words, the invisible God *embodied in visible form*; and not only this, but the Word was, essentially, nothing less than the Eternal God Himself, as it is written, "The Word was God" (John 1:1). Scripture fully substantiates this conclusion, as we will now show. The Bible also declares that

THE WORD WAS JEHOVAH

Concerning Jesus, Whom Scripture discloses as "the Word made flesh" (John 1:14), it is written: "Who is the image of the invisible God" (Col. 1:15; II Cor. 4:4); "the EXPRESS image of His person" R.V., "the VERY image of His substance" (Heb. 1:3); "Who, being (Greek, *being originally*) in the FORM of God" (Phil. 2:6). It is general knowledge that the children of Israel worshipped the God Who made Himself known to them as

"JEHOVAH," but it is not so generally known that Jehovah was the Word spoken of in John 1:1. Yet this is what Scripture teaches. Listen to the words of Jehovah Himself:

"Ye are My witnesses, saith Jehovah, before ME there was no God FORMED, neither shall there be after Me" (Isa. 43:10).

Now, since the Word signifies the expression of God in visible FORM, as we have shown previously, and since Jesus is declared to be that Word (John 1:14) and to be that expression (Col. 1:15; Heb. 1:3) and to have that form (Phil. 2:6), and since Jehovah, Whom Israel worshipped, declares that He alone exists in the form of God (Isa. 43:10), there is only one logical conclusion, namely, that the Word and Jehovah and the Son of God, called Jesus in the days of His flesh, are one and the self-same Being and the only true and living God.

Perhaps I should add that, like the word "Logos," the word "morphe" (which is translated "form" in Phil. 2:6, 7) embraces much more than the outward or visible form; however, this should not be used as an excuse to deny its primary meaning. In the only other instance where it is used in the Bible (Mark 16:12), the reference is clearly to the physical appearance. Furthermore, in the writings of the earliest Latin Fathers and in the Vulgate, the Latin equivalent used in Philippians is understood in a strictly physical sense.

A remarkable proof that Jehovah was the Word is found in the Aramaic versions of the Old Testament, commonly called the Targums. Some of these were in use among the Jews for many years before the time of Christ. In them, in every passage which implies bodily characteristics or corporeality, the term "Memra" replaces the Name "Jehovah"

employed by Moses. This term "Memra" signifies "the Word," and to Him are ascribed all the attributes and glory of God, the Targums at the same time recognizing that it was He who appeared to the patriarchs and prophets. So here we have both Scriptural proof and historical evidence that the One Who showed Himself to Abraham, and to Moses, and to the elders of Israel was none other than the Eternal Spirit in a visible, personal FORM under the exalted Name of Jehovah, the Word.

From the Scriptures quoted it should be obvious that the Word was not merely an impersonal thought existing in the mind of God but was, in reality, the Eternal Spirit Himself clothed upon by a visible and personal form, mercifully veiling the fullness of His glory from His obedient creatures, but capable of "breaking forth" upon the disobedient to their destruction (Ex. 19:21-24).

THE WORD AS THE LAMB

Now it was necessary that God should assume a personal form by reason of the purposes of His will which actuated Him in creation. All Scripture declares that God desired His own glory in creation and redemption, and that He will cause even the opposition of disobedience to redound to His glory in bringing to pass His decreed purpose. See, for example, Psalm 33:6-11: “By the word of the Lord were the heavens made... For He spake, and it was done; He commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.” So, since God foresaw the pride and rebellion of Satan (yet uncreated), and the subsequent ruin of man in Adam, He determined to place enmity between man and Satan (Gen. 3:1.5), culminating in the appearance of the Redeemer in the form of a man who would

“spoil principalities and powers, and make a show of them openly, triumphing over them in the cross” (Col. 2:15). And it was then, even before the foundation of the world, that “the doctrine of Christ (II John 9) and the principle of “the Lamb slain” (Rev. 13:8; I Peter 1:20) originated in the mind of God. He Who “declareth the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (Isa. 46:9-11), provided the Lamb (Gen. 22:8) and the entire redemptive plan before angels or principalities were created. This Lamb was none other than Jehovah, the Word, Who in due time became flesh (John 1:14) and redeemed us with His own precious blood, “... as of a lamb without blemish and without spot: Who verily was FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD, but was manifest in these last times for you, who by Him do believe in God” (I Peter 1:18-21).

THE WORD AS HIGH PRIEST

Another feature of the redemptive plan is the priesthood. Because of sin a mediator between God and men became necessary. This is the office of the priesthood, vested in Melchizedek, of whom we read that he was “KING OF RIGHTEOUSNESS and also KING OF PEACE;” without father, without mother, without descent, having neither beginning of days, nor end of life; but made LIKE UNTO THE SON OF GOD;” he “ABIDETH A PRIEST CONTINUALLY” (Heb. 7:1-3). King of righteousness and King of peace! Compare this with the following: “I will raise unto David a RIGHTEOUS Branch, and a KING shall reign and prosper... and this is His name whereby He shall be called, JEHOVAH-TSIDKENU --THE LORD OUR RIGHTEOUSNESS” (Jer. 23:5-6); “For unto us a child is born, unto us a son is given; and the GOVERNMENT shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father (Hebrew – *Father of Eternity*), THE PRINCE OF PEACE” (Isa. 9:6). Concerning Jesus in the days of His flesh it is written, “The Lord swore and will not repent, Thou art a priest for ever after the order of Melchizedek” (Heb. 7:21). Now there is only “one mediator (or priest) between God and men, the Man Christ Jesus” (I Tim. 2:5). Who then was this Melchizedek who abideth a priest *continually*, and has all the attributes of Christ ascribed to him? Beyond a doubt He was Jehovah the Word, before His appearing in flesh to put away sin by the sacrifice of Himself (Heb. 9:26).

Jesus said, “Abraham rejoiced to see My day” (John 8:56). When did Abraham see Christ’s day? Why, when Melchizedek brought forth bread and wine and blessed Abraham! Abraham recognized that this

prefigured the day when Jesus would establish the New Covenant in His own blood, and he acknowledged Melchizedek's true identity when he paid tithes to Him (Gen. 14:18-20). It is interesting to note that this took place while Abraham was uncircumcised - a clear indication of God's intention to include the Gentiles under the New Covenant, even as stated in Gal. 3:14, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Referring to this very incident, Jesus said, "Before Abraham was (Greek, *was born*), I AM" (John 8:58). According to Genesis 3:14-15, this is the basic meaning of the great Name "Jehovah." Abraham knew His true identity; do you?

THE WORD AS LORD OF ALL

We have seen that in the Word were centered the offices of the Lamb and of the Priest. But we have not yet dealt with that aspect of Jehovah which was the primary cause and also the ultimate end of all creation, namely, His Lordship. When God made man in His own image and after His likeness (Gen. 1:27), He gave him a form resembling that which He Himself had assumed, and placed him on the earth which had once been governed by Satan before his fall (Ezek. 28:11-19), with divine authorization to have dominion over it (Gen. 1:28; 2:19,20). Satan, jealous because man now held the position he himself once swayed, determined to accomplish his ruin. But God forestalled the Devil's purpose by centering all dominion, authority, and power in the "second Man" Who "is the Lord from heaven" (I Cor. 15:47). This Lord is none other than Jehovah, the Word, as it is written: "Jehovah shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies" (Isa. 42:13), and again, "Jehovah is a man of war: Jehovah is His name" (Ex. 15:3).

This office of the Word as Lord -- second Man, last Adam -- forms the backbone of the entire scriptural structure and is worthy of special study. While it resembles the offices of Priest and Sacrifice in that it, too, is closely connected with redemption, it differs from those in this respect: the sacrificial and priestly offices concern only those whose names are written in the Lamb's book of life from the foundation of the world (Rev. 17:8); but the office of Lord, or second Man, puts into subjection to it all dominion, rule, and authority, whether it be of principalities and powers in heavenly places or of men upon earth. "For I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto ME every knee shall bow, every tongue shall swear" (Isa. 45:23). Please compare Philippians 2:10-11. You will note from the structure of the latter passage that this act of fealty is not, primarily, a confession that Jehovah is God, but rather that He is LORD. To insist, as some do, that this Scripture is designed to teach the Godhead of Jesus, indicates failure to grasp the real significance of this very vital passage.

The entire gospel plan revolves around Christ's office as LORD as it is written, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living" (Rom. 14:9). Accordingly, "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" (I Cor. 8:6). This harmonizes with Ephesians 4:4-6, where "One Lord" occupies the *central* position among Seven Unities. Later in this study we intend to show that Jesus indeed IS Jehovah, and Jehovah indeed IS God, but let us not distort individual Scriptures by taking them out of their proper setting; let us rather "rightly divide the word of truth" (II Tim. 2:15).

It might be well at this point to notice three main functions of Jehovah which are directly related to His office as “second Man” and Lord of all. These functions are Creator, King, and Judge.

THE LORD AS CREATOR

“Thou, even Thou, art Jehovah alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee” (Neh. 9:6).

“Thus saith Jehovah, the Holy One of Israel, and his Maker: ...I have made the earth and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded” (Isa. 45:11-12). “All things were made by Him (the Word); and without Him was not any thing made that was made” (John 1:3).

