

THE DEITY OF OUR SAVIOUR, THE LORD JESUS CHRIST.

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NOTE: - The compiler has supplied all emphasis throughout this Study Document. All English Bible texts are taken from the King James Version. All references to the Greek New Testament, are taken from the "Received Text", from which the King James New Testament was translated from.

New Testament Greek Lexicon references will be taken from the following Greek-English New Testament Lexicon, which is acknowledged to be the "*rolls-royce*" of Greek New Testament Lexicons: -

"Greek-English Lexicon of the New Testament and Other Early Christian Literature." By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur Gingrich and Frederick W. Danker. Second Edition, 1979. It shall from henceforth be referred to by the initials "**BAGD**".

As there will be a number of places within this Study Document, where I will be referring to the Greek text of certain New Testament verses, I should point out to the reader, that the compiler has been a keen and is a continuing student of New Testament Greek for more than 15 years now. So I do have some understanding of the grammatical issues involved in referring to the Greek text, that lies behind some of the New Testament passages that testify to Jesus Christ' Deity.

All references to Hebrew definitions shall be taken from "The enhanced Brown-Driver-Briggs Hebrew and English Lexicon". This is by Francis Brown; S. R. Driver; Charles A. Briggs; which was based on the lexicon of Wilhelm Gesenius. All entries will be taken from the 2000 edition. It shall from henceforth be referred to by the initials "**BDBG**".

All English translated texts that are taken from the Jewish made, Greek translation of the Old Testament Scriptures, that is known as the Septuagint [it shall be referred to from now on as the **LXX**], have been taken from Sir Lancelot Charles Lee Brenton's 1851 English translation.

Rick Henwood – June, 2019.

TABLE OF CONTENTS: -

- Introduction.
- The Deity of our Saviour, the Lord Jesus Christ.
 - A. The word “deity” defined.
 - B. Jesus Christ’s eternal, pre-existence examined.
 - C. Old Testament Prophecies relating to the Deity, that find their fulfilment in the Lord Jesus Christ in the New Testament.
 - D. Clear New Testament passages which establish the Deity of our Saviour, the Lord Jesus Christ.
 - E. Granville Sharp’s Rule of Greek Grammar and the Deity of our Saviour, the Lord Jesus Christ.
 - F. Our Lord Jesus Christ receives honour and worship that belongs to Deity.
 - G. Our Lord Jesus Christ exercises the prerogatives of Deity.
 - H. Scriptures that teach that our Saviour, the Lord Jesus Christ is יהוה - “Yehôwāh”.
- Conclusion.

APPENDIX: -

- John 1:1c in other Bible Versions.

INTRODUCTION: -

One of the most foundational of all New Testament teachings is found within the first chapter of John's gospel: -

John 1:1 & 14: - "In the beginning was the Word, and the Word was with God, **and the Word was God. ... And the Word was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Word was with God from the beginning, and was in fact God, and who was made flesh and dwelt among us. This fourteenth verse gives us the identifying key to be able to understand that this passage is referring to our Lord Jesus Christ as being the Word, who became flesh and dwelt among humanity. It is therefore, one of the strongest New Testament passages that clearly establish the full Deity of Jesus Christ.

And yet, when one turns to some of the various voices sounding out loud and strong throughout the many strands of Christendom, there are a fair number of professing Christian teachers, both in literature form, and through the influence of the World-Wide Web, who deny this clear interpretation of this passage. In fact, they give a completely different interpretation of these verses, which denies the Deity of our Lord Jesus Christ in no uncertain terms. Their reasoning and handling of the Scriptures may **appear** to have a semblance of validity, when examined on a surface level. These interpretations can easily mislead those who are not well versed in the Scriptures that enforce the full Deity of Jesus Christ. In fact, there is one professing Christian denomination whose main theological plank is built on their misunderstanding of John 1:1c. Of course in this instance, I am referring to the Watch Tower organization of the Jehovah Witnesses.¹ But they are far from being "Robinson Crusoe" in the theological world, when it comes to their teachings that deny the deity of our Lord Jesus Christ. There are many other misguided voices throughout Christendom, who echo some of the same Christ dishonouring teachings promoted by the J. W.'s.

So, in this Study Document, I will not only examine John 1:1 with the Greek text, to give a sound Scriptural interpretation of this verse; but I shall also undertake a thorough Biblical examination of the entire issue of the Deity of our Lord Jesus Christ. I believe that the clear and unambiguous testimony of the entire Bible, from Genesis through to the Revelation, testifies to the complete and full deity of our wonderful Saviour, the Lord Jesus Christ. And it is not only my Christian duty but also my pleasure to give a simple, sound and clear Scriptural exposition that reveals Jesus' true position in the Godhead, as the Son of God, who completely and fully possesses the attributes of deity, because he is indeed God!

I pray that the Holy Spirit may guide every person who reads this Study Document, to see how the Scriptures do indeed testify of Christ, not only as the Messiah and our Saviour, but also as being God from eternity. **He is the self-existing life-giver – the I AM!** We are obligated by the Christian Bible to not only acknowledge him as such, but also to freely render to him the worship that rightfully belongs to him.

Jesus Christ is God and is to be recognized and worshipped as such!

Rick Henwood – June, 2019.

¹ In a few instances there will be some direct references to Jehovah Witness teachings, or to their translation of the Bible – the New World translation. This is because of the fact, they are the most prominent professing Christian organization that denies the full deity of Jesus Christ. And also because of the fact, that at some time in any reader's lifetime, they will have an encounter at their front door with the Jehovah Witnesses, who will attempt to promote their Christ dishonouring teachings.

THE DEITY OF OUR SAVIOUR, THE LORD JESUS CHRIST: -

A.] THE WORD “DEITY” DEFINED”: -

It may be appropriate to first clearly define the word “**deity**” before I commence my examination of this vital issue. I shall share two definitions with the reader, from the following well known English dictionaries.

“DEITY” NOUN

“**1** A god or goddess (in a polytheistic religion) *‘a deity of ancient Greece’* **1.1** *mass noun* Divine status, quality, or nature. *‘a ruler driven by delusions of deity’*. **1.2** usually the **Deity** The creator and supreme being (in a monotheistic religion such as Christianity) *‘she raised her head as if appealing to the Deity presiding over the church’*. **1.3** A representation of a god or goddess, such as a statue or carving. *‘also on show is a bronze falcon deity’*”

“**Origin** Middle English (denoting the divine nature of God): from Old French *deite*, from ecclesiastical Latin *deitas* (translating Greek *theotēs*), from *deus* ‘god’.”²

“DEITY, n.

