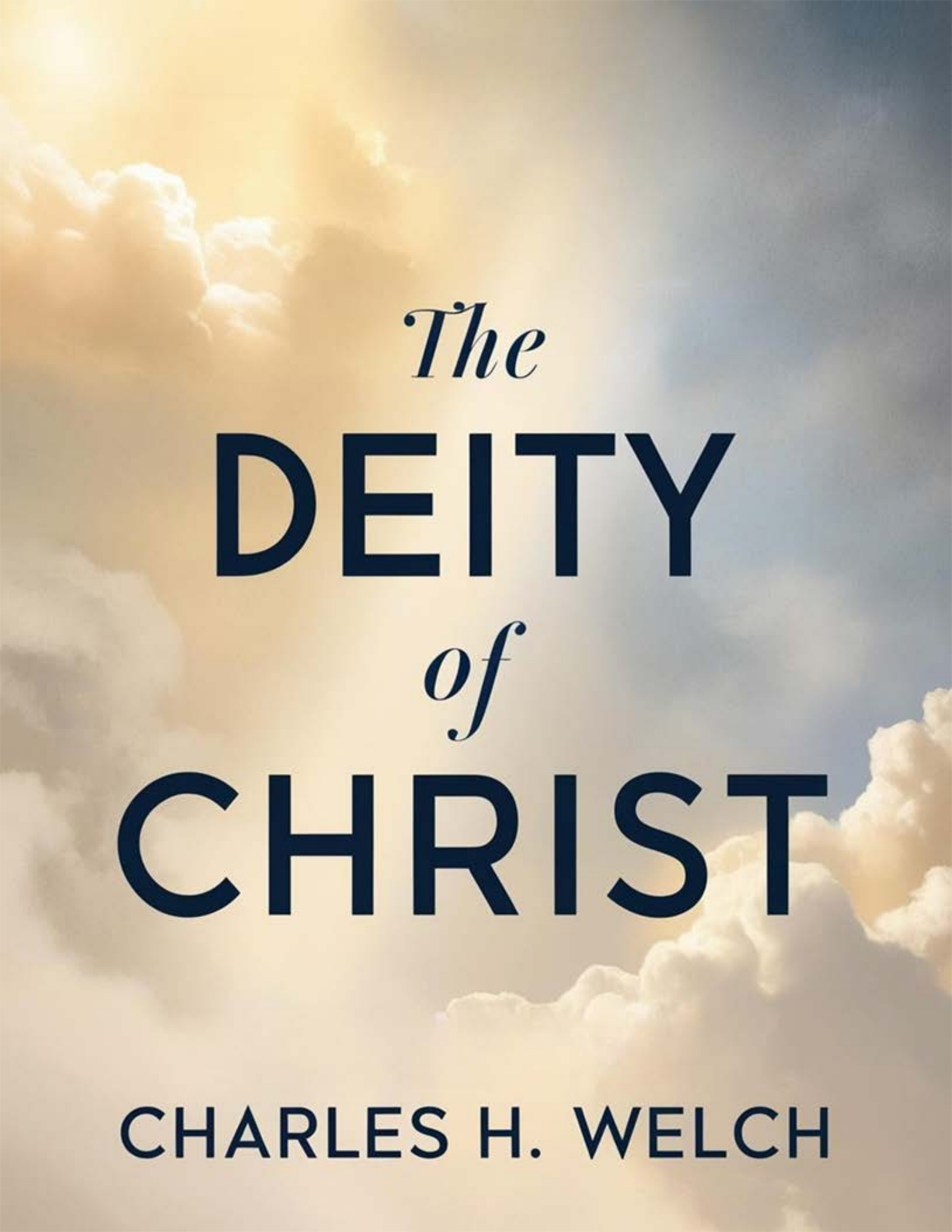
The
DEITY
of
CHRIST
CHARLES H. WELCH

The Deity of Christ

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THE

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The Deity of Christ

by

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Author of

Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Parable, Miracle and Sign
The Form of Sound Words
Just and the Justifier
In Heavenly Places
etc.

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The Deity of Christ

In the following pages A and B discuss the subject of the Deity of Christ. The standpoint of B represents the standpoint of *The Berean Expositor*; the arguments of A are an attempt to present justly the views which *The Berean Expositor* here entirely repudiates.

The Subject Stated

A - The Scriptures teach that there is 'one God', and one mediator, 'the man' Christ Jesus. The 'one God' is the Father, the man is 'the Son', and therefore I cannot believe what is commonly called the Deity of Christ.

B - Before we enter into any argument over this subject I trust we are both conscious of the solemnity of the question.

A - Truth is one, and I do not believe we are right in speaking of one part as of more importance than another.

B - Truth is one indeed, and every part fundamental, yet Scripture makes a distinction which I am bound to follow. John in his second epistle says:

'Whosoever transgresseth ("is advanced" Moffatt), and abideth not in the doctrine of Christ, hath not God' (2 John 9).

A Dividing Doctrine

In some cases divergent views can be tolerated and those holding them are to consider that both may hold them 'unto the Lord', but John in speaking of this doctrine takes a different attitude, saying that such a one 'hath not God', and further, 'receive him not into your house, neither bid him God speed'. You will understand therefore that it is impossible for those responsible for *The Berean Expositor* to have fellowship with those who deny the Deity of Christ. This may sound narrow and bigoted, but it is the Scriptural attitude, and we have no alternative.

A - I cannot understand how you can believe the Son of God to be God without at the same time believing that there are two Gods.

B - I am sure that by speaking of the Son of God in this way you are approaching the subject from the wrong end. May I suggest that we seek to understand this deep doctrine by studying the teaching of Scripture along the following lines:

(1) God *Absolutely.*
(2) God *Relatively.*
(3) God *Manifest.*
(4) God *Manifest in the flesh.*

No Philosophy of God in Scripture

As to 'God absolutely' we know nothing. Throughout the whole range of Scripture there is not to be found one statement that speaks of God Himself alone without relation to His creatures. The attitude of Scripture is expressed in the words, 'He that cometh to God must believe that He is'. Philosophy would discuss the being of God; Genesis assumes His being, and proceeds to His works and ways.

A - Do you not think this passage speaks of God absolutely?

'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy' (Isa. 57:15).

B - If you had continued your quotation you would see that this revelation of the Godhead is *relative*, for the passage immediately adds:

'I dwell in the high and holy place, WITH HIM ALSO that is of a contrite and humble spirit' (Isa. 57:15).

You will see that the reference to the nature of God is not given for its own sake, but in order to emphasize the condescension of Him who dwells with the humble and the contrite.

A - John says, 'God is Spirit'.

B - Yes, but only because he would emphasize that 'They that worship Him must worship Him in spirit and in truth' (John 4:24).

Perhaps if I read you a short extract from '*The Spirit of Hebrew Poetry*', by Isaac Taylor, it may make my meaning clear:

> 'If for a moment they (the Hebrew writers) utter what might have the aspect of an abstract proposition, they bring it into contact, at the nearest possible point, with the spiritual wants of men, or with their actual moral condition; as thus - "Great is the Lord, and of great power, and His understanding is infinite. He telleth the number of the stars: He calleth them all by their names", but this infinite and almighty Being is He that "healeth the broken in heart, and bindeth up their wounds". It is the human spirit that is the central or cohesive principle of Hebrew Theology. The Theistic affirmations that are scattered throughout the books of the Old Testament are not susceptible of a synthetic adjustment by any rule of logical distribution ... the several elements of this Theism are complementary one of another only in relation to the needs, and to the discipline of the human mind; not so in relation to its modes of speculative thought, or to its own reasons. If we were to bring together the entire compass of the figurative Theology of Scripture (and this must be the Theology of the Old Testament) it would be easy to arrange the whole in periphery around the human spirit, as related to its manifold experiences; but a hopeless task it would be to attempt to arrange the same passages as if in a circle around the hypothetic attributes of the Absolute Being. The human reason falters at every step in attempting so to interpret the Divine Nature'.

Put into language more readily acceptable, these pregnant words tell us that we are not to look for a philosophy of the Godhead in the Scriptures, but that the whole revelation is limited to that which is circumscribed by the purpose of the ages.

A - I think I perceive your meaning, but can you give some more concrete examples?

JEHOVAH, The Age-Title

B - The title *Jehovah* will provide a good example. In Genesis 21:33 we read (A.V.):

'And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God'.

The meaning of the original is just the reverse of this. The words, 'The Lord, the everlasting God' are in the original *Jehovah El olam*, 'Jehovah, God of the age'. In Exodus 3:14 we have the title 'I Am', which is expanded as follows:

> 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob ... This is My name for ever (the age), and this is My memorial unto all generations' (Exod. 3:15).

In Revelation 1:4 we have a New Testament unfolding of the title *Jehovah*, which supplements the 'I am' of Exodus 3:14:

'Him which is (I am), and which was, and which is to come'.

This expanded title occurs in varied orders according to the requirement of the context, but in Revelation 11:17 we read (R.V. and critical texts):

'O Lord God, the Almighty, which ART and which WAST';

the future is omitted, the reason being:

'because Thou hast taken to Thee Thy great power, and reignest' (not hast reigned or will reign).

It is the glory of this great title that it *does not last for ever*, but that the Lord fulfils it. The eternity of the invisible God is nowhere in view. We shall have taken a step towards clearer understanding when we realise that the revelation of God is relative, and must always be considered as related to the purpose of the ages.

GOD - Relatively

A - As there seems nothing revealed concerning God, except as related to the purpose of the ages, are we to expect a fuller revelation in the life to come?

B - In John 17:3 we read:

'And this is *aionian* life, with the object that they may know Thee, the only true God, and Him Whom Thou didst send, Jesus Christ' (author's translation).

During the 'age to come', when *aionian* life will be enjoyed, those thus privileged will get to know God, in order to equip them for their share in bringing about the happy condition when:

'The earth shall be full of the knowledge of the LORD, as the waters cover the sea' (Isa. 11:9).