There is abundant testimony throughout the Old Testament that Jehovah, the Word, created the universe by His own power. While the *relationship* of this to His future appearing as man (I Cor. 15:47) is not as clearly shown there as in the New Testament, the Old Testament does intimate in several Messianic prophecies that the Christ would be none other than Jehovah Himself. For example, this was plainly Mother Eve’s understanding of the prophecy of Genesis 3:15 regarding the Redeemer, “the seed of the woman,” when, at the birth of Cain, she said, “I have gotten a man, EVEN JEHOVAH (Gen. 4:1 - Professor Lewis in Lange’s Genesis). From Isaiah 53 and Daniel 9 the scribes knew that “the ARM of Jehovah,” meaning “the Creator,” should be revealed as man, and though “cut off out of the land of the living” after three and one-half years of ministry (that is, “in the midst of the week”) should nevertheless “prolong His days;” from Micah 5:2 they knew that “He Whose goings forth have been, from everlasting” should be born in Bethlehem; from Psalm 2 and Psalm 110 they knew that David’s Son was also his Lord! There is reason to believe that the Logos-conception, including the doctrine that the Word or Memra would come to earth as the Messiah, was held by devout Jews long before the Christian era -- yet this in no way conflicted with their belief in One God, absolute and solitary.

Turning to the New Testament we find more clearly the reason why all things were made by the Word (John 1:3), and here it is: “For it pleased the Father that IN HIM should ALL FULNESS dwell” (Col. 1:19); wherefore “by HIM were all things created, that are in heaven and in earth, visible and invisible, ...thrones, or dominions, or principalities, or powers: all things were created by Him and FOR Him: and He is BEFORE all things, and by Him all things consist. And He is the Head of the body, ...the BEGINNING, the firstborn from the dead; that in ALL THINGS He might have the PRE-EMINENCE (Col. 1:16-18). Here we see the Word in His office as Lord, not only of the Church, but of the whole creation in heaven and earth.

We now begin to realize why “every knee shall bow” to Jehovah. Imagine the scene on that great day when the hosts of creation are marshaled before Him, and all the power and might of the Eternal Spirit streams in terrible majesty through those eyes that are “as a flame of fire” (Rev. 1:14). Are there thrones, dominions, principalities and powers? Are there legions of angels? “They were created by Him and for Him.” Is there a body of the elect? “He is the Head of the body.” Are there resurrected ones? “He is the first-fruits of them that slept” (I Cor. 15:20), and “the firstborn from the dead.” Is there anything in which He does not have the pre-eminence? No, indeed; for “He is before all things,” and is “the first and the last” (Isa. 48:12-13), “the beginning of the creation of God” (Rev. 3:14), and “the firstborn of every creature” (Col. 1:15). Thus we see that His creative acts had to do with His office as LORD.

In passing, we might notice the expressions, “the beginning of the creation of God” and “the firstborn of every creature.” Russellites and others who preach the Arian heresy say this means that the Lord Jesus Christ, the Word of God, *in His original state and in His essential Being*, was merely a creature -- they deny that He was, or is, God in any real or supreme sense. But, in the light of the plain and oft-reiterated teaching of Scripture that “the Word was GOD,” no honest student of the Bible can ever accept this denial of Christ’s Deity. For a fuller discussion of these expressions please read Appendix A.

THE LORD AS KING

“Jehovah most high is terrible; He is a great King over all the earth” (Ps. 47:2); “Jehovah is a great God, and a great King above all gods” (Ps. 95:3); “As I live, saith the King, Whose name is Jehovah of hosts” (Jer. 46:18); “And Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and His name one” (Zech. 14:9); “for I am a great King, saith Jehovah of hosts, and My name is dreadful among the heathen” (Mal. 1:14).

Concerning the Kingship of Jehovah, little need be said. It is surely reasonable that the Creator should be supreme ruler over His creation. Scripture abundantly testifies to the fact that this function has to do also with His incarnation as the Son of David and His subsequent return in power and great glory. See, for example, Isaiah 9:7 and Luke 1:32-33.

THE LORD AS JUDGE

“The adversaries of Jehovah shall be broken to pieces; out of heaven shall He thunder upon them: Jehovah shall judge the ends of the earth” (I Sam. 2:10); “Say among the heathen that Jehovah reigneth: He shall judge the people righteously... for He cometh to judge the earth: He shall judge the world with righteousness” (Ps. 96:10,13); “Jehovah reigneth; let the people tremble... The king’s strength also loveth judgment; Thou executest judgment and righteousness in Jacob” (Ps. 99:1-4); “For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; He will save us” (Isa. 33:22).

Like the Kingship (with which it is connected in the passages quoted), this is a natural sequel to Jehovah’s work as Creator. Being absolute Lord of creation (as we have already seen), to whom should the realm of creation be responsible on the Judgment Day if not to Him? Or how should every knee bow to Him if He be not the Judge?

THE WORD IS GOD AS WELL AS LORD

In our study thus far we have seen that Scripture teaches that God is a Spirit, that He fills all things, is everywhere present, and cannot be seen; that the purposes of His will in creation and redemption made it necessary that He should take upon Him a visible form, like unto His creature, man; that this visible expression of the Eternal Spirit -- this Word or Memra -- appeared to men under the exalted name of Jehovah; that in due time He became flesh and was then known as Jesus of Nazareth; that in the Word is centered the work of reconciliation as the Lamb, and of mediation as priest of the Most High God, thereby making Him the Head of the body of redeemed ones; that, by virtue of Creatorship, He has acquired the right to be Heir of all things (Heb. 1:1-6) and to compel acknowledgment of His Lordship at the Judgment.

Those who teach the Arian heresy admit that all authority is vested in the Word, but they refuse to acknowledge His eternal and solitary Godhead. We will now show from Scripture that Jehovah the Word, is indeed the Eternal God Himself in visible form. In the first place, the name JEHOVAH signifies “He who was, and is, and is to come”

-- therefore eternal -- and “He who is because He is”, therefore existing by the power of His own NATURE, uncreated. It is even thus defined in Genesis 21:33: “Abraham called on the name of Jehovah, the EVERLASTING GOD;” and again, “The EVERLASTING GOD, Jehovah, the Creator of the ends of the earth” (Isa. 40:28). But apart from the significance of His name, He repeatedly declares that He alone is God and beside Him there is no God: “I, even I, am He, and there is no god with Me... I lift up My hand to heaven and say, I live for ever” (Deut. 32:39, 40); “Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of hosts; I am the first, and I am the last; and beside Me there is no God” (Isa. 44:6); “Is there a God beside ME? yea, there is no God; I KNOW NOT ANY” (Isa. 44:8); “I am Jehovah, and there is none else, there is no God beside ME” (Isa. 45:5); “There is no God else beside Me; a just God and a Savior; there is NONE beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa. 45:21-22). Space forbids further quotations, but I refer you to the following passages: II Sam. 22:32; II Kings 19:15; Isa. 46:9,10; Hos. 13:4; Psalm 83:18.

Please note that the name Jehovah, while it appears in the Hebrew text no less than 6,823 times, is generally shown in the King James or Authorized Version by the word “LORD” in capital letters. In only four places is the name Jehovah retained in this Version. It is well to conform to the practice of the American Committee in their preparation of the American Standard Version and substitute the name “Jehovah” wherever the capitalized word “LORD” appears in the English Bible.

CONCERNING JESUS OF NAZARETH

We have seen from the Scriptures that Jehovah is both Lord and God. We shall now see what things are spoken concerning Jesus of Nazareth, and shall discuss them under the following headings:

1. His Works or Offices

- (a) Jesus' own declarations concerning these
- (b) The declarations of His Apostles and others

To facilitate comparison of Jesus' statements with those of His disciples we shall use a numbering device to identify remarks that are comparable.

2. His Essential Being

- (a) Jesus' own assertions
- (b) The statements of the Apostles and New Testament saints
- (c) The testimony of the Prophets

JESUS' DECLARATIONS CONCERNING HIS WORKS OR OFFICES

I have mentioned His works first, since these lend support to His claims; He Himself reasoned thus: “Believe Me that I am in the Father, and the Father in Me: or else believe Me FOR THE VERY WORKS' SAKE” (John 14:11). Let us now consider His statements concerning them.

1. It is said of Jehovah in Isaiah 40:11, “He shall feed His flock like a shepherd”; and again, “They shall look upon Me Whom they have pierced” (Zech. 12:10). *Jesus* claims

to be the fulfillment of these texts when He says, “I am the good shepherd; the good shepherd giveth His life for the sheep” (John 10:11).

2. “I kill and I make alive,” says Jehovah (Deut. 32:39); again, “Jehovah bringeth down to the grave and bringeth up” (Sam. 2:6). To this *Jesus* says, “I am the resurrection and the life” (John 11:25), and “The dead shall hear the voice of the Son of God: and they that hear shall live” (John 5:25).

3. “I, even I, am He that blotteth out thy transgressions” (Isa. 43:25). But to the great astonishment of the Jews, *Jesus* said, “Thy sins be forgiven thee” (Mark 2:5).

4. Solomon prayed to Jehovah (I Kings 8:39), “Thou, even Thou ONLY, knowest the hearts of all the children of men.” Jeremiah said, “I, Jehovah, search the heart, I try the reins, even to give every man according to his ways” (Jer. 17:10); “The Great, the Mighty God, Jehovah of hosts is His name... great in counsel and mighty in work: to give every one according to his ways, and according to the fruit of his doings” (Jer. 32:18-19). *Jesus*

says, “I am He Who searcheth the reins and hearts: and I will give unto every one of you according to your works” (Rev. 2:23).

5. “Jehovah shall be to thee an everlasting light” (Isa. 60:19). “Jehovah is my light and my salvation” (Ps. 27:1). *Jesus* says, “I am the light of the world: he that followeth Me shall have the light of life” (John 8:12), and “While ye have light, believe in the light, that ye may be the children of light” (John 12:36).