“1. Godhead; divinity; the nature and essence of the Supreme Being; as, the deity of the Supreme Being is manifest in his works. 2. God; the Supreme Being, or infinite self-existing Spirit. 3. A fabulous god or goddess; a superior being supposed, by heathen nations, to exist, and to preside over particular departments of nature; as Jupiter, Juno, Apollo, Diana, etc. 4. The supposed divinity or divine qualities of a pagan god.”³

☞ Essentially, the noun “**DEITY**” when referring to our Saviour, the Lord Jesus Christ, is referring to his quality of being God, the Supreme Being.

² Oxford English Dictionary, Online edition. <https://en.oxforddictionaries.com/definition/deity> Accessed 23/01/2019.

³ Noah Webster’s 1828 Dictionary.

B.] JESUS CHRIST'S ETERNAL, PRE-EXISTENCE EXAMINED: -

The following Old Testament prophecy gives us the birth-place of the future, coming Messiah. He was to be born in the town of Bethlehem. The Messiah's "going forth" has been from "**the days of eternity**". This prophecy found its fulfilment when Jesus was born in the city of David, Bethlehem.

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

NOTE: - *The margin has for the word "**everlasting**" – "**Heb. the days of eternity**".⁴

Matthew 2:1 - 6: - "**Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.**"

The New Testament writers have repeatedly testified to the truth of our Saviour, the Lord Jesus Christ's eternal, pre-existence. They have also testified of his exalted position in possessing Deity, before he became flesh at the time of his first Advent into this world. The following texts need little comment from me, as they are for the most part, unambiguous in their testimony to these truths.

John 1:1 & 14: - "**In the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

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

⁴ The expression "**whose goings forth**" has been translated from the Hebrew words **וּמֹצְאֵיהֶוּ** - "umotsa'othayu".

The Lexical form of this feminine, plural noun is the Hebrew word **מוֹצְאָה** - "**mōtsā' āh**" - Strong's, Hebrew Number, 4163. It is used only twice within the Old Testament Scriptures.

It's only other occurrence is found in 2nd Kings 10:27: - "And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house [מוֹצְאָה] - "**mōtsā' āh**" unto this day."

It is defined as "noun feminine only plural: a. Mi 5 ¹ **מוֹצְאֵיהֶוּ** (of future ruler out of Bethlehem), *his origin*. b. 2 K 10 ²⁷ **מוֹצְאָה** *places of going out to, i. e. a privy.*" – BDBG., p. 426.

John the Baptist publicly preached that the Messiah of whom he was the forerunner, had been before him.

John 1:15: - “John bare witness of him, and cried, saying, This was he of whom I spake, **He that cometh after me is preferred before me: for he was before me.**”

John 1:30: - “This is he of whom I said, **After me cometh a man** which is preferred before me: **for he was before me.**”

NOTE: - John the Baptist is **NOT** referring to Jesus’ earthly existence in these two verses, as we learn from Luke’s Gospel, that John the Baptist was six months older than Jesus – See Luke 1:24 – 38. Therefore, the prophet John was testifying to Jesus’ Heavenly Pre-existence in these verses.

John 3:31 & 32: - “**He that cometh from above is above all**: he that is of the earth is earthly, and speaketh of the earth: **he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth**; and no man receiveth his testimony.”

Our Lord Jesus Christ, repeatedly spoke of his Heavenly Pre-existence. He frequently referred to his having come down from heaven from his Heavenly Father, and entered into this world. In some of the following texts, he takes his hearers’ minds back to the time before this world was created.

John 3:13: - “And no man hath ascended up to heaven, but **he that came down from heaven, even the Son of man which is in heaven.**”

John 6:33: - “For the bread of God is **he which cometh down from heaven**, and giveth life unto the world.”

John 6:38: - “**For I came down from heaven**, not to do mine own will, but the will of him that sent me.”

John 6:42: - “And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that **he saith, I came down from heaven?**”

John 6:51: - “**I am the living bread which came down from heaven**: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

John 6:62: - “*What* and if ye shall see **the Son of man ascend up where he was before?**”

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

John 8:58: - “Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am** [πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι – “prin Abraam genesthai, egō eimi”].”

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

John 16:28: - “**I came forth from the Father, and am come into the world**: again, I leave the world, and go to the Father.”

John 17:5 & 24: - “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ... Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world.**”

Philippians 2:5 – 8: - “Let this mind be in you, which was also **in Christ Jesus: Who, being in the form of God**, thought it not robbery to be equal with God: **But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men**: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

1st Timothy 3:16: - “And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

1st Peter 1:18 – 20: - “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with **the precious blood of**

Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

Revelation 13:8: - “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**”

☞ The Biblical testimony is clear and unambiguous on the truth concerning both Jesus Christ’s eternal, pre-existence, before he became flesh; it also testifies to his exalted position as possessing Deity, before he entered into this world, at the time of his first Advent.

C.] OLD TESTAMENT PROPHECIES RELATING TO THE DEITY, THAT FIND THEIR FULFILMENT IN THE LORD JESUS CHRIST IN THE NEW TESTAMENT: -

1.] The gospel prophet Isaiah wrote the following prophecy hundreds of years before the birth of Christ. A child, more specifically, a son was to be born unto the people of Israel, and one of his names is “The mighty God”. He is to reign upon the throne of David, and he shall reign in justice in his kingdom for ever.

Isaiah 9:6 & 7: - “**For unto us a child is born, unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God** [אֱלֹהֵי גִבּוֹר - “**El giber**”], The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, **upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.** The zeal of the LORD of hosts will perform this.”

NOTE: - The name “**The mighty God**” has been translated from the Hebrew words אֱלֹהֵי גִבּוֹר - “**El giber**”. אֱלֹהֵי - “**el**” [Strong’s, Hebrew Number, 410], is defined as “**god**, but with various subordinate applications to express idea of might; ... אֱלֹהֵי גִבּוֹר *mighty hero* (as above) or *divine hero* (as reflecting the divine majesty) Is 9:5.”⁵

גִּבּוֹר — “**giber**” [Strong’s, Hebrew Number, 1368], is defined as “**adjective, strong and mighty.** ... אֱלֹהֵי גִבּוֹר the Messiah Is 9:5.”⁶

NOTE: - For a more detailed Biblical examination concerning the Hebrew expression אֱלֹהֵי גִבּוֹר - “**El giber**” - “the mighty God”, see the two footnotes below.^{7 8}

⁵ BDBG; p. 158.

⁶ Ibid., p. 419.

⁷ The Hebrew expression אֱלֹהֵי גִבּוֹר - “**El giber**” is used in a number of Old Testament passages, which apply to the God of Israel, the true God of the Old Testament writings. In all of the following texts, he is referred to as “**the mighty God**”.