We know God now only through Christ and in no other way. The relationship which Christ bears to the ages may be seen by comparing the following Scriptures:

'Christ is all and in all' (*Ta panta kai* — During the ages.
en pasi Christos, Col. 3:11)

'That God may be all in all' (*Hina e ho* — When the ages finish.
Theos panta en pasin, 1 Cor. 15:28)

You will see that when we deal with the Scriptures that speak of God relatively, we are compelled to consider those Scriptures which are ranged under our third heading:

GOD - Manifest

It is in connection with this aspect of the subject that most of our difficulties occur. Let us examine the teaching of four passages of Scripture, viz., John 1:1; Colossians 1:15,16; Hebrews 1:1-3; and Philippians 2:6-11. Let us commence with John 1:1:

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

A - There are some important alterations necessary to this translation before we can arrive at the truth. First there is no word for 'the' in the phrase 'in the beginning'.

B - That is true, and but confirms our suggestion that the Bible is not occupied with the beginning, which must of necessity be beyond the grasp of human understanding. It refers to that period when creation was contemplated.

IN that beginning WAS the Word.
SINCE that beginning the Devil sinneth, and is a murderer.

A - There is a far more important alteration necessary. Instead of reading 'the Word was God', we must read 'the Word was A God', for the article is omitted. If we give full value to the article we shall read 'the Word was with THE God, and the Word was A God', THE God referring to the one true God, and A God to God in a subordinate and lower sense.

B - You therefore believe in two Gods, a greater and a lesser.

A - No, I do not accept the idea of a number of persons in the Godhead.

B - Then He who is A God is really no god at all?

A - I hardly know how to answer you, but I have the warrant of great Bible Students for my translation.

B - Do you ever use a concordance?

A - Why, man, am I not continually urging the 'concordant method'? And is not this new translation vouched for by those who advocate the concordant method?

The Concordant Method

B - I am afraid I am not greatly moved for all the 'urging' and 'advocating' of the concordant method. What I ask you is, Have you tested this matter out for yourself?

A - Well, I must confess that I have not.

B - Let us do so, and we will start with John 1. Here is a Greek concordance; find the word *Theos*, and tell me whether it occurs in John 1 without the article, and where the article is absent repeat the translation you have already suggested.

'The Word was A God' (verse 1).

'There was a man sent from A God' (verse 6).

'Power to become children of A God' (verse 12).

'Which were born of A God' (verse 13).

'No one hath seen A God at any time' (verse 18).

B - Thank you, that will suffice. Is it necessary to emphasize how utterly false and untenable your interpretation becomes when tested? Did God *in a subordinate sense* send John the Baptist? Is the Father God in *a subordinate sense*? Then look at verse 18. The invisible God must be THE God.

A - Yes, I agree.

B - Yet, with the first verse hardly dry, the inspired penman (according to your teaching) makes the most atrocious blunder. Do you not agree that he forgot to write the article here in verse 18?

A - I can hardly do that, for I believe that all Scripture is inspired.

B - Then I see no alternative for you but to agree that the concordance disproves the theory of your teachers?

A - I am afraid it is so, yet how is it that men who evidently have a knowledge of the original can have missed so obvious a refutation?

B - My dear friend, believe me, it is not the office of you or me to sit in judgment upon the motives of others. We are simply dealing with facts. Their teaching when weighed in the balances is found wanting. We therefore, as simple followers of Christ, unhesitatingly reject it; we do no more, but we can do no less.

A Parallel Usage

A - I should like to know what I am to believe regarding this Greek article; I understood that its presence or absence is of great importance.

B - You are quite right; It is the false deductions that you have to guard against.

A - Could you give me some usage parallel with John 1:1?

B - We find one in this very chapter, viz. verse 14, 'the Word was made flesh'. It is manifestly absurd to translate, 'the Word was made A flesh', yet the case is parallel. 'The Word was *Theos*'; 'the Word became *sarx*'.

There is something more than the question of the article in John 1:1; there is also the order of the words. In the original the sentence reads, 'and God was the Word'. This alteration of the order draws attention to the statement

concerning the Deity of the Logos. As our subject is '*God - manifest*', we must not leave John 1 without a further glance at verse 18:

'No one has ever seen God; the only begotten Son, Who is in the bosom of the Father, He hath made him known' (Diaglott).

This passage really comes under the fourth heading, '*God - manifest in the flesh*', and we may have to return to it. Here however it is closely connected with the verse which teaches that God is manifested in the Word, and so claims our attention. There is a reading favoured by Lm., Tr., WH., Rm., endorsed by the Numeric Version, Rotherham, and above all by the Syriac Version, which gives 'God only begotten' instead of 'The only begotten Son'. I would not build a doctrine upon this reading, but it cannot be ignored.

The prologue of John's Gospel occupies verses 1-18. The whole passage is an introversion, verse 1 balancing verse 18. The three clauses of verse 1 find an echo in verse 18, thus:

a In the beginning the *Word.*
b The Word was *with* God. God manifest.
c The Word was God.

* * * * *

c Son (or God) only begotten. God manifest
b In the *bosom* of the Father. in the flesh.
a He hath *declared* Him.

Before the birth of Christ at Bethlehem He is called the Word, and revealed *God*. After His birth at Bethlehem He is called the Son, and revealed the *Father*. We must take this further when we come to the question of the Sonship of Christ.

Let us pass to our next passage viz. Colossians 1:15,16.

The Image of the Invisible God

The word translated image is *eikon* from *eiko* = to resemble. Matthew 22:20 uses it of the image of Caesar stamped on a coin. The word implies much more than a resemblance as may be seen in Hebrews 10:1:

'For the law having a shadow of good things to come, and not the very *image* of the things'.

Image, being opposed to shadow, implies the idea of substance and reality.

Firstborn of Every Creature

A - How do you understand the title 'firstborn of every creature'? If Christ be the first of all creatures, He could not be God. No amount of pre-eminence can annul the essential difference between these two categories.

B - The word 'firstborn' is *prototokos*. It is used in Luke 2:7 of the birth of Christ as Mary's firstborn. The word however contains in it more than birth. It emphasizes the dignity and honour that went with primo-geniture, and some translate the passage 'Prince and Lord of all created things'.

This idea of dignity and pre-eminence is found in the context of Colossians 1:15, 'He is *before* all things' (verse 17). The title 'The firstborn of every creature' is balanced by the words, 'Who is the beginning, the firstborn from the dead, that in all things He might have the *pre-eminence*' (verse 18). Speaking of the resurrection, Psalm 2:7 says, 'Thou art My Son, this day have I begotten Thee'. This is parallel with the title 'the firstborn from the dead'. Do you understand this passage to teach that on the resurrection morning Christ began for the first time His existence?

A - Certainly not, the question is absurd. He took up the life which He had previously laid down for our sakes.

B - Well then, by parity of reasoning, when He first appeared as the firstborn of every creature, it does not mean that He then began His existence, but that He Who was God manifested Himself in the Person of the Firstborn, Who became the Chief, Lord and Heir of the creation that followed. You will find this idea of pre-eminence in Revelation 1:5:

'The first begotten of the dead, and the prince of the kings of the earth'.

Passages from the LXX where *prototokos* is used with the meaning 'superior', 'greater', 'most loved', or 'exalted', are 2 Samuel 19:43; Exodus 4:22; Psalm 89:27; Jeremiah 31:9. The nation of Israel is called the firstborn, but it would be difficult to prove that it meant anything more than dignity and inheritance. It is illuminating, so far as the usage of the word is concerned, to know that the Rabbins spoke of God as 'the firstborn of the world', and Paul's usage, 'the firstborn of every creature', is parallel. In Colossians 1:16 the apostle shows what he intended by the title by commencing the verse with the word 'for'. Christ is the firstborn of every creature *for* He is the Creator. To say that Christ was the firstborn of His own creation is absurd.

As to the invisible God Christ is the IMAGE.
As to the old creation Christ is the FIRSTBORN.
As to the new creation Christ is the FIRSTBORN FROM THE DEAD,

and in both creations He is *pre-eminent.*

God Hath Spoken 'IN SON'

Let us now turn to Hebrews 1:1-3, our third passage. You will find here an opportunity for observing the presence and the absence of the Greek article:

God in times past spake to the Fathers *by the prophets.*
God in these last days has spoken to us *in Son.*

A - 'In Son'? that does not seem to make sense.

B - It is hardly good English perhaps, but a profound truth is here. 'The prophets' were messengers used by God, but when Christ walked the earth He was not merely another and greater messenger. It was God now speaking 'in Son', God manifest in the flesh. To the prophet the word 'came'; Christ however was the Word Himself.

A - May we not translate the words 'in a Son'?

B - No, I think not, because the idiom is found in the Hebrew and would be known to the readers of the epistle. Will you turn to Exodus 6:3:

A - (*Reads*) - 'And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty'.

B - The Hebrew reads B'EL SHADDAI, literally 'in God Almighty'. To these patriarchs God appeared 'in God Almighty', to their New Testament descendants He appeared 'in Son'. The one invisible God remains the same, whether for His purposes He is known as The Almighty God, or The Son. This will be more easily understood when we have considered the meaning of the words, 'the form of God', as used in Philippians 2:6. Let us notice what is said of the Son in Hebrews 1:

'Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power' (Heb. 1:3).

The R.V. reads:

'Who being the effulgence of His glory, and the very image of His substance'.

When we come to Philippians 2:6 we shall have to enquire into the words 'Who being'. Let it suffice for the moment to draw attention to the fact that in Philippians 2:6 we are dealing with the very being of the Lord, while in Hebrews 1:3 we are dealing with the characteristics of the 'Son', the Word 'made flesh' - two distinct phases of truth which can cause much misunderstanding if they are confused.

The Brightness of The Glory

The 'brightness' (or 'effulgence') translates a word (*apaugasma*) which occurs nowhere else in the New Testament. We may get clearer light if we turn to the typical people Israel. When the ark was taken from Israel, the wife of Phinehas named her son *Ichabod*-'Where is the glory?' saying:

'The glory is departed from Israel: because the ark of God was taken' (1 Sam. 4:21 cf. 22).

The Psalmist's comment is:

He 'delivered His strength into captivity, and His glory into the enemy's hand' (Psa. 78:61).

A - This shows that Israel's conception of God was very limited, and even though you proceed to show that Christ was the Jehovah of the Old Testament that will not lift Him beyond 'A God'.

B - Hezekiah may correct your mistake:

'O LORD God of Israel, which dwellest between the Cherubims'.

A - As I said, Israel localized the Deity.

B - You did not allow Hezekiah to finish:

'O LORD God of Israel, which dwellest between the Cherubims, Thou art THE GOD, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth' (2 Kings 19:15).