6. “Thus saith Jehovah, the King of Israel” (Isa. 44:6); “the King of Israel, even Jehovah, is in the midst of thee” (Zeph. 3:15). When Pilate demanded, “Art thou the King of the Jews?” *Jesus* replied, “Thou sayest” (Matt. 27:11).

7. “Jehovah of hosts shall be for a stone of stumbling and for a rock of offense to both the houses of Israel” (Isa. 8:13-14). *Jesus* says “Blessed is he, whosoever shall not be offended in Me” (Matt. 11:6).

APOSTLES' DECLARATIONS CONCERNING THE WORKS OR OFFICES OF JESUS

The Apostles and New Testament authors confirm these statements of Jesus, as follows:

1. They call Him “the great shepherd” (Heb. 13:20) and “the chief shepherd” (I Peter 5:4). And in fulfillment of Zechariah 12:10, John says, “Every eye shall see Him, and they also which pierced Him” (Rev. 1:7).

2. They preached through JESUS the resurrection from the dead (Acts 4:2) and repeatedly declared that He is the Life (John 1:4; Col. 3:4; I John 1:2; I John 5:12).

3. They state that “in Him we have the forgiveness of sins” (Eph. 1:7; Col. 1:14; Acts 13:38).

4. They declare that He “needed not that any should testify of man: for He knew what was in man” (John 2:25), and that “we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (II Cor. 5:10).

5. They proclaim that He was “the light of men” (John 1:4), and “the true light” (John 1:9).

6. Nathanael confesses Him to be “the King of Israel” (John 1:49) in fulfillment of Zephaniah 3:15 and Isaiah 44:6; and Paul calls Him “the King eternal” (I Tim. 1:17) in an apparent reference to Jeremiah 10:10, which reads, “Jehovah is the true God, He is the living God, and an everlasting king (Hebrew: *king of eternity*).”

7. Peter says He is “a stone of stumbling and a rock of offense” (I Peter 2:8).

From the foregoing we have learned that the following works and offices attributed to Jehovah were

claimed for our Lord, both by Himself and by His disciples: The Shepherd, the Sufferer, the Raiser of the dead, the Life-giver, the Forgiver of sins, the Searcher of hearts, the Judge, the Light of men, the King of Israel, the Stone of stumbling and Rock of offense.

Other works ascribed to Jehovah in the Old Testament and to Jesus in the New Testament are as follows:

Creator – “Thus saith Jehovah, the Holy One of Israel, and his Maker... I have made the earth and created man upon it: I, even My hands, have stretched out the heavens and all their host have I commanded” (Isa. 45:11-12).

“For by Him (the image of the invisible God) 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” (Col. 1:15-16).

Redeemer – “I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel” Isa. 41:14); “Thus saith Jehovah your Redeemer, the Holy One of Israel” (Isa. 43:14).

“Christ hath redeemed us from the curse of the law” (Gal. 3:13); “Thou wast slain, and has redeemed us to God by Thy blood” (Rev. 5:9).

Savior – “There is no God else beside Me (Jehovah); a just God and a Savior; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God and there is none else (Isa. 45:21-22); “Thou shalt know that I, Jehovah, am thy Savior and thy redeemer, the mighty One of Jacob” (Isa. 60:16).

“Thou shalt call His name JESUS (that is, *Jehovah the Savior*), for He shall save His people from their sins” (Matt. 1:21). II Peter 2:20 informs us that men escape “the pollutions of the world through the KNOWLEDGE of the Lord and Savior Jesus Christ.” Compare this with Isaiah 60:16, quoted above.

BOTH GOD AND MAN

Before we review Jesus’ assertions concerning His Essence or divine nature, one point needs to be clearly understood. Most of Christendom admits that Jesus is both God and Man. However, it is very important that we define exactly what we mean by the expression “both God and Man.”

Do we mean (a) that He is *partly* God and *partly* man in one *composite* nature, or (b) that He is *wholly* God and *wholly* man in two *distinct* natures? To what extent is He God and to what extent is He man? Trinitarian creeds have endeavored to set forth the extent and reality of His humanity, and have insisted, quite rightly, that He has two distinct natures. However, while they have avoided the Monophysite error (one nature), they have viewed Christ’s Godhead from a standpoint that is neither Scriptural nor reasonable. The best-known of these is the Creed of Chalcedon (A.D. 451), which reads as follows:

“ We confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and, in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, in two natures... the distinction of natures being by no means taken away by the union, but rather the property of each

nature being preserved, and concurring in one person and one subsistence...

It is most unfortunate that the men who devised this creed, and who realized the need for a clear line of demarcation between Christ's two natures, should have viewed His Godhead through the colored glasses of the "three Persons" theory! How can a "Son, begotten of the Father," be "co-eternal" with His Father? It may be argued that all of us, the sons of Adam, existed in Adam's loins -- but surely no one would maintain that any one of us had any conscious *personal* existence before we were begotten! Why should we imagine that the God Who made man's mouth is incapable of expressing Himself with unmistakable clarity? Why should He use the terms "Father" and "Son" if He intends us to understand the eternal co-existence of two co-equal Personalities? How can a "begotten" Being, even one begotten "before all ages," be "truly" and "perfectly" God? The Supreme Deity must surely be "unbegotten" and eternally self-existent. This is why the expression "God the Father" occurs some 30 times in the New Testament, while the man-made expressions, "God the Son and God the Holy Ghost," "God in three Persons,"

and "Trinity," do not occur even once in the entire Bible. Therefore, when we say that Jesus is both God and Man, we mean that He is both Father and Son. As the Father, He is absolutely and PURELY God; as the Son, He is absolutely and PURELY Man. When Jesus claims to be God, it is with respect to His Essence as the Eternal Spirit, the Father; and when He says, "My Father is greater than I" (John 14:28), it is with respect to His created nature as Man, the Son.

In this connection, let me make this point crystal clear - the doctrine enunciated in this booklet emphasizes *the very real humanity of Christ*; it is not at all the same as teaching that the Father IS the Son, or that the Son IS the Father. Such teaching is confused, illogical, and unscriptural -- but when we say that Jesus is BOTH Father and Son, BOTH God and Man, that is a vastly different matter. I urge the reader to study carefully Appendix B on "The Humanity of Jesus."

So long as people refuse to acknowledge the distinctness of Jesus' mediatorship, as Man, from His Godhead, as Spirit, just so long will they be unable to reconcile the Scriptures. Take, for example, the title given to Mary in the Creed we have just cited: "Mother of God." The reasoning behind this high-sounding title ran thus: "That which was born of Mary was the Word, made flesh; the Word was God; therefore, Mary is the Mother of God." However, such reasoning was not only specious -- it was dangerous. The original intention of those who coined this phrase was *to render adequate glory to Mary's Son*, but, with the passage of time, this was forgotten, and the greater glory was transferred from the Son to the Mother! In the latter part of the Fourth Century, some of the keenest minds in Christendom vigorously opposed this unscriptural title, and its final incorporation in the Creed is associated with a shameful history of compromise and political intrigue! In spite of the good intentions of those who introduced this title, their reasoning was defective and confused, and the title is unscriptural and untrue. Mary was the mother of the *Son of Man*, Who was "made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man" (Heb. 2:9-10). See also Gal. 4:4,5. These passages refer only to the mediatorship of Jesus as Man, and have nothing to do with His Godhead as Spirit. When reading the Scriptures people need to bear in mind such vital distinctions -- otherwise, they will join that class of confused thinkers who tell us that "the Bible is so contradictory!"

Let us put away man-made notions and interpretations (II Peter 1:20) and let us rightly divide the word of truth (II Tim. 2:15). Have you ever witnessed a performance where one man assumed various rôles, changing from one to another by a mere gesture or twist of the body? If you did not know where one stopped and another began, you would have a muddled performance, would you not? Similarly, if you persist in applying to the Godhead those passages which pertain only to the Mediator, "the MAN Christ

Jesus”

(I Tim. 2:5), or vice versa, you will have a badly mixed-up theology! (NOTE - I have used the example of a stage performance solely for purposes of illustration. Please do not take the illustration out of its immediate context.)

JESUS' ASSERTIONS CONCERNING HIS ESSENCE OR DIVINE NATURE

I believe we are now ready to examine Jesus' own statements concerning His Essential Being or Godhead. When He said, “No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him” (Luke 10:22), He claimed unquestionable and final authority on the subject of the Godhead. What He says, we are obliged to believe - whether we like it or not!

To Nicodemus He said, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which IS in heaven” (John 3:13). Again, “Where two or three are gathered together in My name, there am I in the midst of them” (Matt. 18:20), thereby claiming omnipresence.

To the Jews in the Temple, “Destroy THIS temple, and in three days I will raise it up” (John 2:19). This spake He of His body; yet in Romans 6:4 we are told that “Christ was raised up from the dead by the glory of the FATHER,” while Colossians 2:12 and I Peter 1:21 state that GOD raised Him from the dead.

When the Pharisees asked Him, “Where is Thy Father?” Jesus replied, “Ye neither know Me nor My Father: if ye had known ME, ye should have known My Father also” (John 8:19). The significance of this statement was not lost to His hearers, who would have laid hands on Him but His hour was not yet come (John 8:20).