Deuteronomy 10:17: - “**For the LORD your God** [יְהוָה אֱלֹהֵיכֶם] - “Yahúwah ‘Eloheykem”] *is* God of gods, and Lord of lords, a **great God, a mighty, and a terrible** [הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא] - “ha’El hagadol hagibor w’hanora”], which regardeth not persons, nor taketh reward.”

Nehemiah 9:32: - “Now therefore, **our God, the great, the mighty, and the terrible God** [אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר] - “Eloheynu ha’El hagadol hagibor w’hanora”], who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.”

Isaiah 10:20 & 21: - “And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon **the LORD** [יְהוָה] - “Yahúwah”, the Holy One of Israel, in truth. The remnant shall return, *even* the remnant of Jacob, unto **the mighty God** [אֱלֹהֵי גִבּוֹר] - “**El giber**”.”

Jeremiah 32:17 & 18: - “**Ah Lord GOD** [יְהוָה אֲדֹנָי] - “Adonay Yahúwah”]! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee: Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: **the Great, the Mighty God, the LORD of hosts** [הָאֵל הַגָּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת] - “ha’El hagadol hagibor Yahúwah ts’ba’oth”, *is* his name.”

NOTE: - In three of these four passages, the Hebrew word יְהוָה - “Yehôwâh” [Strong’s, Hebrew Number, 3068] is being applied to “the mighty God”. This Biblical fact poses a very awkward truth for Jehovah Witnesses. They teach that there is a difference in degree between the expression “**the mighty God**” when compared to the expression “**Almighty God**”. They believe that “the Almighty God” [whom they assert is the Father], is superior to “the mighty God” [whom they assert is the Son, Jesus Christ]. Yet I have documented three passages where the Hebrew expression אֱלֹהֵי גִבּוֹר “**El giber**” refers to “the mighty God”, and which in the context of each one of these three passages refers to יְהוָה - “Yehôwâh” as being “the mighty God”.

The gospel writer Luke has recorded the heavenly angel Gabriel informing Mary, that the son which she was going to conceive by the overshadowing of the Holy Spirit upon her, who she was to name JESUS, was to reign upon the throne of David, and rule over the House of Jacob for ever. He was to be called **“the Son of the Highest”**, and **“the Son of God”**.⁹

Luke 1:31 – 35: - “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: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.** 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.**”

NOTE: - This passage is the New Testament fulfilment of Isaiah’s prophecy. These two passages give clear Biblical evidence that establish the Deity of our Saviour, the Lord Jesus Christ.

2.] The gospel prophet Isaiah was shown in prophetic vision, the King, the LORD of Hosts [יְהוָה צְבָאוֹת - “**Yahúwah ts’ba’oth**”], sitting in his heavenly glory upon his throne. The Lord instructed the prophet that the people to whom Isaiah wanted to go and to proclaim the Lord’s message to, would not hear or understand that message, because their hearts, ears and eyes had been hardened against their acceptance of the message.

Isaiah 6:1 - 10: - “In the year that king Uzziah died **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 [יְהוָה צְבָאוֹת - “Yahúwah ts’ba’oth”]**: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, the LORD of hosts [יְהוָה צְבָאוֹת - “Yahúwah ts’ba’oth”]**. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ***Make the heart of this people fat, and make***

⁸ The following verse clearly teaches that “the mighty God” is the LORD - יְהוָה - “Yahúwah”.

Psalms 50:1: - “**The mighty God [אֱלֹהִים אֵל - “El ‘elohim”]**, *even* the LORD [יְהוָה - “Yahúwah”], hath spoken, and called the earth from the rising of the sun unto the going down thereof.”

⁹ Lest the reader quibble over the fact that the angel Gabriel referred to Mary’s son was to be called “the Son of the Highest” and “the Son of God”, rather than being called “God”, we must understand the following Biblical truth: - In the New Testament, the term “the Son of God” when applied to our Lord Jesus Christ, represents the Son as being equal with God, and **NOT** as referring to an inferior Being.

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

John 10:30 – 33 & 36: - “**I and my Father are one.** Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and **because that thou, being a man, makest thyself God.** ... Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; **because I said, I am the Son of God?**”

their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

In the following New Testament passage, the Apostle John quotes directly from Isaiah 6:10, concerning the Jews not believing in Jesus, in spite of the many miracles that he had performed. He notes the fact that Isaiah wrote of this rejection of God's message, when the prophet had seen "his", that is, Jesus' glory.

John 12:37 - 41: - "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? **Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.**

NOTE: - When comparing these two passages together, it is clear that Isaiah had seen in prophetic vision, the heavenly glory of the King, the LORD of Hosts [יְהוָה צְבָאוֹת - "Yahúwah ts'ba'oth"]. The Apostle John's testimony identifies the LORD of Hosts as being the Lord Jesus Christ. Thus, these two passages testify to the Deity of our Saviour, the Lord Jesus Christ.

3.] The gospel prophet Isaiah, prophesied hundreds of years before the birth of Christ, that a virgin was to conceive and bear a son, who shall be called "Immanuel".

Isaiah 7:14: - "Therefore the Lord himself shall give you a sign; **Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**"

The gospel writer Matthew has recorded for us, the fact, that the birth of Jesus was a fulfilment of this virgin birth prophecy of Isaiah. He interprets the name "Immanuel" to mean "God with us".

Matthew 1:18 - 23: - "**Now the birth of Jesus Christ was on this wise:** When as his mother Mary was espoused to Joseph, before they came together, **she was found with child of the Holy Ghost.** Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: **for that which is conceived in her is of the Holy Ghost.** And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. **Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**"

NOTE: - This passage is the New Testament fulfilment of Isaiah's prophecy. These two passages give clear Biblical evidence that establish the Deity of our Saviour, the Lord Jesus Christ.

4.] The following statement from the Book of Psalms refers to the Psalmist's "God" in the beginning, laying the foundation of the earth and of all created things. It also refers to the heavens and the earth, which will ultimately wear out. Whereas, God is the same and there is no end to his years. In other words, he is eternal.

Psalms 102:24 - 27: - "I said, **O my God,** take me not away in the midst of my days: thy years *are* throughout all generations. **Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end.**"

The writer of the Book of Hebrews, when referring to the Son, applies this passage from Psalm 102 to the Son, and calls him "Lord". He also quotes God the Father as calling the Son "God".

Hebrews 1:8 – 12: - "But unto **the Son he saith**, Thy throne, **O God**, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**"

NOTE: - When comparing these two passages together carefully, they give a clear Biblical witness to the Deity of our Saviour, the Lord Jesus Christ.