The glory of the Lord is 'above the heavens' (Psa. 8:1), yet Hezekiah's prayer teaches that for the purposes of grace that infinite and incomprehensible glory could be attached to the ark of the covenant, even as in the fulness of time it should be manifest in the flesh. Ezekiel says:

'And upon the likeness of the throne was the likeness as the appearance of a man above upon it ... This was the appearance of the likeness of the glory of the LORD' (Ezek. 1:26-28).

Thus it is that Ephesians 1:17 says that 'the God of our Lord Jesus Christ' is 'the Father of *the glory*'.

The Image and The Substance

A further title is 'the express image of His substance'. 'Express image' is the rendering of *charakter*, from *charatto* 'to engrave'. *Charagma* is translated 'graven' in Acts 17:29, which we might render:

'We ought not to suppose a gold, or a silver, or a stone *sculpture* of man's art and device to be like the Deity'.

One of the dictionary meanings of 'substance' is 'that which underlies all outward manifestations'. God is invisible. Christ is the image of the invisible God. God's 'substance' is manifested in Him Who is the express image of the unseen underlying substance. Faith is the 'substance' of things hoped for (Heb. 11:1). Works, walk, witness, give expression to the unseen faith (Heb. 11). No laws, fasts, feasts or sacrifices, no series of typical men could ever be the *express image*; Christ alone occupies that place.

As I trust you will treat all that is put before you in a true 'Berean' spirit, the following comparison of passages may be of service.

A Threefold Testimony

John 1	Colossians 1	Hebrews 1
The Word.	The Image.	The express Image.
No one ever saw God.	The Invisible God.	The Substance.
All things made by Him.	By Him all things created.	By Him the ages made.
	He is before all things.	Heaven and earth also.
		Angels worship Him.
His fulness.	All fulness.	
	By Him all things consist.	All things upheld.
The Word was God.		Thy throne, O God.
The only begotten Son.	Firstborn.	Firstborn.

He Who made all things, upholds all things, by Whom all things consist, is no lesser Deity; He is God and no other.

The Form of God

A - I should be glad if you would now turn to Philippians 2:6-11. If you are unprejudiced and closely observe what the passage actually says, if you will but 'try the things that differ', you will notice that the passage does *not* say that every tongue shall confess that Jesus Christ is GOD, but Lord, to the glory of God - THE FATHER. The one Who is God is The Father, Christ is but the Lord. This is a confirmation of my interpretation of 'A God', 'God in a subordinate sense'.

B - Before we deal with this closing verse we must look at the earlier verses and also consider the context. The reason for this marvellous passage is in the words of Philippians 2:4,5:

'Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus'.

The context therefore prepares us to see that Christ laid aside something that was *really His own* for the sake of others. Now let us examine the actual wording of the passage:

'Who, being in the form of God' (Phil. 2:6).

The word 'being' is the Greek *huparchon*, and is given in the R.V. margin as 'being originally'. It refers to time previous to the birth in Bethlehem.

A - I believe the words 'being originally' are correct, and that whatever it was that is referred to by that term was laid aside when Christ became man.

B - We will test that. Turn to Luke 23:50-53 where we read:

'Behold, there was a man named Joseph, a counsellor ... this man went unto Pilate, and begged the body of Jesus'.

The Greek reads *Ioseph bouleutes huparchon*. Do I understand you to believe that Joseph of Arimathaea ceased to be a 'counsellor' as soon as he begged the body of Jesus?

A - No, I see no necessity.

B - Turn again to Acts 2:30,31 and read:

A - 'Therefore being a prophet ... spake of the resurrection'.

B - The Greek reads *prophetes oun huparchon*. Do you believe that David ceased to be a prophet when he spoke of the resurrection of Christ?

A - No, I do not; what is your purpose in these examples?

B - My purpose is to show by these parallels that there is no warrant for assuming that Christ 'ceased to be in the form of God' when 'He emptied Himself and took upon Him the form of a servant'.

A - I cannot agree with you, for the Lord Jesus was certainly not in the form of God when He walked the earth. The Samaritan woman when she saw Him said, 'How is it that thou, being a Jew', and that is evidently the 'form' that all saw.

B - We can go no further until we have studied the expression 'form of God', for you evidently look upon the word as being synonymous with 'figure' or 'shape'. The word form is a translation of the Greek word *morphe*, and is simply the same word twisted round as it passed through the Latin. It occurs only three times in the New Testament, Mark 16:12, Philippians 2:6,7. In the LXX we find it translated in Isaiah 44:13 as 'figure' and in Job 4:16 as 'form'. Job makes a distinction between 'form' and 'image', saying 'I could not discern the *form*, an *image* was before mine eyes'. When Christ said concerning the Father, 'Ye have not ... nor seen His *shape*' (John 5:37) the word is *eidos*, not *morphe*. *Morphe* is used by the LXX to translate the Chaldee 'splendour' in the Book of Daniel.

The True Meaning of 'FORM'

In Daniel we have the record of the humbling of Nebuchadnezzar. There we read that he was driven into the fields and ate grass like an ox. When the time came for his restoration we read:

'And for the glory of my kingdom, mine honour and brightness (*morphe*) returned unto me' (Dan. 4:36).

There is no idea that Nebuchadnezzar meant that his *shape* changed, for the Chaldee word used does not allow the thought. Even the word *shape* bore something more than external figure, as may be seen in Shakespeare's *King Lear*. Like Nebuchadnezzar, King Lear had left his throne, but as a result of his daughter's wickedness he says:

'Thou shalt find that I'll resume *the shape* which thou dost think I have cast off for ever'.

Hooker and Bacon

The A.V. was made in the year A.D. 1611. In A.D. 1594 Hooker wrote his *Ecclesiastical Policy*, and in A.D. 1620 Bacon wrote his *Novum Organon*. These writers come on either side of the date of the A.V. They are both writers who used language with precision. Hooker says:

'*Form* in other creatures is a thing proportional unto *soul* in living creatures'.

The modern meaning 'figure' or 'shape' cannot possibly fit this definition except in the world of crystals where shape is inherent and essential. Bacon says:

'The form of a nature is such that, given the form, the nature infallibly follows. Therefore it is always present when the nature is present, and universally implies it, and is constantly inherent in it. Again the form is such, that if it be taken away, the nature infallibly vanishes'.

Bacon could not have meant external shape by form here.

A - It looks as though Hooker, Bacon, Shakespeare and the A.V. used the word *form* in a much deeper sense than we do at present, and more akin to the usage of the LXX in Daniel 4.

B - Let me take an illustration from the works of God. Water is composed of two gases in chemical combination: Hydrogen and Oxygen. The chemical formula for water is H_2O. The word formula is but the diminutive of *forma*, the Latin for *morphe*. Bacon's words are exact when spoken of formula. Wherever we have H_2O we must have water, it 'infallibly follows', and as soon as that formula is altered, water 'infallibly vanishes'.

Now, water exists in three different states, each having distinct and in some cases opposite characteristics. Water may be solid, liquid or gas - ice, water or steam. Yet with all the tremendous differences which are observable under these three states, the formula remains unchanged. Ice is H_2O; to become water the external 'fashion' changes, but the 'form' remains. Steam, a mighty power, is invisible, yet its 'form' is precisely the same as that of ice and water.

Form and Fashion

In the immediate context of Philippians 2 the apostle uses a word which means outward shape or figure when he says, 'and being found in fashion as a man'. Here the word used is *schema*. The constant *morphe* of water is H_2O; its *schema* (fashion) may be either solid, liquid or gas.

A - I remember reading the following in *The Berean Expositor* in connection with Philippians 2:6,7:

'Here the "form" of God is seen exchanged for the "form" of a servant'.

How do you reconcile this statement with what you have just brought forward?

B - I do not reconcile these statements. The passage you quote was written in 1913. We make no claim to infallibility, but pray for the spirit of wisdom and revelation, and when this is granted it often couples *un*learning together with learning. There are many items in past volumes that would need altering if re-issued. Every statement we make is presented to those who will 'search and see', proving all things and holding fast that which is good.

A - I understand that if Christ were God, such an expression as 'thought it not robbery to be equal with God' would be superfluous. No one thinks of robbing himself of his own essential nature. Paul did not say Messiah was 'equal with God', but 'He reckoned equality with God not a thing to be grasped after'. THE God was self-sufficient. Messiah reckoned self-sufficiency not a thing to be clutched at. Here Messiah stood where Satan fell.

B - What do you understand by 'equality with God'?

A - I take it to mean *the same essential nature*, and that Christ did not aspire to the supreme Godhead, but was content with His subordinate position as indicated in John 1:1.

B - Seeing that 'form' like 'formula' means essential nature, this new statement must indicate something else. The R.V. reads 'on an equality with God'. *Isa Theo* indicates not essential nature, but mode of existence. Now one mode of existence may be relinquished for another without touching the nature. The words of 2 Corinthians 8:9 are an illustration, 'Though He was rich, yet He became poor'. 'Rich' and 'poor' are *modes* of existence, but 'He' who made the exchange remained the same.

A - What does the statement mean then?

B - Christ, though essentially God and therefore surrounded with the accompaniments of Deity, voluntarily laid all this glory aside and came to earth and was found in fashion as a man. 'The form of God' has as its proper mode the being 'on an equality with God'. 'The form of a servant' has as its proper mode 'the fashion as a man'.

The counting it not a prize that He was on an equality with God is further explained by the words, 'He made Himself of no reputation', or more literally 'He emptied Himself'. Of what did Christ empty Himself? The answer

must be, He emptied Himself of that which He did not regard as a prize. He did not lay aside His essential nature, He did lay aside the glory that was His own proper right. Let us now look at the words:

'... made Himself of no reputation' (A.V.).

'Emptied Himself' (R.V.).

The two words 'Not ... but' leave no room for doubt as to what was 'emptied'. The being on equality with God, the ministry of thousands of angels, the glory, this He voluntarily laid aside. The two statements:

Himself He emptied.

Himself He humbled.

explained one another. Chrysostom in his commentary on Philippians says:

'What then should we say in answer to Arius, who said that the Son is of other substance (than the Father)? Tell me what is the meaning of this - *He took the form of a servant*? He became man says Arius. Therefore also *subsisting in the form of God*, He was God ... *The form of a servant* - man by nature; therefore *the form of God* - God by nature'.