To His disciples He said, “If ye had known ME, ye should have known My Father also; and from henceforth ye know Him and have SEEN Him.” Philip, in his pre-Pentecostal ignorance, tried to secure a separate knowledge of the Father; note his words, and Jesus’ answer which contained a stinging rebuke: “Lord, SHOW us the Father and it sufficeth us.” Jesus answered, “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? 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 DWELLETH in Me, He doeth the works. Believe Me that I am in the Father and the Father IN ME: or else believe Me for the very works’ sake” (John 14:7-11). The Lord then promised that Philip would not be so stupid after the Comforter came, for “at that day ye shall know that I am in My Father, and ye in Me, and I in you” (John 14:20). You will notice that the Lord did not excuse Philip, though he did not have the indwelling Spirit to enlighten him. What possible excuse, then, can there be for those who have received Him? What are we to think of the hundreds of Pentecostal ministers and their congregations, who claim to be filled with the Holy Ghost, whose minds are still darkened as Philip’s was?

“There is NONE holy as Jehovah, for there is NONE beside Thee” (I Sam. 2:2). But Jesus calls HIMSELF the Holy One in Revelation 3:7.

Upon a direct challenge by the Jews, Jesus made this solemn statement, “Before Abraham was, I AM.” This was the import of the great Name “Jehovah” and it was so understood by the Jews, for they attempted to stone Jesus; but in proof of His assertion He “HID

Himself, GOING THROUGH THE MIDST OF THEM, and so passed by" unperceived (John 8:58,59). This also is spoken of Jehovah in Isaiah 45:15, "Verily Thou art a God that hidest Thyself, O God of Israel, the Savior"

Whatsoever ye shall ask the FATHER in My name, HE will give it you" (John 16:23; also John 15:16). Compare this with John 14:14 where He says, "If ye shall ask any thing in My name, I will do it."

"No man can come to Me except the FATHER draw him" (John 6:44). "And I, if I be lifted up from the earth, WILL DRAW ALL men unto Me" (John 12:32). In other words, ALL who ever come to Christ do so because He Himself draws them, for He is "the true

Light which lighteth every man that cometh into the world" (John 1:9).

"These things spake Jesus, and departed... yet they believed not on Him... Therefore they could not believe, because Isaiah said again, He hath blinded their eyes and hardened their heart, that they should not see nor understand. These things said Isaiah, when he saw HIS glory and spake of HIM" (John 12:36-41). If you will turn to Isaiah 6:5,10, where this prophecy is found, you will learn that the One Whom Isaiah saw was Jehovah of hosts.

"Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me SEETH Him that sent Me" (John 12:44-45).

Jesus said to the Jews, "I and the Father are ONE" (John 10:30 R.V.). They understood His meaning only too well and took up stones to stone Him, saying, "Thou, being a man, makest thyself God" (John 10:33).

After His resurrection, Jesus appeared to Thomas, who acknowledged Him as "my Lord and my God." Jesus answered him, "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:28,29).

Just before His ascension He said, "ALL POWER is given unto ME IN HEAVEN and IN EARTH" (Matt. 28:18). Now this is spoken of Jehovah in I Chronicles 29:10-12 as follows: "Blessed be Thou, Jehovah, God of Israel our father, for ever and ever. THINE, O Jehovah, is the greatness and the POWER, and the glory, and the victory, and the majesty: for ALL that is IN THE HEAVEN and IN THE EARTH is THINE; Thine is the kingdom, O Jehovah, and Thou art exalted as Head above all. Both riches and honor come of Thee and Thou reignest over all; and in Thine hand is power and might." See also II Chronicles 20:6. Remembering that Jehovah has said, "My glory will I not give to another" (Isa. 42:8), and seeing how Jesus claims ALL the power ascribed to Jehovah, we can come to one conclusion only - that Jesus is Jehovah, the God of Israel.

Turning to the final record of the sayings of Jesus, the Book of the Revelation, we find this: "I am the ALPHA and the OMEGA, saith the LORD GOD, which is, and which was, and which COMETH, the ALMIGHTY" (Rev. 1:8 R.V.). That it is Jesus Who speaks is clear by reading verses 11-18, where He is again described as "Alpha and Omega, the first and the last, Who was dead, and is alive for evermore." Thus He claims to be the Lord God Almighty in the opening of the Revelation of Jesus Christ to John. Let us look at the last chapters. In chapter 21:6,7, He says, "I am Alpha and Omega, the beginning and the end. He that overcometh shall inherit all things; and I will be his GOD, and he shall be My son." Again, in chapter 22:6, "The LORD GOD of the holy prophets SENT HIS ANGEL to show unto His servants the things which must shortly be done. Behold, I COME QUICKLY." We think at once of "the Lord God which cometh," in chapter 1:8. Now read chapter 22:16,20: "I JESUS have SENT

MINE ANGEL to testify unto you these things in the churches... He which testifieth these things saith, Surely I COME QUICKLY."

If the reader has any doubt as to the identity of the Coming One, listen to the rapt exclamation of John in verse 20: "Amen. Even so, come, LORD JESUS." So Jesus' closing words to us are that He is the Lord God of the holy prophets, and the Lord God Who comes quickly.

Say, are you aware that the New Testament opens with a declaration of the Godhead of Jesus, and closes with a similar declaration? Matthew 1:23 says, "His name shall be called Emmanuel (Imanu-El), which being interpreted is, God with us." (El is the root word for God, signifying "the Strong or Mighty One," and is used as a name of God 217 times in the Hebrew Old Testament.) And we have just seen that the *last* chapter of the Bible calls Him the Lord God of the holy prophets, Who is about to return to this earth. Furthermore, the name JESUS is simply the English transliteration of the Greek form of the Hebrew YEHOSHUA, and signifies "Jehovah the Savior"

WHAT THE APOSTLES AND NEW TESTAMENT SAINTS SAY ABOUT THE ESSENCE OR DIVINE NATURE OF JESUS

In Ephesians 4:6 Paul says there is "One God and Father of all, Who is above all." This agrees with Psalm 97:9, "Thou, Jehovah, art high above all the earth," and with Psalm 83:18 which declares, "Thou, Whose name alone is Jehovah, art the most high over all the earth." In I Chronicles 29:11-12, Jehovah is "Head above all" and "reigns over all." Yet Christ's forerunner, John the Baptist, said of Him, "He that cometh from above is ABOVE ALL" (John 3:31). Now compare this with Paul's statement in Romans 9:5, "Christ Who is OVER ALL, GOD blessed for ever."

Jesus gave Ananias a message for Paul, saying, "He is a chosen vessel unto ME" (Acts 9:15). However, Ananias told Paul, "The GOD of our fathers hath chosen thee" (Acts 22:14).

Thomas acknowledges Jesus as "my Lord and my GOD" (John 20:28).

Paul speaks of Jesus' blood as the blood of God. "Feed the church of God, which He has purchased with His OWN blood" (Acts 20:28). Several times he refers to the Savior as "GOD our Savior" (I Tim. 2:3; Titus 2:10; Titus 3:4; etc.), and in Titus 2:13 (R.V.) he says, "Looking for the blessed hope and appearing of the glory of our GREAT GOD and SAVIOR Jesus Christ."

In I Corinthians 10:4, Paul declares that the Israelites "drank of that spiritual Rock that followed them: and that Rock was CHRIST." The reference is to two well-known incidents in Exodus 17 and Numbers 20. The Bible explanation of this phenomenon is simple. CAUSE: "Behold, I (Jehovah) will stand upon the rock" (Ex. 17:6); EFFECT:

The PRESENCE of the GOD OF JACOB turned the rock into a standing water, the flint into a fountain of waters" (Psalm 114:7,8). "Jehovah, the God of Jacob!" Jehovah is repeatedly called "The Rock of Israel" -- for example, in Deuteronomy 32 and in II Samuel 23:3; yet Paul says, "That Rock was CHRIST."

Very shortly after the incident recorded in Numbers 20, the Israelites again complained about lack of water. They "spake against GOD... and JEHOVAH sent fiery serpents among the people" (Num. 21:5-9). Obviously, they "spake against" the same God Who had given them water from the rock. As we have

seen, *that* God was Jehovah, yet Paul called Him “Christ.” So, also, in this incident, Paul says “they tempted CHRIST” (I Cor. 10:9).

Paul states in Colossians 2:9 that “in Him (Christ) dwelleth (Greek, *permanently dwells*) ALL the fulness of the Godhead BODILY.” Early in this study we learned that Jesus was “ORIGINALLY in the FORM of God” (Phil. 2:6); now we learn that all the fulness of the GODHEAD resides *permanently* in His glorified body. As if to emphasize this permanence, Paul tells us of “the appearing of our Lord Jesus Christ, which in his times (more correctly, its proper time) He shall show, Who is the blessed and ONLY Potentate, the King of kings, and Lord of lords; Who ONLY hath immortality, dwelling in the light which no man can approach unto; Whom NO MAN HATH SEEN, NOR CAN SEE: to Whom be honor and power EVERLASTING” (I Tim. 6:14-16). It is plain that this is none other than JESUS, and it is equally plain that when Paul says “no man hath seen nor can see” Him, he was not referring to the body of humiliation in which He trod this earth, but to His appearance on that dreadful day when the earth and the heaven shall flee from His face (Rev. 20:11). No man -- not even Moses -- has seen the fulness of His glory (Ex. 33:18-20). Any vision of Christ which any one has had thus far is only a very limited vision - a veiled glory, if you will. Only when we get our glorified bodies will we, the pure in heart, be able to see the fulness of the glory that even now shines in His face.

James speaks of “the Lord of Sabaoth,” Who shall come (Jas. 5:4,7). He Who shall come is Jesus, and the expression “Lord Sabaoth” is derived from the Hebrew “Jehovah-Tsva’ot,” the Lord of hosts. This supreme title is given to Jehovah, the God of Israel, 282 times in the Hebrew Scriptures.