D.] CLEAR NEW TESTAMENT PASSAGES WHICH ESTABLISH THE DEITY OF OUR SAVIOUR, THE LORD JESUS CHRIST: -

1.] The demoniac from the village of Gadara, from whom the Lord Jesus cast out the Legion of devils, was commanded by the Lord, to go back to his own home, and proclaim what great things God had done for him. He went throughout the whole city, publishing what great things Jesus had done for him.

Luke 8:38 & 39: - "Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, **and show how great things God hath done unto thee.** And he went his way, and published throughout the whole city **how great things Jesus had done unto him.**"

☞ Jesus is the God, who did great things unto this healed demoniac.

2.] In the very first verse of the Apostle John's gospel, the inspired apostle identifies the Word [that is, Jesus Christ who came in the flesh] as being with God, and also being God from the very beginning.

John 1:1 & 14: - "**In the beginning** was the Word, and the Word was with God, and **the Word was God** [Θεὸς ἦν ὁ λόγος - "theos ev ho logos"]. ... **And the Word was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

NOTE: - The Jehovah Witness organization in their New World Translation [2013 edition], have translated the last part of this verse as "**the Word was a god.**" ****Footnote Or "was divine."**

It is asserted by this misguided group of professed Christians, that as the definite Greek article ὁ - "ho" is not linked together with the word Θεὸς - "theos" in VS. 1.c, John is describing an indefinite noun, that is, "a god", rather than "the God".

A few points on the Greek grammar behind this portion of this verse, will establish the fact that the Jehovah Witness translation is in error, and has been translated this way, because of a preconceived theological belief, rather than because of the rules of Greek grammar.

Firstly, in New Testament Greek, there is no such thing as the indefinite article "a" or "an", as we have it in English. The Greek language just has the article, which automatically makes a noun definite.

Secondly, just because a Greek Noun does not have the Greek article connected to it, it does not automatically indicate that the noun is indefinite. In the Greek New Testament, a noun can be definite, even though it lacks the article.¹⁰

¹⁰ I shall give the reader four examples of the truthfulness of this statement. I shall confine myself to the noun Θεὸς - "theos", within the prologue of John's gospel [that is, John 1:1 -18]. I shall supply the relevant Greek text, accompanying it with an English transliteration. In every one of the following verses Θεὸς - "theos" does **not** have the Greek article. In each one of these four examples, I shall also list underneath each verse, the translation of the relevant portion from the 2013 edition of the New World Translation of the Jehovah Witnesses. The reader will be able to see that this translation does **NOT** consistently apply *their alleged grammatical principle* concerning the noun Θεὸς - "theos" when it lacks the article, within this first chapter of the gospel of John.

- I. John 1:6: - "There was a man sent **from God** [παρὰ Θεοῦ - "para theou"], whose name was John."
NWT: - "There came a man who was sent as a representative of God, ..."
- II. John 1:12: - "But as many as received him, to them gave he power to become **the sons of God** [τέκνα Θεοῦ - "tekna theou"], *even* to them that believe on his name."
NWT: - "God's children".

Thirdly, if the Θεὸς – “theos of VS. 1c actually had the article, so that this portion read in the Greek text as follows, ὁ Θεὸς ἦν ὁ λόγος - “ho theos en ho logos”, it would actually be translated as “The Word was the God.” This clause would then contradict the preceding clause of VS. 1b, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν – “kai ho logos en pros ton theon”, and which is translated as “and the Word was with God”. This would indeed be a contradiction because the two key words Θεὸς – “theos”, and λόγος – “logos” would be equivalent, so that there would be no differentiation between the two persons. VERSE 1b does indeed indicate that two persons are involved.

Fourthly, the fact that the Greek article ὁ - “ho” is connected with the word λόγος – “logos” [that is, Word], this indicates that it is the word “logos” which is the subject of this portion of the verse, and not the word Θεὸς – “theos”. This is one reason for the lack of the article in connection with Θεὸς – “theos”.

Finally, the lack of the article in connection with Θεὸς – “theos”, is describing a quality associated with the λόγος – “logos”. That is, it is qualitative Θεὸς – “theos” that is being described. And the quality that is being applied by the Apostle John as belonging to the λόγος – “logos” is Θεὸς – “theos”. “The Word was God”, as it is translated in the King James Version [and also in the vast majority of other English translations]. Or it could be worded as, “the Word was Deity”, which would leave the reader in no doubt as to what the apostle John was trying to convey to his readers. Regardless of which translation we choose, the Deity of the Word is being positively affirmed by the Apostle John.

3.] The apostle Thomas explicitly referred to Jesus as both his “Lord” and his God”.

John 20:28: - “And Thomas answered and said unto him, **My Lord and my God** [ὁ Κύριός μου καὶ ὁ Θεός μου - “ho Kurios mou kai ho theos mou”].”

NOTE: - The Risen Christ did **NOT** rebuke Thomas’ emphatic declaration of his Deity. If Jesus was not God, he should have rebuked Thomas for calling him such. As our Saviour did not rebuke the apostle, it is clear that Jesus did not object to being called God.

I also observe that the inspired apostle John has recorded Thomas’ emphatic statement concerning Jesus being his God, with the use of the Greek article ὁ - “ho”, in connection with the Greek word for “God” - Θεός – “theos”.

4.] The Book of Acts has recorded the Apostle Paul’s public testimony that God gave his own blood to purchase his church. The New Testament has recorded the truth, that our redemption has been purchased by the blood of our Saviour, the Lord Jesus Christ.

-
- III. John 1:13: - “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but **of God** [ἐκ Θεοῦ - “ek theou”].”
NWT: - “from God”.
 - IV. John 1:18: - “**No man hath seen God at any time** [Θεὸν οὐδεὶς ἐώρακε πώποτε - theon oudeis heōrake pōpote]; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.”
NWT: - “No man has seen God at any time”.

Acts 20:28: - “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God¹¹, which he hath purchased with his own blood** [τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος - “tēn ekklēsiān tou theou, hēn periepoiēsato dia tou idou haimatos”].”

Colossians 1:13 & 14: - “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of **his dear Son: In whom we have redemption through his blood, even** the forgiveness of sins.”

1st Peter 1:18 & 19: - “Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; **But with the precious blood of Christ, as of a lamb without blemish and without spot.**”

Revelation 5:8 & 9: - “And when he had taken the book, the four beasts and four *and* twenty elders fell down before **the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.**”

NOTE: - These New Testament passages clearly establish the Deity of our Saviour, the Lord Jesus Christ, who was the Being who shed his blood, to purchase or ransom the church.