Bishop Pearson draws attention to the inexactness of the A.V. In the A.V. we read:

'... made Himself of no reputation, AND took upon Him the form of a servant, AND was made in the likeness of men' (Phil. 2:7).

Here we have two copulative conjunctions 'and', and three distinct propositions. The original is not so. The words together give one expression of the condescension of Christ:

'But emptied Himself, taking the form of a servant, being made in the likeness of men'.

The humiliation thus commenced goes down to the death of the cross; then comes the glorious exaltation:

'Wherefore God also hath highly exalted Him, and given Him a (the) name which is above every name: that at (in) the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:9-11).

We now reach the verse to which you drew attention. Your comment was, I believe, that every tongue is not going to confess that Jesus Christ is *God*, but *Lord*, to the glory of *God*, Who is not Christ, but the *Father*.

A - Yes, that was my statement.

B - In the first place we have seen that the Saviour laid aside His glory, but not His Godhead. That glory we see given back in the great exaltation. This exaltation answers John 17:5:

'And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was'.

The structure of the passage may be helpful to us:

A^1 EQUALITY. The accompaniments of Deity.

B^1 **a**^{1} He emptied Himself.

b^1 Servant. To obey.

c^1 Likeness of men. Kinsman redeemer.

d^1 Found in fashion as man.

a^1 He humbled Himself.

b^1 Obedient. As servant.

c^1 Death. Kinsman redeemer.

A^2 EXALTATION. The accompaniments of Deity restored.

B^2 **a**^{2} Name.
b^2 Every knee.
c^2 In heaven.
In earth.
Under earth.
b^2 Every tongue.
a^2 Lord.

Looking at the structure, what do you say is the name which is above every name given to Christ at His exaltation?

A - I should say 'The Lord', only that title is used of Christ before the day of His glory.

B - I think upon examination you will see that the title is invested with a great fulness in this passage. *Kurios*, 'Lord', is the constant translation of the Hebrew 'Jehovah'. He Who humbled Himself even unto death will be confessed in that day as Jehovah.

The Testimony of a Quotation

The words of Philippians 2:10,11 are a direct quotation from Isaiah 45. I want you to repeat your comment upon this passage in Philippians 2 before I read the quotation from Isaiah so that we may place them together.

A - I said that every tongue is not going to confess that Jesus Christ is GOD, but *Lord* to the glory of God, Who is not Christ, but the FATHER.

B - I will now read Isaiah 45:18-22:

'For thus saith *the LORD* that created the heavens; GOD HIMSELF that formed the earth and made it ... I am the LORD; AND THERE IS NONE ELSE ... There is NO GOD ELSE BESIDE ME ... Look unto Me, and be ye saved, all the ends of the earth: FOR I AM GOD, and there is NONE ELSE'.

Are you satisfied that 'the Lord' here is GOD HIMSELF and none else?

A - Most certainly, that is the plain language of the Scripture.

B - You are sure 'the Lord' here does not mean a lesser Deity, 'God in a subordinate sense'?

A - No, the passage will not allow the thought. This is the Creator of heaven and earth Who is speaking.

B - I will continue the quotation from Isaiah 45:

'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' (verse 23).

Will you dare repeat your comment upon Philippians 2 with this testimony before you?

A - No, I dare not. I must come like Thomas and kneel before Him Who is both Saviour and Creator, both God and man, and say '*My Lord and my God*'.

B - Praise God for that confession. Difficulties you will still have, problems unsolved and beyond your understanding but your heart will be free, and the consciousness of loyalty to the Lord is beyond description.

A - It would appear that the 'Jesus' of the New Testament is none other than the 'Jehovah' of the Old Testament. Is this borne out by any other quotations?

B - Yes. For example Isaiah 6. There we have a vision of the Lord. Before His glory the Seraphim veil their faces while they cry:

'Holy, holy, holy, is the LORD (Jehovah) of hosts: the whole earth is full of His glory'.

There can be no doubt that this was a vision of God. Let us consider the testimony of two witnesses:

HEZEKIAH - 'O LORD of hosts, God of Israel, that dwellest between the Cherubims, THOU ART THE GOD, even THOU ALONE' (Isa. 37:16).

JOHN (Quoting Isa. 6:9,10) - 'These things said Esaias (Isaiah), when he saw His (Christ's) glory, and spake of Him' (John 12:41).

Scripture declares that the Lord of Hosts is THE God, John declares that the Lord of Hosts is Christ. Your teachers, whose doctrine you have renounced, told you that John taught that Christ was A God, but *not* THE God!

A - They did, and I believed them, denying the very Lord that bought me.

B - Not only have we definite quotation, but the fact that 'Jehovah' and 'Jesus' are one and the same is assumed on every hand. Isaiah 40:3 says:

'The voice of him that crieth in the wilderness, Prepare ye the way of the *LORD*, make straight in the desert a highway for our *God*'.

The Gospels declare that John the Baptist is 'the voice', and that he was sent to prepare the way for Christ, Who is both Lord and God.

Jehovah not limited to Israel

The Lord is the God of Israel. He that dwelt between the Cherubim was no God in a subordinate sense. He is confessed as the God of Israel, the God alone of all the kingdoms of earth, the maker of heaven and earth (Isa. 37:16). Solomon confessed that this same God was not limited to Israel or the temple, saying:

'But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee' (1 Kings 8:27).

I want you to see clearly that any reservation in the mind as to the full Deity of Christ blights the faith and is unscriptural. Take the title 'Saviour' in Titus:

'According to the commandment of God our Saviour' (1:3). 'Adorn the doctrine of God our Saviour' (2:10).

'Looking for that blessed hope, and the glorious appearing (appearing of the glory) of the great God and our Saviour Jesus Christ' (2:13).

'The love of God our Saviour toward man' (3:4).

'Through Jesus Christ our Saviour' (3:6).

The title 'Saviour' is used of 'God' and 'the Lord Jesus Christ' without distinction. Further, here we have a definite statement, that Christ is 'The Great God and our Saviour'. Not only is Christ here called 'The Great God', but Psalm 78:35 says:

'God was their rock, and the HIGH GOD their redeemer'.

That redeemer was Christ. In verse 56 the same title comes again:

'They tempted and provoked the MOST HIGH GOD'.

They tempted Christ.

A - How do you know that?

B - 1 Corinthians 10:9 says:

'Neither let us tempt Christ, as some of them also tempted'.

In 1 Corinthians 10:4 we also find, 'That rock was Christ' which looks to Psalm 78:35. There can be no good done by lengthening this study. You have your Bible, and you may add to the passages already brought forward.

The High God.
The Most High God.
THE God.

Christ - God manifest in the flesh.

Jehovah.
Creator.
The Great God.

Which will you believe, this glorious testimony of Scripture:

JESUS CHRIST IS THE GREAT GOD

or

He is A God, God in a subordinate sense?

You will remember that we opened this discussion by saying that 'the one God' is 'the Father', and that 'the man' is 'the Son', and therefore could not be God Himself. I suggested that we were dealing with the question at the wrong end. The Father must be greater than His Son. He Who sends is greater than the one sent. This is all true, but reasoning that holds good with men may not hold good with one Who is both God and man. We have seen that He is God, even the Great God, Jehovah, God Himself. Therefore we must distinguish things that differ. When He took the form of a servant it was to obey. He took flesh and blood that He might obey. In Hebrews 10:5-7 is a quotation from Psalm 40:6-8. Will you compare the two passages and note any important difference?

The Willing Servant

A - Apart from minor differences that are the result of translation, there is one that does call for explanation. In Psalm 40:6 the words 'mine ears hast Thou opened' are replaced in Hebrews 10:5 by the words, 'A body hast Thou prepared me'.

B - In the margin of the Psalm you have a note to the effect that 'opened' is really the word 'digged'. The typical principle of interpretation which we have discussed elsewhere comes to our aid here. In Exodus 21:1-6 we have the law pertaining to a Hebrew servant, which limited his servitude to six years, except under the following exceptional conditions:

'If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever (the age)' (Exod. 21:5,6).

The 'digged ear' was the symbol of loving willing servitude, entered for the love of those who would otherwise have been left behind in bondage. The Lord of glory, the Creator of things seen and unseen, when He entered out of love His period of willing servitude, took the form of a servant, and entered the body 'prepared' for Him, which body was the symbol of lowliness, and pierced for our sakes upon the cross. Shall we abuse the very condescension of the Lord and make of it an argument against His very Deity?

A - I never realised till now, what a shameful thing it is, to use the very condescension of the Saviour as an argument to rob Him of His title.

B - When people begin arguing that the 'Son' must necessarily be less than the 'Father' they are wasting time, for Scripture teaches the same thing. The Son and the Father speak of that relationship which commenced when the fulness of time came for Christ to be born of a woman. He came expressly to do the will of Him that sent Him, and took the 'form' of a servant and the 'fashion' as a man in order to accomplish that purpose. This voluntarily assumed subordination cannot be used as an argument when dealing with His essential Deity.

A - Do you not believe that Christ was 'the Son' from eternity?

B - You are asking a question which the human mind cannot answer unaided, and upon which Scripture never speaks. As I have said, I am no philosopher, all I know is already written in the Word. What I find there is that Christ

'Originally was in the form of God'. 'In the beginning He was the Word'.

When the fulness of time came the Word became flesh, and then, the Scripture says, 'we beheld His glory as the only begotten of the Father'. Luke 1:31-35 makes a very complete statement. Let us read it:

> 'And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest ... Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD'

The words 'therefore also' put the matter beyond question. The great confession of Matthew 16:16:

'Thou art the Christ, the Son of the Living God',

and the words of 1 John 4:2 are complementary:

'Every spirit that confesseth that Jesus Christ is come in the flesh is of God'.

Sonship speaks not so much of His Deity, as of His office of Mediator. The way in which many who attack the doctrine of the Lord's Deity use the title 'Son' is but the old abuse of the man of straw.

A - What do you mean by this 'man of straw'?

B - It means that for the purposes of argument a person first collects together a series of statements which have no real place in the argument, but which appear valid to the ordinary hearer, and then having built up this 'man of straw' he proceeds to display his ability in knocking it to pieces. To those who see that the Sonship of Christ is essentially a part of that great voluntary self-emptying, when the servant's form was taken at Bethlehem, the spectacle is a pitiable exhibition of either ignorance or prejudice.