John speaks of the “love the FATHER hath bestowed upon us, that we should be called the sons of GOD. Therefore the world knoweth us not, because it knew Him (the Father) not... but we know that when HE shall appear, we shall be like Him” (I John 3:1-2) . Who shall appear? Whom shall we be like? John is speaking of GOD, our FATHER. Yet this is none other than Jesus, for Paul tells us of the coming of “the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned LIKE unto His glorious body” (Phil. 3:20-21).

Jeremiah 10:10 says, “Jehovah is the TRUE God, He is the LIVING God,” and protests against idolatry. The Apostle John declares that JESUS is “the TRUE God and ETERNAL LIFE. Little children, keep yourselves from IDOLS” (I John 5:20-21).

Finally, Jude calls Him “the ONLY WISE GOD, our Savior” (Jude 25).

THE TESTIMONY OF THE PROPHETS

Let us look at some of the books of the prophets and see “what the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow” (I Peter 1:11).

The observant reader has noted the vast array of Old Testament Scripture already quoted under the various subheadings of this study, and will take this into account when assessing the prophetic verses that now follow; as far as practicality will permit, passages already quoted will not be repeated under this subheading.

In the oldest book of the Bible, Job says, “I know that my Redeemer liveth, and that He shall stand at

the latter day upon the earth: and... I shall see God" (Job 19:25-27). The God Job expects to see is the One Whose feet shall stand on the earth. That One is JESUS; if you doubt it, keep on reading this section.

Two passages in the Psalms are worthy of note. As Psalm 22 foretells Christ's humiliation and death, so Psalm 24 celebrates His glorification and ascension. "Lift up your heads, O ye gates... and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates;... and the King of glory shall come in. Who is this King of glory? Jehovah of hosts, He is the King of glory" Psalm 24:7-10). JESUS is called "the Lord of glory" in I Corinthians 2:8.

The following passages from Psalm 50 are most remarkable, and each verse will be followed by its New Testament counterpart:

Psalm 50:3a, "Our God shall come, and shall not keep silence." "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16).

Psalm 50:3b, "A fire shall devour before Him, and it shall be very tempestuous round about Him." "For, behold, Jehovah will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isa. 66:15). "Behold, your God will come with vengeance" (Isa. 35:4). Read also Isaiah 59:15-20. "The Lord JESUS shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance..." (II Thess. 1:7-10).

Psalm 50:4a, "He shall call TO THE HEAVENS from above... that He may judge His people." "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend and them which do iniquity" (Matt. 13:41). See also Rev. 14:18.

Psalm 50:4b, "He shall call... TO THE EARTH that He may judge His people." "And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet Him... and they that were READY went in with Him to the marriage" (Matt. 25:6,10). Verse 13 identifies the bridegroom as "the Son of Man."

Psalm 50:5, "Gather My saints together unto Me." "If I go, I will come again, and receive you unto Myself" (John 14:3). "How often would I have gathered thy children together... and ye would not! Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:37-39).

Psalm 50:6a, "And the heavens shall declare His righteousness." And they sing... the song of THE LAMB, saying, Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages... Thou only art holy... Thy righteous acts have been made manifest" (Rev. 15:3, 4, R.V.). See also Rev. 16:5-7.

Psalm 50:6b, "For God is judge Himself." "For we must all appear before the judgment seat of CHRIST" (II Cor. 5:10).

You will observe that these prophetic passages are perfectly fulfilled in JESUS, yet the speaker asserts that He is Jehovah, the God of Israel:

The mighty God, even Jehovah, has spoken... Hear, O My people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God" (Psalm 50:1,7).

Isaiah says of Jesus, “For unto us a child is born, unto us a son is given... and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace” (Isa. 9:6). In at least four of these titles Jesus’ eternal Godhead is revealed. For the name “Wonderful” is given to Jehovah in Judges 13:17-22 (R.V.): “And Manoah said, What is thy name? And the angel of Jehovah said unto him, Wherefore askest thou after My name, seeing it is Wonderful?” See also margin of Authorized Version. And Manoah said unto his wife, We shall surely die, because we have seen GOD.” In the second of these titles Jesus is called Counselor, yet in Isaiah 40:13,14, Jehovah issues a challenge stating that He has NO counselor! Therefore the counselor must be Jehovah Himself. In the third of these titles Jesus is called the mighty God. Now, don’t be misled by those lying sophists who say He is mighty but not the Almighty! Here is the Biblical definition of “the mighty God”: “The great, the mighty God, JEHOVAH OF HOSTS, is His name, great in counsel, and mighty in work” (Jer. 32:18-19); “the mighty God, even Jehovah, hath spoken” (Psalm 50:1). In the fourth instance Jesus is called The everlasting Father. In desperation, Trinitarians appeal to the Hebrew text, but that is only “jumping out of the frying pan into the fire” -- for the Hebrew reads, “Father of Eternity!”

“Behold, GOD is my salvation... the LORD JEHOVAH is my strength and my song; HE also is BECOME my salvation” (Isa. 12:2). I know Who became my salvation -- what about you?

“The voice of one that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. And the GLORY of Jehovah shall be revealed, and all flesh shall see it together” (Isa. 40:3,5). Matthew 3:3 declares that the one who cried was John the Baptist, who “was sent to bear witness of that Light” (John 1:6-8). That Light is Jesus. Luke 3:4-6 quotes Isaiah 40:3-5, and describes the “glory” seen by “all flesh” as “the salvation of God;” in Luke 2:30, Simeon says, “Mine eyes have seen Thy salvation.” Although veiled in the Only-Begotten (John 1:14), the glory was nevertheless *the glory of Jehovah*.

A further prophecy related to the earthly ministry of our Lord and the propagation of the Christian message is found in Isaiah 52:3-7, “Thus saith Jehovah... My people shall know My name: therefore they shall know in that day that I am He that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy GOD reigneth!” The tenth chapter of Romans is devoted entirely to a discussion of Israel’s unbelief of, and disobedience to, the gospel of Jesus Christ, and in verse 15 Apostle Paul quotes these very words of Isaiah. Evidently, Paul believed that JESUS was Jehovah, Zion’s God.

In chapter 54, Isaiah prophesies concerning the New Covenant and the universal church under the type of a woman who has been, but is no longer, barren. “For thy Maker is thine husband; Jehovah of hosts is His name; and thy Redeemer the Holy One of Israel; the GOD of the whole earth shall He be called” (Isa. 54:5). Who is this Who is our Maker, our husband, and our Redeemer, and Who is called the God of the whole earth? Let Scripture answer: “For I have espoused you to one husband that I may present you a chaste virgin to CHRIST” (II Cor. 11:2). Since the Corinthians were Gentiles who had never been under Old Covenant relationship to God, the reference to virginity is in order and does not conflict with Isaiah 54. However, if you doubt whether Isaiah is speaking of the church, read Apostle Paul’s commentary on this passage in Galatians 4:24-27.

“Say unto the cities of Judah, Behold your God! Behold, the Lord GOD (Adonai Jehovah) will come

with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him" (Isa. 40:9-10). Who is this Who shall come, Whose reward is with Him, and Who is extolled as the God of Judah? It is Jesus, for it is written, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:12-13). What is "His work" which is "before Him?" Why, the work of judgment so vividly described in Isaiah 30:27-30, "Behold, the name of Jehovah cometh from far, burning with His anger: His lips are full of indignation, and His tongue as a devouring fire... Jehovah shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with... devouring fire, with scattering, and tempest, and hailstones." This is obviously the coming of a Person, of Whom it is stated not merely that He *has* the name of Jehovah but that He IS the name of Jehovah!

"I will raise unto David a righteous Branch, and a King shall reign and prosper. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, JEHOVAH-TSIDKENU -- THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

Ezekiel 38:18 to 39:7 reads, in part: "... when Gog shall come up against the land of Israel, saith the Lord GOD, My fury shall come up in My face... Surely there shall be a great shaking; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things, and all men shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will plead with pestilence and with blood; and I will rain an overflowing rain, and great hailstones, fire, and brimstone. . And I will give thee (Gog) unto ravenous birds and to beasts of the field to be devoured. So will I make My holy name known; and the heathen shall know that I am Jehovah, the Holy One in Israel."

You will note the similarity to Isaiah 30 which speaks of the coming in judgment of "the name of Jehovah." This prophecy of Ezekiel is fulfilled in Revelation 6:12-17 and Revelation 19:11-21; and the One Whose fury comes up in His face, at Whose presence the mountains are thrown down, and Who feeds the fowls with the slain, is JESUS, THE WORD OF GOD.

In Daniel we read, "... the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and its wheels as burning fire. A fiery stream issued and came forth from before Him" (Dan. 7:9-10). This description is given of JESUS in Revelation 1:12-17, showing that Jesus is the Ancient of days. This is in harmony with Micah 5:2, which says that His "goings forth have been from of old, from everlasting" (Hebrew, *from the days of eternity*).

Trinitarians like to point out that "one like unto the Son of Man" is spoken of in Daniel 7:13-14, and is said to "come with the clouds of heaven" and to be brought near to the Ancient of days and to receive dominion; but God Himself told Daniel that this refers to the saints of the Most High – "The saints of the most High shall take the kingdom, and possess the kingdom for ever" (Dan. 7:18); "Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22); "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (Dan. 7:27), who, "when He shall appear, shall be LIKE Him" (I John 3:2) and "shall be caught up IN THE CLOUDS" (I Thess. 4:17), and shall be given "POWER over the nations" (Rev. 2:26). In Revelation 12:1-5, we again read of the saints as "the man-child, caught up to the throne of God, and which was to rule all nations with a rod of iron." If this is the best the Trinitarians can do, they are on pretty shaky ground; I prefer to believe God's own interpretation from His own Word.