5.] The apostle Paul acknowledged Christ to be “over all”, and “God blessed for ever”.

Romans 9:5: - “Whose *are* the fathers, and of whom as concerning the flesh **Christ** [ὁ Χριστὸς - “ho Christos”] *came*, **who is over all, God blessed for ever** [ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας - “ho ōn epi pantōn, theos eulogētos eis tous aiōnas”]. Amen.”

NOTE: - It needs to be stated, that the whole surrounding context of VS. 3 – 5, is focussing upon the spiritual blessings that had been bestowed upon the Hebrew people, and Paul’s desire that they should accept Christ.

6.] The apostle Paul informed the Philippians, that Christ Jesus was [or existed] in the form of God, before he took on the form of a servant, when he was made in the likeness of humanity.

Philippians 2:5 - 7: - “Let this mind be in you, which was also in **Christ Jesus: Who, being in the form of God** [ὃς ἐν μορφῇ Θεοῦ ὑπάρχων - “hos en morphē theou huparchōn”], thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, **and was made in the likeness of men.**”

NOTE: - We see a perfect harmony with this passage, when compared with the second passage I have examined in this SECTION, that is, with John 1:1 & 14. Christ Jesus – the Word, was God, before he was made flesh.

¹¹ Some Greek New Testament manuscripts read τὴν ἐκκλησίαν τοῦ κυρίου – “tēn ekklēsiān tou kuriou” – “the church of the Lord”. This textual reading, would remove an unambiguous witness to the Deity of Christ.

The expression “**the church of God**” appears a total of eight times in the KJV New Testament. It is found in Acts 20:28; 1st Corinthians 1:2; 10:32; 11:22; 15:9; 2nd Corinthians 1:1; Galatians 1:13; 1st Timothy 3:5.

The expression “*the church of the Lord*” does not appear once in the KJV New Testament.

7.] The apostle Paul asserts that the fullness of the Godhead [that is, of the Deity] dwells bodily in Christ.

Colossians 2:9: - "For in him* **dwelleth all the fulness of the Godhead bodily** [κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς – "katoikei pan to plērōma tēs theotētos"]."

NOTE: - *The expression "in him" is referring to Christ, who is the antecedent being referred to at the end of VS. 8. The Greek word that has been translated as "Godhead" is the word **θεότης** – "**theotēs**" – Strong's, Greek Number, 2320. This is its only occurrence in the New Testament. It is defined as "*deity, divinity, used as abstract noun for Θεός: τὸ πλήρωμα τῆς θ. the fullness of deity Col 2:9.*"¹²

8.] The Apostle Paul testified that God was manifested in the flesh.

1st Timothy 3:16: - "And without controversy great is the mystery of godliness: **13God was manifest in the flesh** [Θεὸς ἐφανερώθη ἐν σαρκί - "theos ephanerōthē en sarkī"], justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

There is a perfect harmony in this verse when compared with the first chapter of John's gospel, which is a clear reference to our Lord Jesus Christ becoming flesh.

John 1:1 & 14: - "In the beginning was the Word, and the Word was with God, **and the Word was God**. ... And **the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

9.] The writer of the Book of Hebrews, has recorded God the Father, calling the Son – God, whose throne shall be for ever and ever.

Hebrews 1:8 & 9: - "**But unto the Son he saith, Thy throne, O God** [ὁ θρόνος σου, ὁ Θεός - "ho thronos sou, ho theos"], **is for ever and ever**: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed thee with the oil of gladness above thy fellows."

NOTE: - I notice that the Greek article ὁ - "ho" accompanies the word Θεός - "theos" in VS. 8.

¹² BAGD., p. 358.

¹³ The word Greek word for "God" - Θεός - "theos" is disputed in some New Testament manuscripts. A small number of manuscripts have the Greek pronoun ὅς - "hos" - "who" instead. The following quotation gives a simple summary concerning the textual authenticity for Θεός - "theos" in this verse.

"To come to the point, - Θεός is the reading of *all the uncial copies extant but two* (viz. κ which exhibits ὅς, and D which exhibits ὅ), and of all the cursives *but one* (viz. 17). The universal consent of the Lectionaries proves that Θεός has been read in all the assemblies of the faithful from the IVth or Vth century of our era. ... We enquire next for the testimony of the Fathers; and we discover that - (1) Gregory of Nyssa quotes Θεός *twenty-two times*: - that Θεός is also recognized by (2) his namesake of Nazianzus in two places; - as well as by (3) Didymus of Alexandria; - (4) by ps. - Dionysius Alex.; - and (5) by Diodorus of Tarsus. - (6) Chrysostom quotes 1 Tim. iii. 16 in conformity with the received text at least three times; - and (7) Cyril Al. as often: - (8) Theodoret, four times: - (9) an unknown author of the age of Nestorius (A. D. 430), once: - (10) Severus, Bp. of Antioch (A. D. 512), once. - (11) Macedonius (A. D. 506) patriarch of CP., of whom it has been absurdly related that he *invented* the reading, is a witness for Θεός perforce; so is - (12) Euthalius, and - (13) John Damascene on two occasions. - (14) An unknown writer who has been mistaken for Athanasius, - (15) besides not a few ancient scholiasts, close the list: for we pass by the testimony of - (16) Epiphanius at the 7th Nicene Council (A. D. 787), - of (17) Æcumenius, - of (18) Theophylact." - "The Revision Revised"; by John William Burgon; 1883; pp. 101 & 102.

10.] In the Book of Hebrews, the One who has built all things is God.

Hebrews 3:4: - “For every house is builded by some *man*; **but he that built all things is God** [ὁ δὲ τὰ πάντα κατασκεύασας, Θεός – “ho de ta panta kataskeusas, theos”].”

The Eternal Word is the One who has created all things.

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

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

☞ The Eternal Word, our Lord Jesus Christ, is the God who created or built all things.

11.] In the very first verse of the Book of Revelation, the Apostle John has recorded the truth, that God the Father gave the revelation to Jesus Christ, who then gave it to his angel, who then instructed the Apostle John. In the very last chapter of the book, it is recorded that the Lord God is the One who sent his angel to show to his servants the prophecies contained within the Book. Further on within the very same chapter, the Lord Jesus Christ, testified that he had sent his angel to show his servants in the churches the prophecies contained within this Book.

Revelation 1:1: - “**The Revelation of Jesus Christ, which God gave unto him**, to show unto his servants things which must shortly come to pass; and **he sent and signified it by his angel unto his servant John.**”

Revelation 22:6 & 16: - “And he said unto me, These sayings *are* faithful and true: **and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. ... I Jesus have sent mine angel to testify unto you these things in the churches.** I am the root and the offspring of David, *and* the bright and morning star.