A - There does not seem much more to be said. I think however that you ought to face 1 Corinthians 8:5,6 before concluding.

B - By all means. What is the context of these verses?

A - Idolatry.

B - So then we have a statement concerning the Christian faith as opposed to idolatry. In contrast with the 'gods many and the lords many' of paganism, we have the sublime teaching of Scripture:

> 'But to us (here we have the "relative" argument brought in, to which we devoted some time at the opening of our discussion) there is but one God, the Father, out of Whom the all things, and we for Him; and one Lord, Jesus Christ, through Whom the all things, and we through Him' (1 Cor. 8:6 literal).

The 'lords' of paganism were mediators between men and the more remote 'gods', and this statement becomes exactly parallel with that of 1 Timothy 2:5:

'For there is one God, and one Mediator between God and men, the man Christ Jesus'.

The question of the Deity of Christ is not in view. It is the 'Mediator' and the 'Man' that is in question. None of these things, nor all that Scripture says concerning Christ as the Servant or the Son, the Sent One or the Sacrifice, the Shepherd or the Sufferer, can have the remotest influence upon the revealed facts of Scripture that this same Christ is also 'The Great God', 'The High God', 'The Almighty God', 'The Creator', and 'Jehovah'.

It is essential to our redemption and to the purpose of reconciliation that Christ shall be *man*. It is also the continual teaching of Scripture that He is *God*. Faith believes the complete statement. The mere multiplying of examples cannot make the doctrine more true nor more plain. I am not aware that any passage has been passed over

that would cause any alteration of the doctrine I put before you. If you do find such a passage please write to me, and I will gladly consider it in *The Berean Expositor*.

APPENDIX

(Extracted from a Series of Articles in Volumes 2 and 3 of *The Berean Expositor*, entitled 'The Doctrine of Christ').

THE DOCTRINE OF CHRIST

'God is not a man that He should lie'

It is our desire to lay before the reader the testimony of the Scriptures to the Person of the Lord Jesus Christ. We shall seek grace to refrain as far as possible from comment, preferring to let the whole responsibility rest upon the inspired Word of God.

The first thing we would do is to draw attention to the marked difference everywhere observable between man, the creature, and God, the Creator.

The Scriptural Testimony

As to man	**As to God**
'We are but of yesterday, and know nothing, because our days upon earth are a shadow' (Job 8:9).	'Thou art from everlasting' (Psa. 93:2). 'High and lofty One that inhabiteth eternity' (Isa. 57:15)
'Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass' (Isa. 51:12).	'And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth' (Isa. 51:13).
'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish' (Psa. 146:3,4).	'Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever' (Psa. 146:5,6).
'The thoughts of man ... are vanity' (Psa. 94:11).	'The counsel of the LORD standeth for ever, the thoughts of His heart to all generations' (Psa. 33:11).
'How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?' (Job 4:19).	'The heaven and heaven of heavens cannot contain thee' (1 Kings 8:27). 'The Lord God Omnipotent' (Rev. 19:6).
'All flesh is grass, and all the goodliness thereof is as the flower of the field' (Isa. 40:6).	'The glory of the LORD shall endure for ever' (Psa. 104:31).
'A man that shall die' (Isa.	'Who only hath immortality'

51:12)	(1 Tim. 6:16).
'... turneth wise men backward, and maketh their knowledge foolish' (Isa. 44:25).	'The immutability of His counsel' (Heb. 6:17).
'If ye then are not able to do that thing which is least' (Luke 12:26).	'With God all things are possible' (Matt. 19:26).
'There is none righteous, no, not one' (Rom. 3:10).	'There is none good but One, that is, God' (Matt. 19:17).

We refrain from giving any further examples of the teaching which must be patent to every reader of Scripture. The difference everywhere seen and enforced between God and man is not one merely of degree, but the difference between the Infinite and the finite, the Eternal and the temporal. The difference is aggravated by reason of the fact that man is a sinner, but even though we go back to Adam unfallen, still he is of the earth, earthy, the creature, not the Creator, man and not God.

God has not only repeatedly prohibited man from trusting in man, but he has also declared that He is jealous for the honour of His name. 'Thou shalt worship no other God: for the LORD, whose name is Jealous, is a jealous God' (Exod. 34:14). The Lord declares Himself to be the self-existent one, omnipotent, omniscient, immutable, almighty, incomprehensible, holy, righteous, the creator, and the upholder of all things in heaven and earth, the searcher of hearts, and the judge of all. He it is Who alone can redeem, forgive and bless. He it is Who rightly claims our praise, our admiration, and our wholehearted love. He allows no one to approach to the high dignity which alone belongs to Him. 'I am the LORD (Jehovah): that is My name: and My glory will I not give to another' (Isa. 42:8). Lucifer, who said, 'I will be like the Most High', thereby pronounced his own doom.

What shall we say, then, when we find that every attribute of Deity, every claim to that which is the sole prerogative of God, is unreservedly given to the Lord Jesus Christ? The jealous God, Who has so fully testified to the gulf fixed between the nature of man and of God, has given not one word of caution, or warning, when in the inspired Scriptures He testifies concerning His Son. If the Lord Jesus Christ were a creature (as indeed He must be if He be not God, for there can be nothing intermediate), we should expect that the Word of the jealous God would give continually some such warning as, 'If thou shouldest feel tempted to worship him (i.e. Christ) do it not, he is but the instrument of redemption, worship *God*. Though arrayed in all the majesty of God, beware, he is but a creature after all; honour *God*. Beware of idolatry, let your faith, hope, and love be centred in *God*, not in Christ'.

Do we find anything that even approaches to this? We must all confess that we do not. In the multitude of passages where Divine titles, honours, and prerogatives are given, claimed or accepted by the Lord Jesus Christ, not once do we hear from Him anything approaching to the words of the angel, 'See thou do it not'. Everywhere the man Christ Jesus is seen to be more than man, and subsequent studies will demonstrate fully the absolute Deity of Him Who though He took upon Himself the 'form of a servant, and the likeness of men, and being found in fashion as a man, humbled Himself even unto death', could unhesitatingly accept, in all the fulness of the terms, the belated confession of a once doubting, but now convicted, apostle, 'MY LORD AND MY GOD'.

In John 14:28 there is recorded a statement by Christ, which is often quoted by those who deny His Deity, 'My Father is greater than I'. If the Lord Jesus were only a creature, however high in the scale of life He may be, the gulf between creature and Creator would still be so immeasurable and so incomparable, that the utterance of the words quoted above would not only be absurd, but profane. What should we think of anyone standing up in our midst and declaring with all solemnity that the Almighty Father was greater than he? Should not we reckon him either mad or grossly irreverent?

This apparent inferiority is really a witness to the eternal distance between the Lord Jesus Christ on the one hand from all created beings, and on the other to the voluntarily assumed form of a servant, wherein in our room and for our salvation He humbled Himself even unto death. Upon the authority of this passage, and that of Matthew 11:27, we would lodge a most emphatic protest against that impious and dishonouring intrusion of human reasoning into

the 'mystery of Godliness'. We know the Father only as revealed by the Son, but the Son Himself is equally and awfully a mystery, presented to faith and heart not for speculation, but for adoring praise, worship, and thanksgiving.

'All should honour the Son even as they honour the Father'

We have drawn attention to the way in which the Scriptures severed God in His attributes, Person and ways from man. We now seek to set before the reader parallel passages of the Word of truth, wherein the attributes and titles of God, which are positively denied to man *as such*, are freely and unreservedly given to the Lord Jesus Christ.

GOD	THE LORD JESUS CHRIST
First and Last	
'I am the first, and I am the last; and beside Me there is no God ... Is there a God beside Me? yea, there is no God; I know not any' (Isa. 44:6-8).	'I am Alpha and Omega, the beginning and the ending ... I am Alpha and Omega, the first and the last ... Fear not; I am the first and the last' (Rev. 1:8,11,17).

GOD	THE LORD JESUS CHRIST
Eternal	
'From everlasting to everlasting, Thou art God' (Psa. 90:2).	'Whose goings forth have been from of old, from everlasting' (Micah 5:2).
'Thy throne is established of old: Thou art from everlasting' (Psa. 93:2).	'Unto the Son He saith, Thy throne, O God, is for ever and ever' (Heb. 1:8).
Omnipresent	
'... 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. lf I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me' (Psa. 139:7-10).	'Where two or three are gathered together in My name, there am I in the midst of them' (Matt. 18:20). 'Lo, I am with you alway, even unto the end of the world (age)' (Matt. 28:20). 'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10).
'Do not I fill heaven and earth? saith the LORD' (Jer. 23 24). 'For thus saith the high and lofty	'That He would grant you, according to the riches of His glory, to be strengthened with

One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa. 57:15).	might by His Spirit in the inner man; that Christ may dwell in your hearts by faith' (Eph. 3:16,17). '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' (John 14:23).

Immutable

'I am the LORD (Jehovah), I change not' (Mal. 3:6).	'Jesus Christ, the same yesterday, and today, and for ever' (Heb. 13:8).

GOD	**THE LORD JESUS CHRIST**

Almighty

'I am the Almighty God' (Gen. 17:1).	'I am ... the Almighty' (Rev. 1:8). 'All things were made by Him' (John 1:3). 'By Him all things consist' (Col. 1:17). 'All power is given unto Me in heaven and in earth' (Matt. 28: 18).
'*Whatsoever* the LORD (Jehovah) pleased, that did He in heaven, and in earth' (Psa. 135:6).	'*What things soever* He doeth, these also doeth the Son likewise' (John 5:19).