"They shall look upon Me Whom they have pierced" (Zech. 12:10). The speaker throughout this entire

chapter is Jehovah, Who “will seek to destroy all the nations that come against Jerusalem” (v. 9) “Then shall Jehovah go forth and fight against those nations... And His feet shall stand in that day upon the mount of Olives... and Jehovah my God shall come, and all the saints with Thee” (Zech. 14:3-5). From the Mount of Olives Jesus ascended (Acts 1:12), and in Acts 1:11 we read, “This same Jesus, Which is taken up from you into heaven, shall SO come IN LIKE MANNER as ye have seen Him go into heaven.” Therefore, the One Whose feet shall stand on the Mount of Olives is Jesus. But does it not say that Jehovah shall fight against the nations in that day? Yes; and in Revelation 19:11-19 we read about the battle, and it is JESUS, THE WORD OF GOD, KING OF KINGS AND LORD OF LORDS, Who fights it.

“Ye say, Where is the God of judgment? Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, saith Jehovah of hosts” (Mal. 2:17; 3:1). The messenger is to prepare the way before Jehovah of hosts, but in Matthew 11:10, Mark 1:2, and Luke 7:27 he is identified as John the Baptist, preparing the way before Jesus Christ. The Lord Who “suddenly came to His temple” (fulfilled in John 2:13-16) was that One “Whom they sought” (Mal. 3:1) when whey asked, “Where is the God of judgment?” (Mal. 2:17). The rest of Malachi, down to the very last verse, depicts the terrible judgment which this God of judgment will execute at His Second Coming. It is interesting to note that the Old Testament prophecies, which end thus, also begin with a forecast of Christ’s Second Coming in judgment by Enoch, who was a contemporary of Adam for 308 years (Jude 14-15).

The Scripture teems with hundreds of prophetic passages showing that He Who came in flesh, and is coming again, is none other than Jehovah, the everlasting God. It would require too much space to record them all here, but sufficient has been quoted to prove the Godhead of Jesus.

THE HOLY SPIRIT, THE COMFORTER

We have already seen that God is a Spirit, filling all things, omnipresent and invisible; that all authority and mediation is centered in His visible expression as the Word, Who later became flesh and dwelt among us; that the offices of Jehovah find their fulfillment in Jesus, and that direct claims to Godhead are made by Him, His apostles also emphasizing these claims; that the prophets speak of the first and second coming of Jesus as the coming of Jehovah of hosts; all of which proves that Jesus and the Father are indeed ONE (John 10:30).

Before concluding our study it is essential that we learn what the Bible teaches concerning the Holy Spirit, the Comforter. We have seen that the Almighty Father dwells IN and manifests Himself only THROUGH the Son, the Man Christ Jesus; we shall now see that this is true also of the Comforter, even as The New English Bible (Oxford & Cambridge, 1961) so aptly translates Colossians 2:9: “For it is in Christ that the complete being of the Godhead dwells embodied.”

The basic truth underlying the doctrine of the Comforter is found in John 7:39: “For the Spirit WAS NOT YET, BECAUSE Jesus had not yet been glorified” (Weymouth’s New Testament). The use of italics in the King James and English Revised Versions is a frank admission that the word “given” has no place in the Greek Text. “The Spirit was not yet, because...!” In other words, this peculiar manifestation of God as the *Comforter* did not and could not exist until Jesus ascended on high. This is intimated also in Psalm 68:18, “Thou hast ascended on high... Thou hast RECEIVED GIFTS for men; yea, for the rebellious also, that the Lord God (Jah ELOHIM) MIGHT DWELL AMONG THEM.”

Do not misunderstand me. I do not say that the Holy Spirit did not exist previous to the glorification of the Son of Man, for the very term “Holy Spirit” signifies “the Spirit Who is holy,” even the everlasting God (John 4:24). We know that the Spirit of God moved upon the prophets as a *spirit of power* centuries before the Incarnation, and that He is the Father of our Lord (Luke 1:35). But I do say that the manifestation of God as the *abiding Comforter* was utterly impossible until Jesus was glorified; and this because of the very nature of the Comforter, for the Scriptures teach that He proceeds from the Father and the Son (compare John 15:26 and Acts 2:33), thereby combining almighty *power* with mediatorial or intercessory *grace*. This is clearly expressed as follows: “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest. For in that He Himself hath suffered being tempted, He is able to SUCCOR them that are tempted” (Heb. 2:16-18). “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” (Heb. 4:15).

These things were spoken of Jesus in the days of His flesh; what have they to do with the Comforter? Listen! “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this...” (Acts 2:33). “Likewise the Spirit also HELPETH our INFIRMITIES,” making “intercession for us with groanings which cannot be uttered” (Rom. 8:26-27). Here, then, is that blessed intercessory aspect of the Spirit which is peculiarly related to the priestly office of Jesus in the days of His flesh, and without which there would be no consolation in Christ, no comfort of love, no fellowship of the Spirit, no tender mercies and compassions (Phil. 2:1).

We seldom stop to consider that this precious Comforter is peculiar to the present dispensation because of His very nature. We do not realize that He is indeed the everliving Almighty God, but tempered, so to speak, by the *feeling* of our infirmities; that the very flesh and blood of Jesus, with all His life of vicarious suffering and priestly mediation, have been combined with resurrection life and sent to dwell in us, and that this is what Jesus meant when He said, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you... He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I IN HIM... It is the Spirit that quickeneth; the flesh profiteth nothing” (John 6:52-63). Oh! The tremendous import and awful reality of the fact that the everliving God became flesh, was touched with the feeling of my infirmities, made the sacrifice for sin once for all (Heb. 9:12,26,28), and now lives after the power of an endless life, a priest for ever (Heb. 7:16-17), coming to dwell in my heart as a quickening Spirit (Gal. 4:6; I Cor. 15:45; Heb. 10:14-16).

No wonder the Apostle speaks of “bearing about in the body the dying of the Lord Jesus...” (II Cor. 4:10), since the very offering for sin is involved in this indwelling Spirit. No wonder he utters the fearful warning that “it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh” (Heb. 6:4-6). How do they crucify Him? Even by doing despite unto the Spirit of grace, thereby removing the sacrifice for sins, offered once for all (Heb. 10:26-31). If we, the baptized people of God, realized this, surely we would walk more softly before our God. It is because of failure to apprehend the great redemptive significance of the indwelling Spirit that so many today are opposing themselves and blaspheming the Name of the One Who died for them, refusing to give Him that honor, even Godhead, which belongs to *Him alone*. If such should read this, let them see that they refuse not Him that speaketh from heaven, lest they be found to do despite unto the Spirit of grace (Heb. 12:25,29).

We trust the reader will have a clearer understanding of the groanings and other peculiar priestly

operations of the Spirit from the Scriptures quoted above. Regarding the other aspect of the Spirit, namely, that awareness or sense of an indwelling Almighty Presence which baptized believers experience, it is only necessary to state that this finds its proper sphere in healings and such features as are ascribed to Godhead only, even as it is written,

“The Father Who dwelleth in Me. He doeth the works... He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father” (John 14:10-12). Because of this aspect of power, the Spirit is spoken of as “the Spirit of the Father” (Matt. 10:24); because of the priestly aspect He is called “the Spirit of the Son” (Gal. 4:6); nevertheless, there is only “ONE Spirit” (Eph. 4:4).

We have spoken thus in order to show that the very nature of the Comforter, combining as it does the power of the Father and the priesthood of the Son, forever precludes any possibility of a Personal Existence separate and distinct from Jesus. This becomes crystal-clear when we examine the prayer of our Lord in which He asks that the Comforter be given to His disciples, even as He had promised when He said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever

(John 14:16). The actual prayer is recorded in John 17:20-23, which we quote in part: “That they all may be one; as Thou, Father, art IN ME, and I IN THEE, that they also may be one IN US... that they may be one, even as WE are one: I IN them, and THOU IN ME, that they may be made perfect in one...” The comfort which our Lord gave His disciples during His earthly ministry was restricted by the human elements of time and place. After His death and resurrection these restrictions no longer existed; His humanity was glorified -- to use another Bible expression, “The last Adam was made a quickening Spirit” (I Cor. 15:45) -- and therefore He could quite properly speak of His future abiding and universal presence in the church as another “Comforter.”

Let the Trinitarians who claim to have a knowledge of the Father separate from Jesus Christ explain how such a thing is possible in the light of the words of this prayer! Note these statements in the prayer: on the heavenly plane, far beyond intrusion of the human mind, “Thou, Father, art IN ME, and I in Thee... We are ONE;” on the earthly plane, “I in them (the saints), and Thou IN ME.” Here, as always, the Father dwells ONLY in Christ, and is not manifested to the saints except IN the indwelling Christ – “I in them!”

Let those who teach that the Holy Spirit co-existed with the Father and with the Son from all eternity, as a distinct Person in a Trinity of Persons, explain how *this* is possible in the light of our study of John 7:39, “For the Holy Spirit WAS NOT YET, BECAUSE...!” Dr. Weymouth courageously translated this as it should be translated, for the word “given” is found in only one Greek manuscript, and that manuscript was compiled after the Nicene Council of the Fourth Century. Sooner or later, the translators of other modern versions will decide to follow Dr. Weymouth’s lead, even though it will mean a death blow to the doctrine of the Trinity.