NOTE: - **Jesus is the Lord God** who sent his angel to the Apostle John, to testify concerning the prophecies found within the Book of Revelation.

☞ The New Testament writers have given us an abundant number of witnesses, that testify to the Deity of our Saviour, the Lord Jesus Christ.

E.] GRANVILLE SHARP'S RULE OF GREEK GRAMMAR AND THE DEITY OF OUR SAVIOUR, THE LORD JESUS CHRIST: -

Who was Granville Sharp? The following will give a brief biographical sketch of his life's accomplishments.

“GRANVILLE SHARP:

born Nov. 10 [Nov. 21, New Style], 1735, Durham, Eng.

died July 6, 1813, Fulham, London

English scholar and philanthropist, noted as an advocate of the abolition of slavery.

Granville was apprenticed to a London draper, but in 1758 he entered the government ordnance department. A diligent student of Greek and Hebrew, he published several treatises on biblical criticism. His fame rests, however, on his untiring efforts for the abolition of slavery.

In 1767 he became involved in litigation with the owner of a slave called Jonathan Strong, in which it was decided that a slave remained in law the chattel of his master even on English soil. Sharp devoted himself to fighting this judgment both with his pen and in the courts of law; and finally it was laid down in another case he took up, that of James Somersett (1772), that “as soon as any slave sets foot upon English territory, he becomes free.” (This decision did not include the colonies, however.)

Sharp advocated the cause of the American colonies, supported parliamentary reform at home and the legislative independence of Ireland, and agitated against the press-gang. In 1787 he founded a society for the abolition of slavery, and he was a joint founder of the British and Foreign Bible Society and the Society for the Conversion of Jews.”¹⁴

In the field of classical scholarship, he wrote a series of letters in 1778, which were subsequently published in book form in 1798¹⁵, that gave rise to what is called in New Testament scholarship circles, *The Granville Sharp rule*. [He actually identified six grammatical principles in the Greek New Testament. But it is his first rule for which he is most well known for.] His first rule is stated in his own words as follows: -

“When the copulative *kai* connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article *ὁ*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i. e. it denotes a farther description of the first-named person; ...”¹⁶

¹⁴ **"Sharp, Granville."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

¹⁵ The book is entitled: - *“Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version.”*

¹⁶ Ibid., 3rd edition, 1803; p. 3.

NOTE: - Sharp did qualify his rule with three exceptions. The rule does **NOT** apply *in all cases* to nouns that are impersonal, plural, or proper names.

“EXCEPT the nouns be *proper names, or in the plural number*; in which cases there are many exceptions; though there are not wanting examples, even of plural nouns, which are expressed exactly agreeable to this rule.”¹⁷

While there are a number of passages in the New Testament, which Sharp identified that this grammatical rule applied to, and which clearly testified to the Deity of our Saviour, the Lord Jesus Christ. I shall share with the reader only two of the clearest verses.¹⁸

The way that they have been translated in the KJV, we have two distinct individuals being referred to – God [that would be the Father], and our Lord Jesus Christ. In reality, we shall see that in actual fact, these passages are referring to only one individual – God, our Saviour Jesus Christ.

I shall list below these two verses as they have been translated in the KJV. I shall then directly underneath list the Greek text where Sharp’s rule applies, with an English transliteration. Then, underneath that, I shall give a simple English translation which reveal that one individual is the focus of the inspired penman, and that is our Saviour, the Lord Jesus Christ, who is described as being God.

- I. Titus 2:13: - “Looking for that blessed hope, and the glorious appearing **of the great God and our Saviour Jesus Christ.**”

τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - “*tu magalou theou kai sōtēros hēmōn Iēsou Christou*”.

“of our great God and Saviour Jesus Christ”.¹⁹

- II. 2nd Peter 1:1: - “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness ***of God and our Saviour Jesus Christ.**”

NOTE: - *For the expression “of God and our Saviour”, the margin has “Gr. *of our God and Saviour*”.

τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - “*tu theou hēmōn kai sōtēros hēmōn Iēsou Christou*”.

“of our God and Saviour Jesus Christ”.²⁰

¹⁷ Ibid., p. 6.

¹⁸ In all, Sharp identified nine verses that follow this grammatical principle, that relate to the Deity of Christ. They are: - Acts 20:28; Ephesians 5:5; Philippians 3:3; 2nd Thessalonians 1:12; 1st Timothy 5:21; 2nd Timothy 4:1; Titus 2:13; 2nd Peter 1:1 & Jude 4.

¹⁹ Within the Book of Titus, the expression “**God our Saviour**” appears three times - Titus 1:3; 2:10 & 3:4. Three times within the book, is Jesus Christ specifically identified as being “**our Saviour**” – Titus 1:4; 2:13 & 3:6.

²⁰ Within the Book of 2nd Peter, the word “**Saviour**” appears five times, with every occurrence applying to our Lord Jesus Christ – 2nd Peter 1:1, 11; 2:20; 3:2 & 18.

F.] OUR LORD JESUS CHRIST RECEIVES HONOUR AND WORSHIP WHICH BELONGS TO DEITY: -

NOTE: - There are many New Testament passages which have recorded the truth, that our Saviour, the Lord Jesus Christ, was worshipped by many people. He **NEVER ONCE** refused their worship; nor did he rebuke them for worshipping him. This is unambiguous evidence that testifies to his Deity.

The following Old Testament Scriptures clearly establish this principle, that humanity is **ONLY** to worship and serve the true God of the Bible.

Exodus 20:3: - "Thou shalt have no other gods before me."

Exodus 34:14: - "**For thou shalt worship no other god**: for the LORD, whose name *is* Jealous, *is* a jealous God."

Deuteronomy 6:13: - "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name."

Deuteronomy 10:20: - "Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."

Daniel 3:28: - "*Then* Nebuchadnezzar spake, and said, **Blessed be the God of Shadrach, Meshach, and Abednego**, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, **that they might not serve nor worship any god, except their own God.**"

In the wilderness of temptation, the devil commanded Christ to worship him. Jesus refused to comply with the devil's haughty demand, and quoted the statement from Moses' writings [from Deuteronomy 6:13²¹], which commands us to worship and **only** serve "the Lord thy God".

Matthew 4:8 – 10: - "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, **if thou wilt fall down and worship me**. Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**"

In the Book of Revelation, the Apostle John twice wanted to bow down and worship the heavenly angel who was revealing in holy vision the prophetic realities to him. The heavenly angel rebuked him, and exhorted him rather to "worship God".