Incomprehensible, while comprehending all

'Canst thou by searching find out God?' (Job 11:7).	'No man knoweth the Son, but the Father' (Matt. 11:27).
'As the Father knoweth Me' (John 10:15).	'Even so know I the Father' (John 10:15).
'Thy footsteps (LXX *Ta ichne sou*) are not known' (Psa. 77:19).	'The unsearchable (*anexichniaston*) riches of Christ' (Eph. 3:8).
'O the depth of the riches both of the wisdom and knowledge of God! ... His ways past finding out' (trackless - *anexichniastoi*	'The love of Christ, which passeth knowledge' (Eph. 3:19). 'Lord, Thou knowest all

Rom. 11:33).	things' (John 21:17).
'The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart' (1 Sam. 16:7).	'And needed not that any should testify of man: for He knew what was in man' (John 2:25).
'The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts' (1 Chron. 28:9).	'And Jesus, perceiving the thought of their heart' (Luke 9:47).
'Thou, even Thou *only*, knowest the hearts of all the children of men' (1 Kings 8:39).	'I am He which searcheth the reins and hearts' (Rev. 2:23).
GOD	**THE LORD JESUS CHRIST**
Judge	
'Shall not the Judge of all the earth do right?' (Gen. 18:25).	'We must all appear before the judgment seat of Christ' (2 Cor. 5:10). 'When the Son of man shall come in His glory ... then shall He sit ... and before Him shall be gathered all nations' (Matt. 25:31,32). 'The Father judgeth no man, *but* hath committed all judgment unto the Son: that all men should honour the Son, *even as* they honour the Father' (John 5:22,23). (*Notice the 'even as' in this connection*).
The Holy One	
'I am the LORD (Jehovah) thy God, the Holy One (LXX - *ho hagios*) of Israel' (Isa. 43:3).	'Ye denied the Holy One (*ton hagion*) and the Just' (Acts 3:14). 'That Holy Thing which shall be born of thee' (Luke 1:35).
The King	
'The King of kings, and Lord of lords'(1 Tim. 6:15).	'KING OF KINGS, AND LORD OF LORDS' (Rev. 19:16).
'My glory will I not give to another' (Isa. 42:8).	'Worthy is the Lamb that was slain to receive power ... glory' (Rev. 5:12).

(Rev. 5:12).

‘Thine is the kingdom, and the power, and the glory’ (Matt. 6:13).

‘The kingdoms of this world are become the kingdoms of our Lord, and of His Christ’ (Rev. 11:15).

GOD	THE LORD JESUS CHRIST

The Rewarder

‘He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him’ (Heb. 11:6).

‘Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be’ (Rev. 22:12).

‘Behold, the Lord GOD will come with strong hand ... His reward is with Him’ (Isa. 40:10).

‘Thou renderest to every man according to his work’ (Psa. 62:12).

The Strengthener

‘God is our refuge and strength’ (Psa. 46:1).

‘I can do all things through Christ which strengtheneth me’ (Phil. 4:13).

‘Blessed is the man whose strength is in Thee’ (Psa. 84:5).

‘He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness ... the power of Christ’ (2 Cor. 12:9).

‘Strengthen Thou me according unto Thy Word’ (Psa. 119:28).

The Hope of His People

‘Lord ... my hope is in Thee’ (Psa. 39:7).

‘Blessed are all they that put their trust in Him (the Son)’ (Psa. 2:12).

‘Blessed is the man that trusteth in the LORD, and whose hope the LORD is’ (Jer. 17:7).

‘Jesus Christ, which is our hope’ (1 Tim. 1:1).

‘Christ in (among) you, the hope of glory’ (Col. 1:27).

GOD	THE LORD JESUS CHRIST

The Only Saviour

‘I, even I, am the LORD (Jehovah); and beside Me there is

‘Christ Jesus came into the world to save sinners’ (1 Tim.

no Saviour' (Isa. 43:11).	1:15). 'He became the author of eternal salvation' (Heb. 5:9). 'He is able also to save them to the uttermost that come unto God by Him' (Heb. 7:25). 'Neither is there salvation in any other (cf. Isa. 43:11): for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12).
'Let Israel hope in the LORD (Jehovah) ... and He shall redeem Israel from all his iniquities' (LXX *kai autos lutrosetai ... ek pason ton anomion autou*) (Psa. 130:7,8).	'The great God and our Saviour Jesus Christ; Who gave Himself ... that He might redeem us from all iniquity' (*hina lutrosetai ... apo pases anomias*) (Titus 2:13,14).

The Lord Jesus makes a claim in John 5:17-19 which is unsurpassed in the range of inspiration for its stupendous and unqualified claims. 'What things soever He (the Father) doeth, these also doeth the Son likewise'. Could such language be used by a creature? He who can do all the works of God, must Himself be God; unlimited power is omnipotence, and omnipotence is an attribute of God. The creature, however greatly endued with power, must stagger and fall beneath such a burden.

The reader has before him quotations from the Scriptures wherein some of the essential attributes of God are mentioned. Do we read that God is First and Last? so do we read that this is a title of Christ. The passage quoted from Isaiah 44:6-8 adds the words, 'and beside Me there is no God', yet the Scriptures as freely give this wondrous title to the Lord Jesus as to the Father or to Jehovah. The attributes of eternity, omnipresence, omnipotence, and immutability, most emphatically denied to man as creature, are unreservedly given to the Lord Jesus Christ. He it is Who searches the hearts; mere man can only judge of the outward appearance. He it is Who is the rewarder, the judge, the strengthener, the hope, and the *only* Saviour of His people.

With these Scriptures before us, let us hear the words of one who professes to vindicate the honour of God:

'You have taken the honour, position, and attributes of my Father, God the Creator, and have given them to His Creature, and Servant-Son, the man Christ Jesus'.

In the light of the Word of God before quoted we brand this statement not merely as a *lie*, but as *blasphemy*. The *honour, position, and attributes of God* are given equally to both Father and Son, and to speak of One who bears such titles as a creature is nothing short of blasphemy:

'Whosoever denieth the Son, the same hath not the Father' (1 John 2:23).

'All (men) should honour the Son, *even as* they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him' (John 5:23).

'This is life eternal, (in order) that they might know Thee the *only true God*, and Jesus Christ, Whom Thou has sent' (John 17:3).

'His Son Jesus Christ. This is the *true God*, and eternal life' (1 John 5:20).

The Word of God plainly sets forth that:

(1) Jesus Christ was sent from God.
(2) That He was born of a virgin, and was very man.

(3) That He is the *true God* and is entitled to every attribute of Deity.

We are not called upon to explain that which Scripture does not explain, but we are bound to believe that which God has written. The attack upon the true Christ is among the final preparations for the false christ, the man of sin. Let us 'honour the Son', *even* as we honour the Father, for this, and nothing short of this, is in harmony with the Word of truth.

'AT (IN) THE NAME OF JESUS EVERY KNEE SHOULD BOW ... AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER'.

If we were asked to select one passage of the Old Testament which declared most definitely the absoluteness of God in all the infinitude of His Deity, we could not find a better passage than Isaiah 45:21-25, yet we shall find that the Scriptures have used equally definite and absolute terms with reference to Christ. Let us consider them:

O.T. WITNESS TO GOD	**N.T. WITNESS TO CHRIST**
'There is no God else beside Me; a just God and a Saviour; there is none beside Me.	'The Word was God' (John 1:1). 'Jesus Christ the righteous: and He is the propitiation for our sins' (1 John 2:1,2).
'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.	'Behold the Lamb of God, which taketh away the sin of the world' (John 1:29). 'Neither is there salvation in any other' (Acts 4:12).
'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, and every tongue shall swear.	'We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God' (Rom. 14:10,11). 'At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth' (Phil. 2:10).
'Surely, shall one say, in the LORD have I righteousness	'That we might be made the righteousness of God in Him' (2 Cor. 5:21). 'Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1:30).

O.T. WITNESS TO GOD	N.T. WITNESS TO CHRIST
'And strength:	'I can do all things through Christ which strengtheneth me' (Phil. 4:13). 'Without Me ye can do nothing' (John 15:5).
'Even to Him shall men come;	'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11:28). 'Jesus saith unto him, I am the way, the truth, and the life (the true and living way): no man cometh unto the Father, but by Me' (John 14:6).
'and all that are incensed against Him shall be ashamed.	'The enemies of the cross of Christ: whose end is destruction' (Phil. 3:18,19).
'In the LORD shall all the seed of Israel be justified,	'By Him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:39).
'and shall glory' (Isa. 45:21-25).	'God forbid that I should glory, save in the cross of our Lord Jesus Christ' (Gal. 6:14).

Again we pause to consider the blasphemy of those who, with mistaken zeal for the glory of God, relegate the Lord Jesus Christ to the position of the 'creature', and at best, give Him a place somewhere parallel to that occupied by one of the gods of the Roman pantheon. While the Lord Jesus Christ was on earth He certainly entered into a condition of service for the accomplishment of redemption; shall we therefore use his very condescension and unspeakable grace to tarnish His mercy, defame His throne, and sully His glory? What base ingratitude!

There is another passage in the Word to which attention has been drawn, viz. the prayer which the Lord taught His disciples in Matthew 6:9-13, viz.:

GOD THE FATHER	THE LORD JESUS CHRIST
'Our Father which art in heaven,	'The Son of man which is in heaven' (John 3:13).
'Hallowed be Thy Name.	'That the name of our Lord Jesus Christ may be glorified' (2 Thess. 1:12).
'Thy kingdom come.	'The everlasting kingdom of our Lord and Saviour Jesus Christ' (2 Pet. 1:11).

'Thy will be done in earth,	'Ye serve the Lord Christ' (Col. 3:24). 'Ye call Me (Christ) Master and Lord: and ye say well; for so I am' (John 13:13).
'As it is in heaven.	'Jesus Christ ... is gone into heaven ... angels and authorities and powers being made subject unto Him' (1 Pet. 3:21,22).
'Give us this day our daily bread.	'I am the living bread which came down from heaven' (John 6:51).
'And forgive us our debts, as we forgive our debtors.	'Forgiving one another ... even as Christ forgave you, so also do ye' (Col. 3:13). 'The Son of man hath power on earth to forgive sins' (Mark 2:10).
'And lead us not into temptation,	'He ... leadeth them out ... My sheep ... follow Me' (John 10:3,27).
'but deliver us from evil:	'Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world (age)' (Gal. 1:3,4).
'For Thine is the kingdom, and the power, and the glory, for ever. Amen' (Matt 6:9-13).	'He shall reign forever' (Rev. 11:15). 'To Him be glory and dominion for ever and ever. Amen' (Rev 1:6).