Our Lord Jesus Himself is the Comforter, as the following Scriptures will show. In John 14:6, Jesus said, “I am the way, the truth, and the life,” but in I John 5:6 the Spirit is called “the truth.” Similarly, Romans 8:10 says “the Spirit is life,” and in John 6:63 we read, “It is the Spirit that quickeneth (makes alive).” Also, Romans 8:11 tells us that our mortal bodies are quickened by “the Spirit of Him that raised up Jesus from the dead,” yet I Corinthians 15:45 states that Jesus Himself is “the quickening Spirit.” Jesus said that the Comforter should abide with us for ever (John 14:16), yet in Matthew 28:20 He said,

Lo, I am with you ALWAYS, even unto the end of the world.” This agrees with the rest of His teaching in John 14 concerning the Comforter: “Ye know Him; for He DWELLETH with you, and shall be IN

you" (John 14:17). Now, who dwelt with them whom they knew? Only JESUS; and He said He would be IN them. Then, just to clinch the matter, He added immediately three wonderful verses: "I will not leave you COMFORTLESS: I WILL COME to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I IN YOU" (John 14:18-20).

If further proof is needed that the Comforter is NOT a Being *separate* from the Father and the Son, it is surely found in John 14:21-23: "He that loveth Me shall be loved of My Father, and I will love him, and WILL MANIFEST MYSELF to him. Judas (brother of James) saith unto Him, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered, If a man love Me, he will keep My words: and My Father will love him, and WE will come unto him, and make OUR abode with him."

Here He promises that the Father and the Son will come to those who truly love our Lord Jesus, yet He distinctly states that this coming will be a *manifesting* of Himself -- a revelation and a personal relationship distinct from any they had received or could receive during His earthly ministry, and therefore "another Comforter" but still the same Jesus!

Apostle Paul contrasts the "ministration of death, written in stones" with the "ministration of the Spirit, written in fleshy tables of the heart" (II Cor. 3:3,7,8), and declares "the LORD is that Spirit" (II Cor. 3:17). Again, he speaks of the indwelling Spirit as "CHRIST in you, the hope of glory" (Col. 1:27). "For ye are the temple of the LIVING GOD; as God hath said, I will DWELL in them, and WALK in them; and I will be their God, and they shall be My people." He then adds, "And I will be a FATHER unto you, and ye shall be My SONS and DAUGHTERS, saith the Lord Almighty" (II Cor. 6:16-18). Compare this with Revelation 21:6,7, where Jesus says, "I am Alpha and Omega. He that overcometh shall inherit all things; and I will be HIS GOD and he shall be MY SON."

Surely these passages ought to convince anyone that the Holy Spirit, the Comforter, is indeed "Christ in us."

OBJECTIONS ANSWERED

In this study we have found that Jesus is Father in His Godhead, Son in His humanity, and Comforter in the body of His elect; He is "Head over all things to the church" (Eph. 1:22); yea, He is "all and in all" (Col. 3:11). Wherefore it is commanded: "Whatsoever ye do in word or deed, DO ALL in the NAME of the Lord Jesus, giving thanks to God, even the Father, by Him" (Col. 3:17). "For IN HIM dwelleth (Greek, *permanently dwells*) ALL the FULNESS of the Godhead BODILY" (Col. 2:9).

No doubt many seeming contradictions will beset those whose hearts the Lord opens to receive the love of the truth. In this connection, II Corinthians 4:1-6 indicates that two classes of people read the Bible: there are those who are dishonest, crafty, and deceitful, who wrest the Scriptures to their own destruction; and there are those who "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" -- for them, "God shines in their hearts, to give the light of the knowledge of the glory of God IN THE FACE OF JESUS CHRIST." Rest assured that He Who commanded the light to shine out of darkness is able to reveal the hidden passages of Scripture to the honest heart. However, we will examine the commonest objections in order that the reader may not be tempted to doubt on their account.

LET US MAKE MAN

Many ask why the Scriptures say, "Let Us make man in Our image, after Our likeness" Gen. 1:26), and again, "the man is become as one of Us" (Gen. 3:22); also why the name of God, Elohim, so often used in the Old Testament, is in the plural number. They contend that this indicates two or more Persons in the Godhead.

First, what should we understand by the term "persons?" In ordinary terminology a person possesses conscious intelligence and sensibilities, moral attributes and perceptions, and a will capable of independent decision; he may or may not be visible and corporeal, but in actual fact he is a *distinct being*. *It is in exactly this sense that Trinitarians use the expression "Three Persons."* While they always hedge in their definition of the Persons in the Godhead, and insist that "these Three are One Substance," they nevertheless refer to these Persons as "*distinct Beings*." In "God in Three Persons," a book which is currently the object of loud acclaim by the Assemblies of God, we find a reference to "three distinct beings" constituting "the divine plurality so obviously present" at the baptism of Christ! But to any fair-minded observer what is truly "obvious" is that the One being baptized was a very real (though sinless) HUMAN Being -- baptism is not meant for Deity! This attempt to prove a plurality of Beings IN THE GODHEAD by use of Scriptures which apply only to the Mediatorship of the Man Christ Jesus is typical Trinitarian practice.

However, let us look for a moment at these "distinct Beings." Each of these "distinct Beings" has a will (or He would not be a "distinct Being"); each is fully and equally God -- therefore each of these wills is divine; yet if the wills of the "second" and "third" of these "distinct Beings" are subordinated to the will of the "first" Person, *where is the equality?* And if it be argued that "the wills always agree," *where then is the distinction* or individuality of the Persons? The proponents of this theory find themselves on a theological "merry-go-round" that makes no sense.

Now, to return to the question about "one of Us" and "Elohim." Before any of us jump to conclusions we ought to ask ourselves these questions: Why did the Jews, to whom the word of God came, knowing that Elohim was plural and that the Scripture spoke of "one of Us," never for a moment believe that there was more than one God? Why did they cling so tenaciously to the Unity of God? Were they ignorant? Or must we Gentiles, who never received the oracles of God, teach them?

In only two verses in the Bible (those quoted) is Elohim used with the plural pronoun with reference to the True God, although the word occurs 2,570 times in the Hebrew Scriptures. In Genesis 1:27 we read that "Elohim created man in HIS image, in the image of Elohim created HE him." Nothing plural about that, is there? If God in His Absolute

Essence is a plurality of Persons, why am I, made in the image of God, NOT a plurality of persons? I am a soul with spirit and body, but only ONE person. The true significance of Elohim is a plurality of *attributes*, such as power, holiness, knowledge of good and evil, etc., and has always been so understood by the Jews. If you doubt my word, look up any authentic Jewish writings dealing with this subject. In fact, the Bible itself gives this explanation: "Ye shall be as Elohim, KNOWING GOOD AND EVIL. (Gen. 3:5); "the man is become as one of Us, TO KNOW GOOD AND EVIL" (Gen. 3:22).

For centuries theologians have regarded Elohim as a "pluralis excellentiae," that is, a word put in the plural to express the superlative in the highest possible degree, in the present instance denoting "multiplied powers," for example, the diversified powers of the Creator. From the very beginning of their history the Jews never saw in "Elohim" any suggestion of more than one God; otherwise, why did the idolatrous rabble in Exodus 32 apply the plural name Elohim no less than five times to the Golden Calf? I have not yet heard of anyone, not even a Trinitarian, who contends that

there was more than one calf! The reformer John Calvin did not hesitate to bring about the death of Michael Servetus because of the latter's opposition to Trinitarianism; is it not, therefore, rather significant that Calvin ridiculed any attempt to establish the Trinitarian theory by the use of this word "Elohim?"

We have shown that "Elohim," as applied to the Deity, cannot logically refer to two or more co-equal, co-eternal Beings, and this, of course, also applies to the pronoun "Us." Many of the Jews have believed that "Us" refers to the angel hosts; the more enlightened, however, recognized the existence of a Mediator, the embodiment of the invisible God. As we saw quite early in this study, this was the Word, Who later became flesh, the MAN Christ Jesus, and through Whom, in the foreknowledge and wisdom of God, all things were created to the end that He might be Lord of all.

In Revelation 1:4,5, and in Revelation 4:5, we read of the seven Spirits of God before the throne, and of Him that sat upon the throne, and of the Lamb. Mathematically and grammatically that makes nine altogether, but scripturally only one. For we find that Jesus is the Lamb, and that He has the seven Spirits (see Rev. 3:1; Rev. 5:6; Zech. 3:9), and that He sits upon the throne (Rev. 1:12-18 and Dan. 7:9). Look up Isaiah 11:2 and you will find that these seven Spirits are all *attributes* of Jesus. There would be as much sense in contending for nine gods upon the strength of the above passage, as there is in trying to make three gods out of Elohim.