Revelation 19:9 & 10: - "And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. **And I fell at his feet to worship him. And he said unto me, See thou do it not**: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God**: for the testimony of Jesus is the spirit of prophecy."

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

²¹ The Greek text of Matthew 4:10 which is a quotation taken from Deuteronomy 6:13 reads as follows: - Κύριον τὸν Θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις – "Kurion ton theon sou proskunēseis, kai autō monō latreuseis".

☞ Therefore, having established this fundamental Biblical doctrine, that only the true God of the Bible is to be worshipped, I shall now put before the reader, an abundance of Biblical witnesses that establish the truth that our Saviour, the Lord Jesus Christ, repeatedly was worshipped by people, and Jesus **NEVER ONCE** refused to accept their worship, or to rebuke them for worshipping him. **This is because he is indeed God!**

Matthew 2:11: - “And when they were come into the house, **they saw the young child** with Mary his mother, **and fell down, and worshipped him**: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

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

Matthew 9:18: - “While he spake these things unto them, behold, **there came a certain ruler, and worshipped him**, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”

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

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

Matthew 20:20: - “**Then came to him the mother of Zebedee's children with her sons, worshipping him**, and desiring a certain thing of him.”

Matthew 28:9: - “And as they went to tell his disciples, behold, Jesus met them, saying, All hail. **And they came and held him by the feet, and worshipped him.**”

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

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

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

John 9:35 – 38: - “Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?** He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.**”

The writer of the Book of Hebrews, has recorded the truth, that God the Father has commanded all the holy angels to worship his Son.

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

In the Book of Revelation, we find it recorded that the Lamb [that is, our Saviour, the Lord Jesus Christ] is acclaimed by the heavenly inhabitants as being worthy to “*receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*”. All of God’s intelligent creation in the Universe, heap praises of “*blessing, and honour, and glory, and power*”, upon the Father who sits upon the throne, and also upon the Lamb for ever and ever.

Revelation 5:11 – 14: - “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.** And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.”

The New Testament has recorded the truth, that glory is to be given to our Saviour, the Lord Jesus Christ forever.

2nd Timothy 4:18: - “And **the Lord** shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: **to whom be glory for ever and ever.** Amen.”

Hebrews 13:20 & 21: - “Now the God of peace, that brought again from the dead **our Lord Jesus, that great shepherd of the sheep,** through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, **through Jesus Christ; to whom be glory for ever and ever.** Amen.”

2nd Peter 3:18: - “But grow in grace, and *in* the knowledge of **our Lord and Saviour Jesus Christ. To him be glory both now and for ever.** Amen.”

Revelation 1:5 - 7: - “And from **Jesus Christ, who is** the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,** and hath made us kings and priests unto God and his Father; **to him be glory and dominion for ever and ever.** Amen. **Behold, he cometh with clouds;** and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

The New Testament has recorded the truth, that Jesus is to be prayed to, and to be the subject of his people’s invocations.

John 14:13 & 14: - “And whatsoever **ye shall ask in my name,** that will I do, that the Father may be glorified in the Son. **If ye shall ask any thing in my name, I will do it.**”

Acts 1:24 & 25: - “And they prayed, and said, **Thou, Lord, which knowest the hearts of all men,** show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”

Acts 7:59 & 60: - “And they stoned Stephen, calling upon *God,* and saying, **Lord Jesus, receive my spirit.** And he kneeled down, and cried with a loud voice, **Lord,** lay not this sin to their charge. And when he had said this, he fell asleep.”

Acts 9:13 – 16: - “Then Ananias answered, **Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:** And here he hath authority from the chief priests to bind all that **call on thy name.** But the **Lord** said unto him, Go thy way: for he is a chosen vessel unto me, to bear **my name** before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for **my name's sake.**”

Acts 22:16: - “And now why tarriest thou? arise, and be baptized, and wash away thy sins, **calling on the name of the Lord.**”

1st Corinthians 1:2: - "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place **call upon the name of Jesus Christ our Lord**, both theirs and ours."

2nd Corinthians 12:8 & 9: - "For this thing **I besought the Lord thrice**, that it might depart from me. **And he said unto me**, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that **the power of Christ** may rest upon me."

All of this Biblical evidence harmonizes perfectly with the solemn truth that is recorded in John's gospel, where Jesus asserts that all humanity must honour the Son as they honour the Father. If any one does not do this, they are not honouring the Father who sent Christ.

John 5:22 & 23: - "For 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. He that honoureth not the Son honoureth not the Father which hath sent him.**"

☞ As the New Testament writers have repeatedly recorded the fact that our Saviour, the Lord Jesus Christ received and accepted worship from people; that he is to receive glory for ever; and that he is to be prayed to, all this is positive Biblical evidence testifying to his Deity.

G.] OUR LORD JESUS CHRIST EXERCISES THE PREROGATIVES OF DEITY: -

NOTE: - In the inspired record we have of Jesus' life and teachings as recorded in the four gospels, we find abundant evidence that Jesus exercised the prerogatives of Deity, throughout his public ministry.

- I. The Book of Job establishes the truth that **ONLY** God can walk on water. Jesus walked on water, in coming to his disciples' aid, during a storm on the Sea of Galilee. As a result of their witnessing Jesus' miraculous feat, his disciples worshipped him as being "the Son of God".

Job 9:1, 2 & 8: - "Then Job answered and said, I know *it is* so of a truth: but how should man be just with **God?** ... **Which alone** spreadeth out the heavens, and **treadeth upon the waves of the sea.**"

Job 38:1, 8 - 11 & 16: -"Then **the LORD answered Job out of the whirlwind, and said, ... Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?** When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed *place*, and set bars and doors, and said, Hitherto shalt thou come, but no further: **and here shall thy proud waves be stayed?** ... **Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?"**

Matthew 14:22 – 33: - "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. **And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.** But straightway Jesus spake unto them, saying, Be of good cheer; **it is I;** be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? **And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.**"

- II. The LORD - [יְהוָה] - "Yahúwah" forgives us all of our sins. This is one of the promises made in the New Covenant. Jesus exercised the authority on earth, to forgive sins; and he is the One who brings forgiveness of sin.

Exodus 34:6 & 7: - "And **the LORD [יְהוָה] - "Yahúwah"** passed by before him, and proclaimed, **The LORD, The LORD God [אל יְהוָה יְהוָה - "Yahúwah, Yahúwah 'El"]**, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, **forgiving iniquity and transgression and sin,** and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*"

Psalm 85:1 & 2: - "**LORD [יְהוָה] - "Yahúwah"**, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. **Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.** Selah."