Again we perceive how closely the parallel continues. How this 'witness of God concerning His Son' should cause us to hesitate to say one word that would lower the glory, or supremacy, accorded to the Saviour. There is much more evidence in the Word, however, and as our primary object is to demonstrate the fact that the Scriptures give equal honour to the Son as to the Father, we will append some more instances:

GOD ABSOLUTE	THE LORD JESUS CHRIST
'I, even I, am He that blotteth out thy transgressions for Mine own sake' (Isa. 43:25).	'The blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1:7). 'When He had by Himself purged our sins' (Heb. 1:3). 'Blotting out the handwriting ... which was contrary to us ... nailing it to His cross' (Col.

	2:14).
‘Forgiving iniquity’ (Exod. 34:7).	‘Son, thy sins be forgiven thee’ (Mark 2:5).
‘He maketh the storm a calm, so that the waves thereof are still’ (Psa. 107:29).	‘He arose, and rebuked the winds and the sea; and there was a great calm’ (Matt. 8:26).
‘I have satiated the weary soul’ (Jer. 31:25).	‘Come unto Me ... and ye shall find rest unto your souls’ (Matt. 11:28,29).
‘This is the love of God, that we keep His commandments’ (1 John 5:3).	‘If ye love Me, keep My commandments’ (John 14:15).
‘If I be a Master, where is My fear? saith the LORD of Hosts’ (Mal. 1:6).	‘One is your Master, even Christ’ (Matt. 23:8).
‘Him shalt thou serve’ (Deut. 10:20).	‘Ye serve the Lord Christ’ (Col. 3:24).
‘Thy Maker is thine husband, the LORD of Hosts is His name’ (Isa. 54:5).	‘He that hath the bride is the Bridegroom’ (John 3:29). ‘The bride, the Lamb’s wife’ (Rev. 21:9).
GOD ABSOLUTE	**THE LORD JESUS CHRIST**
‘By the grace of God I am what I am’ (1 Cor. 15:10).	‘Be strong in the grace that is in Christ Jesus’ (2 Tim. 2:1).
‘The grace of God that bringeth salvation’ (Titus 2:11).	‘Through the grace of the Lord Jesus Christ we shall be saved’ (Acts 15:11).
‘The love of God is shed abroad in our hearts’ (Rom. 5:5).	‘The love of Christ constraineth us’ (2 Cor. 5:14).
‘Them that love God’ (Rom. 8:28).	‘If any man love not the Lord Jesus Christ, let him be Anathema’ (1 Cor. 16:22).
‘Love the LORD thy God with all thine heart’ (Deut. 6:5). ‘Thy Word have I hid in my heart, that I might not sin against Thee’ (Psa. 119:11).	‘Let the Word of Christ dwell in you richly’ (Col. 3:16).
‘Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock’ (Psa. 80:1).	‘Our Lord Jesus, that great Shepherd of the sheep’ (Heb. 13:20). ‘The chief Shepherd shall appear’ (1 Pet. 5:4).

'The flock of God' (1 Pet. 5:2).	'My lambs ... My sheep' (John 21:15-17).
'I will seek that which was lost' (Ezek. 34:16).	'The Son of man is come to seek and to save that which was lost' (Luke 19:10).
'Jehovah (The LORD) is my Shepherd;	'The Shepherd ... of your souls' (1 Pet. 2:25).
'I shall not want.	'My sheep ... shall never perish' (John 10:27,28).
'He maketh me to lie down in green pastures: He leadeth me beside the still waters' (Psa. 23:1,2).	'The Lamb ... shall feed them, and shall lead them unto living fountains of waters' (Rev. 7:17).
'That God may be all in all (*ta panta en pasin*)' (1 Cor. 15:28).	'Christ all, and in all (*ta panta kai en pasin*)' (Col. 3:11).
GOD ABSOLUTE	**THE LORD JESUS CHRIST**
'God and our Father: to Whom be glory for ever and ever. Amen' (Gal. 1:4,5).	'Our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen' (2 Pet. 3:18).

Once again we pause. Here such Divine prerogatives as the forgiveness of sins, the calming of the storm, the satiating of the weary soul, the supplying of all sufficient grace, the object of our supreme love, the title and attributes of the Shepherd of Israel, the 'all in all', and the glory and dominion are all given without reservation or qualification to both the Father and the Son.

The Scriptures represent God as being Creator, Preserver, Redeemer, Shepherd, Lord, King and Judge; yet these are the titles of the Lord Jesus Christ. He is Creator, for 'all things that are in heaven, and that are in earth', were created by Him. He is Preserver, for 'by Him all things consist' (Col. 1:16,17). He is Redeemer, for 'Christ hath redeemed us' (Gal. 3:13). He is the Shepherd, the *Chief* Shepherd, the *Great* Shepherd. The *Good* Shepherd. He is Lord and King, for 'He is Lord of lords, and King of kings' (Rev. 17:14). He is Judge, for 'all judgment is committed unto the Son' (John 5:22). Surely those who believe the Word of God cannot help seeing that the Son, equally with the Father, is 'God, blessed for ever!' (Rom. 1:25; 9:5).

'THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE' (Matt. 4:10).

'O COME, LET US WORSHIP AND BOW DOWN: LET US KNEEL BEFORE THE LORD (JEHOVAH) OUR MAKER' (Psa. 95:6).

We have sought to show that the Scriptures ascribe the same honours and attributes to the Lord Jesus Christ as they do to God. The issues of this great subject have been somewhat confused by the failure on the part of many to discern between the Persons in the Trinity and the One absolute God. Some say because Christ prayed unto the Father, therefore Christ cannot be God. What they ought to have said is that therefore Christ cannot be the Father.

We do not believe that there are 'gods many', we believe that there is 'One God', and that the One God has been manifested in the Persons of the Father, the Son, and the Spirit. One of the most remarkable statements concerning Himself that the Lord Jesus uttered is recorded in Matthew 11:27:

> 'No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him' (cf. Luke 10:22).

The Lord Jesus not only declared the mystery of the Divine Sonship to be equal to that of the Divine Fatherhood but by the omission of any statement concerning revelation it was indicated that the mystery of the Sonship was one that had not yet been explained. This being the case, how dare any of us presume within the veil and analyse, nay dissect the very nature, soul and body of the Lord from heaven?

We would now direct the reader's attention to the use of the word 'worship', as offered to God (considered as God absolute) and to Christ. *Proskuneo* is often used by the classical writers to mean that reverence paid to those superior to us; but we are not here concerned with the classical usage, but with the Biblical usage of the word. The word occurs sixty times, and the noun (*proskunetes*) once. Idolatrous worship is repudiated in twelve passages or more. (Matt. 4:9; Luke 4:7; Acts 7:43; 10:25; Rev. 9:20; 13:4,8,12,15; 14:9,11; 16:2; 19:20; 20:4). An angel refuses worship in Revelation 19:10, and 22:8,9.

There are two instances only of the use of this word as a salutation, viz. Matthew 18:26; Revelation 3:9. Five instances of worship used intransitively (i.e. without the object of worship stated) are given in John 12:20; Acts 8:27; 24:11; Hebrews 11:21; Revelation 11:1. We have twenty-two instances of worship offered to God the Father or to God absolute, five of Divine worship, fifteen of worship to the Lord Jesus Christ, seventeen of idolatrous worship condemned, and two only of allowed salutations to man. Of these two, one is found in a parable (Matt. 18:26), and the one who there received the worship typified God Himself. We are therefore reduced to one solitary instance of the usage of the word 'worship' in a lesser sense than that ascribed to God. This being the case, those who say that the worship paid to Christ was but the rendering of ordinary civility should also declare upon equal authority that the twenty-two cases of worship rendered to God are of a similar nature which would manifest the absurdity of their position. This is not all, however.

When this worship was offered to men or angels, the action was *immediately rebuked*, and the worship directed to the Creator alone. Are we then to admit that Peter before Cornelius, Paul and Barnabas before the priests of Jupiter, and the angel before John, were more concerned about the proper reverence of God than the Lord Himself! If the worship paid to Him was not right, how is it that He never once said 'See thou do it not', or 'Stand up, I myself also am a man'. Surely if ever there was a fitting opportunity for the Lord Jesus to disillusion His followers, it was when Thomas bowed before Him with the words, 'My Lord and my God'. The Lord's acceptance of these words must mean one of two things, and we speak plainly because of the issues at stake. If, as some have said, the Lord Jesus Christ was but the 'Creature and the Servant-Son of God', He must have wittingly and knowingly accepted that which He should have utterly repudiated. This would make our Saviour a gross deceiver, and a fearful blasphemer. The only alternative is that the Lord Jesus rightly accepted the worship offered to Him, with the accompanying titles and ascriptions of Deity and that we too, with Thomas of old, can unreservedly and with unqualified adoration bow before Him and say, 'My Lord and my God'. Those who attempt an explanation based upon the idea that Thomas merely ejaculated the words, 'My Lord and my God', evidence such ignorance of the times, people and customs, that their ideas are not worth refuting.

Believers were styled those who 'called upon the name of Jesus Christ our Lord'. This word 'call' has reference to prayer: 'If ye call on the Father' (1 Peter 1:17); 'Whosoever shall call on the name of the Lord shall be saved' (Acts 2:21). It is not one or two that call upon the name of the Lord Jesus Christ, but *all* that are saints in *every place* do so. We may be able to help one or two who are in trouble, and at the same time listen to their grievances and keep them distinct, but if the number increased to four or five, all of them seeking our decision or our help in matters of vital interest, we should despair of ever keeping pace with them, or of keeping their several separate interests before us. If the number grew to twenty or thirty, we should give up the work as beyond human power, yet *all* in *every place* who are saints call upon the Lord Jesus to undertake for them in their multifarious paths and difficulties, and to them He can give the assurance that He 'fainteth not, neither is weary'. He can still say, without the slightest reservation so far as His power is concerned, 'Come unto Me, *all* ye that labour and are heavy laden, and I will give you rest'. While we contemplate and enjoy the blessed fact of the omnipotence of that One upon Whose name we call, let us look forward into the future with reference to that day of universal worship and adoration which is yet to dawn:

'God hath highly exalted Him, and graced Him with the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every

tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:9-11 author's translation).