THE RIGHT HAND OF GOD

Another seeming objection to the Unity of the Godhead is that Jesus is often said to be sitting "on the right hand of God" (compare Acts 7:55,56; Rom. 8:34; Eph. 1:20; Col. 3:1). Now we have already shown that God is an omnipresent Spirit Who cannot be seen apart from the Person of Christ; therefore, when Stephen saw Jesus standing on the right hand of God it CANNOT mean that he saw another form of the Deity in heaven besides Jesus. Look closely at this passage and you will learn that Stephen "saw the GLORY of God... and the SON OF MAN standing on the right hand of God" (Acts 7:55-56). "God is light" (I John 1:5), and when Stephen saw the Son of Man, *the human Christ*, he saw Him "dwelling in light unapproachable" (I Tim. 6:16). The right hand was always understood by the Jews to mean the place of power or favor. In all their writings and confessions of faith they insist that God is incorporeal -- see, for example, their "Third Creed" -- and they speak of His right hand as signifying His power or favor. Therefore, to say to them that the Son of Man "was by the right hand of God exalted" (Acts 2:33) meant that the Man Christ Jesus, Whom they had crucified as a blasphemer, was now in the place of power and favor. No wonder they were pricked in their hearts (Acts 2:37; Acts 7:57). Jesus Himself always spoke of His glorification as "sitting on the right hand of the POWER of God" (Matt. 26:64-66; Mark 14:62-64; Luke 22:69-71). That the "right hand" signified "the favor of God" may be seen by the following passage: "Will the Lord cast off for ever? and will He be FAVORABLE no more? Is His mercy clean gone for ever? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? But I will remember the years of the right hand (favor) of the most High" (Psalm 77:7-10). Again it is written, "If I cast out devils by the SPIRIT of God" (Matt. 12:28), and "If I with the FINGER of God cast out devils" (Luke 11:20); clearly showing that the finger and hand of God are expressions symbolic of His power.

DELIVERING UP THE KINGDOM

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by MAN came death, by MAN came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are

Christ's at His coming. Then cometh THE END, when He shall have DELIVERED UP THE KINGDOM TO GOD, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:20-28).

Failure to understand this passage aright has caused many to stumble and be offended at the message of the Godhead of Jesus. This is a glorious truth when properly understood. We have already shown that Jesus is both Lord and God, and we have spoken of the confusion which arises from failure to discriminate between these terms. They are *not* synonymous. Jesus would still be GOD, it matters not what, because it is His eternal nature; but the position of LORD comes not by reason of nature, per se, but by *right of*

inheritance and conferred authority; wherefore "to this end Christ both died, and rose, and revived, that He might be LORD both of the dead and living, that in all things He might have the preeminence" (Rom. 14:9; Col. 1:18). To Him therefore, as *Son of Man, last Adam*, LORD OF ALL (Acts 10:36), is subjected all rule and authority and power; that is to say, by His victory over the powers of Satan, "in the body of His flesh through death" He has "destroyed him that had the power of death, that is, the devil" (Col. 1:22; Col. 2:15; Heb. 2:14), wresting the authority of the Prince of Darkness from him. Yet we must never forget that His triumph over death and the grave, though the immediate consequence of His sinless, obedient, and perfect Manhood, was, in the final analysis, due to the power of His divine nature as Almighty God, the Father; "Christ was raised up from the dead by the glory of the Father" (Rom. 6:4), and Jesus Himself said, "I have power to lay My life down, and I have power to take it again. This COMMANDMENT have I received of My Father" (John 10:18). For the Lordship of Jesus does not and cannot put His Godhead into subjection (see I Cor. 15:27), but contrariwise, the Godhead is always recognized as controlling and enforcing the Lordship. Take away His Lordship and He would still be God; but take away His Godhead and He would cease to be Lord. For "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is GOD" (I Cor. 11:3); again, "Ye are Christ's; and Christ is GOD'S" (I Cor. 3:23), plainly showing that Jesus' office as Lord and Mediator is subject to His position as God the Father.

If you will read carefully the passage under discussion (I Corinthians 15:20-28), you will see that Paul is speaking of the resurrection which the Mediator, the MAN Christ Jesus (see verse 21), has effected, and of the time when death, the last enemy, shall be destroyed. When, therefore, all things are subjected to the human nature and authority of Jesus, as Lord of all, there will be no further necessity for the office of Mediator; this office shall then come to an end, His humanity being subjected to His glorious divine nature as God, the Father. Then His throne shall continue for ever and ever, as it is written in Psalm 45:6.

An outstanding Trinitarian and a distinguished preacher and scholar, Henry P. Liddon, D.D., D.C.L., L.L.D., Canon and Chancellor of St. Paul's and Ireland Professor at Oxford University a century ago, had this to say on this subject: "Paul looks forward to a day when the need for Christ's mediatorial Royalty having ceased, His Manhood shall be subject to Him That put all things under Him, that God may be all in all... The *visible* subjection of His Humanity to the supremacy of God will be realized at the *close* of the present dispensation" (*The Divinity of Our Lord* - page 310). This is the correct view.

It has always amazed me how intelligent people, who must readily see that this event will *not* take

place *in the present dispensation*, can get so worked up over their own false interpretation of an event in a future age that they will use this as an excuse for their personal repudiation of the *present* sovereign claims of Jesus!

OTHER OBJECTIONS

There are other seeming objections, but they are all caused through wrong division of the word of truth with misapplication of texts. Get them in their correct setting, and new beauty and light will radiate from them into your heart. The main trouble with this question is a certain perverse determination on the part of some people to confuse the Scriptures which concern Jesus' Godhead as the Father, a spiritual Being, with those which concern His Mediatorship as the Son, a human being.

HOW WONDERFUL JESUS IS!

In His Divinity Jesus is the everlasting Father (Isa. 9:6), the Almighty (Rev. 1:8), the Lord God of the holy prophets (Rev. 22:6), the I Am (John 8:58), the Holy One (Rev. 3:7), the Ancient of days (Dan. 7:9), Jehovah-Tsva'ot, the Lord of hosts (Jas. 5:4), the true and living God (I John 5:20,21), God over all (Rom. 9:5), the only wise God (Jude 25), the great God (Titus 2:13), the mighty God (Isa. 9:6), the Searcher of hearts (Rev. 2:23), the Forgiver of sins (Mark 2:5), etc.

In His obedience Jesus is Son of God, "leaving us an example that we should follow His steps" as sons of God (I Peter 2:21); wherefore He says, "I ascend unto My Father and your Father, and to My God and your God" (John 20:17). As Son of God He met the trial in the wilderness, refusing to "tempt the Lord, His God" (Matt. 4:6-7); and "though

He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him

(Heb. 5:8-9). The prayer recorded in John 17 sets forth Jesus' Sonship in a remarkable way. Read it, and notice how He repeatedly refers to the relationship of the disciples as sons to the Father, and leaves them to carry on in the world the work which He Himself had begun as a Son (John 17:13,14,16,18,19,22,23).

In His humanity Jesus is the Son of Man, the last Adam (I Cor. 15:45,47), born of a woman, made under the law (Gal. 4:4), made a little lower than the angels for the suffering of death (Heb. 2:9), subject to the Father (John 14:28), Jehovah's Fellow (Zech. 13:7), etc.

In His work in the hearts of His people, Jesus is the Comforter, the Spirit of the Father and the Son, so that we can truly say that "our fellowship is with the Father and with His Son" (I John 1:3).

These things may seem strange and almost contradictory to many people, and indeed nothing is so strange as some of the titles given to Jesus; but they are nevertheless true, for "with God nothing shall be impossible" (Luke 1:37). For example, He is the High Priest, the Altar, and the Sacrifice (Heb. 3:1; Heb. 13:10; I Cor. 5:7); the Temple and the Veil (John 2:19; Heb. 10:20); the Shepherd and the Door of the Sheepfold (John 10:14,7); the Judge and the Advocate (II Cor. 5:10; I John 2:1); the Apostle of our Profession and the Bishop of our Souls (Heb. 3:1; I Peter 2:25); the Lamb of God and the Lion of Judah (Rev. 5:5,6); the Sun of Righteousness and the Morning Star (Mal. 4:2; Rev. 22:16); the God of Battles and the Prince of Peace (Psalm 24:8; Isa. 9:6); the Root as well as the Offspring of David (Rev. 22:16); David's Son and David's Lord (Rom. 1:3; Matt. 22:41-45); Master and Servant (John 13:13; Phil. 2:7); the Foundation of the Church and the Chief Corner Stone thereof (I Cor. 3:11; Eph. 2:20); the Stone of Stumbling and Rock of Offense to backslidden Jewry and the Headstone of the Corner to restored

Jewry (Isa. 8:14; Matt. 21:42); the Stone on which the unbeliever (I said, and I mean, “unbeliever”) falls, and the Stone which shall fall on the unbeliever (Matt. 21:44); the Stone with Seven Eyes which are the seven Spirits of God, and the Stone cut out of the mountain without hands (Zech. 3:9; Dan. 2:45).

This subject is unending because “all the way long it is JESUS.” O come, let us adore Him, Christ the Lord. Let us say to the world that our Beloved “is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, His locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set. His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dropping sweet myrrh. His hands are as gold rings set with the beryl: His belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, He is altogether lovely. This is our Beloved, and this is our Friend” (Song of Songs 5:10-16).

We close, commanding the reader to the light of That Spirit Who “searches all things, yea, the deep things of God.” Please read carefully I Corinthians 2:6-16; read also Appendix C. Jesus declared that “the Spirit of truth shall glorify ME: for He shall receive of Mine, and shall show it unto you. ALL THINGS that the Father hath are MINE: therefore said I, that He shall take of Mine, and shall show it unto you” (John 16:13-15). In John 17:24 He prayed, “Father, I will that they also, whom Thou hast given Me, be with Me where I AM; that they may behold MY glory, which Thou hast given Me: for Thou lovedst ME before the foundation of the world.” NOT A WORD ABOUT SEEING THE FATHER’S GLORY APART FROM CHRIST! Why? Because our Lord “shall come in His own glory, and in His Father’s, and of the holy angels” (Luke 9:26). Soon we shall be caught up to meet Him and we shall behold HIS glory - a triple glory. “The throne of God and of the Lamb” shall be there, and we “shall see HIS face; and HIS name shall be in our foreheads” (Rev. 22:3,4). A triple glory, but only ONE throne -- only ONE face -- only ONE name. Even so, come, Lord Jesus!