Here the entire universe prostrates itself at the feet of the Lord Jesus. Once again the whole tenor of Scripture brands as a lie the teaching that 'Jesus Christ is the Creature and Servant-Son of God', and confirms the oft-repeated claim of the equality of the Son with the Father. The worship of the Son equally glorifies the Father, but this is entirely untrue if the Son be not God, for God Himself has declared that He will not give His glory to another. When Peter wrote the words, '*To Him be glory and dominion, for ever and ever, Amen*', did he not mean us to understand that he offered supreme worship and praise to the infinite God? and shall we dare to alter one word of the ascription of praise in Revelation 1:5,6:

'Unto Him that loved us, and washed (loosed) us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to *Him be glory and dominion for ever and ever. Amen*'.

Here the words both in the English and in the Greek are identical, the worship is the same whether offered to the God of all grace, or to the Saviour Who died. The utmost homage that heaven can pay is given to the Lamb and to God in Revelation 5:8-14. In this passage the four living creatures and the four and twenty elders render worship to the Lamb alone; then 'ten thousand times ten thousand and thousands of thousands' of angels worship the Lamb alone; then the whole universe worships the Lamb and the Eternal God together, and lastly the four living creatures and the four and twenty elders worship God alone. To rob the worship given to the Lamb of its utmost value is to rob the worship given to God also; both stand or fall together.

One more reference must suffice before we pass on to the concluding passages:

'I saw also the LORD sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, Holy, Holy, is the LORD of Hosts: the whole earth is full of His glory' (Isa. 6:1-3).

Here again we have seraphim rendering the highest worship of heaven to the Lord Who sat upon His throne. Who is the One they worship? Is He a 'creature'? is He a 'Servant-Son'? No, for His name is Jehovah. John, writing afterwards of this chapter says, 'These things said Isaiah, when he saw His (Christ's) glory, and spake of Him' (Christ). The Lord of Hosts of Isaiah 6 and the Lord Jesus Christ are One, and claim our undivided love, worship and service. Let us then honour the Son even as we honour the Father.

'The title Jehovah is the grand, the peculiar, and incommunicable name of God. It neither is applied to any created being throughout the Scriptures, nor can be applied in reason, for it imports the necessary, independent, and external existence of the Most High' (Serle).

If we find prophetic declaration concerning Jehovah fulfilled in the Lord Jesus Christ, we have inspired interpretation and unchallengeable warrant for believing that Christ is Jehovah, for otherwise the Scriptures would be proved to have spoken falsely, and the whole basis of our faith destroyed. Take for example the following:

'The voice of Him that crieth in the wilderness, Prepare ye the way of the LORD (*Jehovah*), make straight in the desert a highway for our God' (Isa. 40:3).

This was fulfilled in Christ, for Matthew 3:3 declares:

'THIS IS HE that was spoken of by the prophet Esaias (Isaiah) saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord'.

Christ therefore is *Jehovah*, and Christ therefore is God. Luke 1:76 adds another testimony to this by saying concerning John the Baptist:

'And thou, child, shalt be called the prophet of the *Highest*: for thou shalt go before the face of the *Lord* to prepare His ways'.

Or compare the language of the following:

'Sanctify the LORD (Jehovah) of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel' (Isa. 8:13,14).

'Unto you therefore which believe He (Christ) is precious: but ... a rock of offence, even to them which stumble at the word' (1 Pet. 2:7,8).

Here again the Scriptures themselves by direct interpretation declare that Christ is *Jehovah Himself*. Who then blaspheme? They who believe this, or they who deny it?

Or yet again:

'And I (Jehovah, verse 1), will pour ... the spirit of grace and of supplications: and they shall look upon *Me* Whom they have pierced' (Zech. 12:10).

'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds (tribes) of the earth (land) shall wail because of Him. Amen' (Rev. 1:7).

And again another Scripture:

'They shall look on Him Whom they pierced' (John 19:37).

Here Scripture interprets Zechariah 12 of Christ. The One Whose name is Jehovah, 'Which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him' is none other than the Christ Who died on Calvary's cross, and Who is yet to come again to reign. The passage from Isaiah 6, to which we have already referred, must be repeated here again:

'Mine eyes have seen the King, Jehovah of Hosts' (Isa. 6:5).

'These things said Esaias (Isaiah), when he saw His glory, and spake of Him (Christ)' (John 12:41).

Again we read:

'I (Jehovah) have sworn by Myself ... That unto Me every knee shall bow, every tongue shall swear' (Isa. 45:23).

The apostle Paul, writing by inspiration, says:

'We shall all stand before the judgment seat of Christ. *For it is written*, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God' (Rom. 14:10,11).

If Christ be not God, if Christ be not Jehovah, where is the argument or the force of the apostle's words? If Christ is a subordinate creature, what an unwarrantable distortion is found in Romans 14: 'We shall all stand before the judgment seat of Christ (a creature), for it is written, Every knee shall bow to Me' (the Lord, Who is not a creature, but the Creator). When we consider also that in verse 21 of Isaiah 45 Jehovah says, 'There is no God else beside Me' *argument* is superfluous, nay, it is infidel. These passages bring us to this solemn alternative:

(1) Either Jehovah and Christ are one, or

(2) The Scriptures are not only utterly untrustworthy, but are derogatory to the supreme glory of God, for He Who declares that there is none else beside Himself is definitely and unreservedly associated with Christ in the glory of His incommunicable name.

The word *Kurios* (Lord) occurs 737 times in the New Testament. Of these, in eighteen instances it is applied to men. In *54* instances it appears in the discourses and parables of Christ, where it represents either Christ, or the Father. In 665 occurrences, the great remainder, the title is applied indiscriminately to the Father and to the Son. Christ is declared to be '*Lord* of all' (Acts 10:36). 'The *Lord* from heaven' (1 Cor. 15:47). 'The *Lord*, the righteous Judge' (2 Tim. 4:8). Ephesians 4:5 declares, 'There is one *Lord* (*heis Kurios*)', and in 1 Corinthians 8:6 we read, 'To us there is but One God, the Father, of Whom are all things, and we in Him; and one *Lord* (*heis Kurios*) Jesus Christ, by Whom are all things, and we by Him'. With these passages compare the great monotheistic declaration, 'Hear, O Israel, Jehovah our God (*Elohim*, plural) is one Jehovah', which the LXX renders, '*Kurios ho Theos hemon, Kurios heis esti*'. They who emphasize the first part of 1 Corinthians 8:6 to the exclusion of the Lord Jesus

Christ from the Godhead, must also equally exclude the Father from the title Lord, which would rule out every reference to Jehovah in the Old Testament. The apostle uses the very words, with reference to Christ, to which the Jews so tenaciously clung, as establishing the doctrine of the unity of the Godhead.

Consider again the words of Christ Himself in John 8:58, 'Amen, Amen, I say unto you, before Abraham came into being (*genesthai*) I AM'. If the Lord Jesus was not here claiming the title of Jehovah as revealed in Exodus 3:14, His words are not even grammatical or common sense. If the words 'I am' merely mean the same as when used by us as ordinary parts of speech, they are used ungrammatically. If the Lord Jesus had merely intended that He existed before Abraham did, He would have said 'Before Abraham was, I *was*'; instead he used the words 'I AM'. The highest seraphim, or the archangel Michael, could not have thus replied; they could only have said, 'Before Abraham was, *I was*'. The Lord Jesus does not speak like this; He says 'I AM'. The words thus used constitute a claim to essential Deity, 'I AM' being an exclusive name of God.

In Exodus 3:14,15 we read, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you ... The LORD (*Jehovah*) God of your fathers'. Bishop Wordsworth says:

> 'The name Jehovah is a word of higher import (than *Elohim*); it is derived from the old verb *havah*, to be, and signifies self-existence. Its proper meaning seems to be *He is* (see Gesenius, p. 337). It was rarely uttered by the Jews, on account of their reverence and awe for the divine Being ... but in its stead, they uttered the word *Adonai*. Christ unreservedly claimed this awful name; His claim was understood though not acknowledged, for immediately upon saying the words in John 8:58 we read, "Then took they up stones to cast at Him"'.

The words of Revelation 1:4, 'Grace be unto you, and peace, *from Him which is, and which was, and which is to come*', are a paraphrase of the Hebrew word Jehovah. This title, with certain modification, occurs four times in the Revelation.

Revelation 1:4 is undoubtedly referring to God the Father, for verse 5 says, '*and* from Jesus Christ'. In Revelation 1:8 the title is linked on the one side with the words, 'I am Alpha and Omega, the beginning and the ending', and on the other with the word 'Almighty' El Shaddai of the Old Testament. In Revelation 4:8 we have the title again set in the highest place. 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come'. Again in Revelation 11:17: 'We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned'. This reigning is the subject of the great voices in heaven, 'The sovereignty of this world is become the sovereignty of our Lord, and of His Christ; and He shall reign unto the ages of the ages' (verse 15).

There can be no doubt in the minds of our readers as to Who it is that is destined to be King over this world. He Who was born King of the Jews is yet to hold the universal sceptre and reign. Prophecy is full of glowing prediction of the coming days when the Lord Jesus Christ shall reign and sit upon the throne; but every added prophecy to the kingship of Christ, every added testimony that Christ is the One to reign as predicted in Revelation 11:15, is so much added testimony that He is 'the One Who is, and was, and is to come, the Almighty', the *Jehovah Elohim* of the Old Testament. This title is echoed in the words of Hebrews 13:8, 'Jesus Christ, the same yesterday, and today, and unto the age', and is established by Colossians 1:16, for He Who created all things (*past*), Who upholds all things (*present*), and for Whom all things were created (*future*), is the Lord Jesus Christ. If the present and future glories here are personally true of Christ, what is it but a foregone conclusion which seeks to make the passages which speak of the creative work of Christ impersonal, being, as they say, the work of the Father in view of the fact that Christ was to be born. Is it to say the least, *honest*?

Every title and attribute which is the exclusive claim of God is given by the Scriptures to Christ with one important exception - *invisibility*.

The Lord Jesus Christ is everywhere acclaimed as 'God over all, blessed for ever'. The Scriptures compel the reader to choose between two alternatives:

(1) A Saviour Who is truly man and truly God, or

(2) A man who was blasphemously impious in His claims.

The *rational* alternatives have always been the same: *stoning* Him or *worshipping* Him!

In the full warrant of the Word of God we bow before the Lord Jesus Christ, rendering to Him that supreme adoration which Deity alone can rightly demand or receive, saying:

'Unto Him that loved us, and washed (loosed) us from our sins ... be glory and dominion for ever and ever. Amen' (Rev. 1:5,6).

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