Psalm 86:5: - "For **thou, Lord, art good, and ready to forgive;** and plenteous in mercy unto all them that call upon thee."

Psalm 103:2 & 3: - "Bless **the LORD [יְהוָה] - "Yahúwah"**, O my soul, and forget not all his benefits: **Who forgiveth all thine iniquities;** who healeth all thy diseases."

Psalm 130:3 & 4: - "If thou, **LORD** [יְהוָה - "Yah"], shouldst mark iniquities, O Lord, who shall stand? **But there is forgiveness with thee**, that thou mayest be feared."

Jeremiah 31:33 & 34: - "But this *shall be* the covenant that I will make with the house of Israel; After those days, **saith the LORD** [יְהוָה יְהוָה - "n'um-Yahúwah"], I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know **the LORD** [יְהוָה - "Yahúwah"]: for they shall all know me, from the least of them unto the greatest of them, **saith the LORD** [יְהוָה יְהוָה - "n'um-Yahúwah"]: **for I will forgive their iniquity**, and I will remember their sin no more."

Mark 2:3 - 12: - "And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, **Son, thy sins be forgiven thee**. But there were certain of the scribes sitting there, and reasoning in their hearts, **Why doth this man thus speak blasphemies? who can forgive sins but God only?** And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, Arise, and take up thy bed, and walk? **But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all;** insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Luke 7:47 - 50: - "Wherefore I say unto thee, **Her sins, which are many, are forgiven;** for she loved much: but to whom little is forgiven, *the same* loveth little. **And he said unto her, Thy sins are forgiven.** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? **And he said to the woman, Thy faith hath saved thee; go in peace.**"

Acts 5:30 & 31: - "The God of our fathers raised up **Jesus**, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for **to give** repentance to Israel, **and forgiveness of sins.**"

Colossians 3:13: - "Forbearing one another, and forgiving one another, if any man have a quarrel against any: **even as Christ forgave you**, so also *do* ye."

III. The word of our God endures forever. Jesus made the same claims, concerning his own words.

Isaiah 40:8: - "The grass withereth, the flower fadeth: but **the word of our God shall stand for ever.**"

Matthew 24:35: - "Heaven and earth shall pass away, but **my words shall not pass away.**"

IV. The title "the Son of Man" is applied in one of the prophet's Daniel's vision, to a Being who is to receive and rule over an everlasting Kingdom, and who is to have all peoples serve him eternally. Jesus repeatedly called himself "the Son of Man". In the New Testament Scriptures, "the Son of Man" exercises the prerogatives of Deity.

Daniel 7:13 & 14: - "I saw in the night visions, and, behold, **one like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. **And there was given him**

dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matthew 9:6: - "But that ye may know that **the Son of man hath power on earth to forgive sins**, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

Matthew 12:8: - "For **the Son of man** is Lord even of the sabbath day."

Matthew 16:27: - "For **the Son of man shall come in the glory of his Father with his angels**; and then he shall reward every man according to his works."

Matthew 18:11: - "For **the Son of man** is come to save that which was lost."

Matthew 19:28: - "And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration when the Son of man shall sit in the throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Matthew 20:28: - "Even as **the Son of man came** not to be ministered unto, but to minister, and **to give his life a ransom for many**."

Matthew 24:30: - "And then shall appear the sign of **the Son of man** in heaven: and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds of heaven with power and great glory**."

Matthew 25:31: - "When **the Son of man** shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

John 5:25 - 27: - "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear **the voice of the Son of God**: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; **and hath given him authority to execute judgment also, because he is the Son of man**."

Acts 7:55 & 56: - "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God**, and said, Behold, I see the heavens opened, and **the Son of man standing on the right hand of God**."

Revelation 1:13 - 15: - "And in the midst of the seven candlesticks **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters**."

Revelation 14:14: - "And I looked, and behold a white cloud, and **upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle**."

- V. The Old Testament prophets spoke God's truth, based upon an authority of a "Thus saith the Lord". They did not speak their message based upon their own authority. Jesus taught the truth based upon his own authority, without any preliminary statement, along the lines of "Thus saith the Lord." In fact, he often introduced his teachings with the expression, "I say unto you", or something very similar to it.

Exodus 4:21 - 23: - "**And the LORD said unto Moses**, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let

the people go. And thou shalt say unto Pharaoh, **Thus saith the LORD**, Israel *is* my son, *even* my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.”

Judges 6:8 – 10: - “**That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel**, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.”

2nd Samuel 24:11 – 13: - “For when David was up in the morning, **the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD**, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.”

1st Kings 17:13 – 16: - “And **Elijah** said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. **For thus saith the LORD God of Israel**, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail, **according to the word of the LORD, which he spake by Elijah.**”

I shall only give the reader a small sample of Jesus' introductory expressions, concerning his speaking upon his own authority, as recorded in the four gospels.

Matthew 5:21 & 22: - “**Ye have heard that it was said by them of old time**, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **But I say unto you**, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”

Matthew 5:27 & 28: - “**Ye have heard that it was said by them of old time**, Thou shalt not commit adultery: **But I say unto you**, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Matthew 5:31 & 32: - “**It hath been said**, Whosoever shall put away his wife, let him give her a writing of divorcement: **But I say unto you**, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

Matthew 12:31 & 32: - “**Wherefore I say unto you**, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.”

Mark 10:13 – 15: - “And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. **Verily I say unto you**, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

Luke 15:10: - “Likewise, **I say unto you**, there is joy in the presence of the angels of God over one sinner that repenteth.”

John 5:24: - “**Verily, verily, I say unto you**, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

John 6:47: - “**Verily, verily, I say unto you**, He that believeth on me hath everlasting life.”

John 13:20 – 22: - “**Verily, verily, I say unto you**, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.”

VI. Jesus claimed to be equal, to be one with the Father. Jesus also stated, that to have seen him was to have seen the Father who had sent him.

John 10:30: - “I and *my* Father are one.”

NOTE: - The Greek text reads as follows: - ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν – “egō kai ho patēr hen esmen”. It can more literally be translated as, “I and the Father, we are one.”

John 12:44 & 45: - “Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. **And he that seeth me seeth him that sent me.**”

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

This is because of the truth that the Son is ***the express image of the Father’s person***.

Hebrews 1:2 & 3: - “Hath in these last days spoken unto us **by his Son**, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, **and the express image of his person** [καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ - “kai charaktēr tēs hupostaseōs autou], and upholding all things by the word of his power.”

NOTE: - The Greek word that has been translated as “the express image” is the word χαρακτήρ – “charaktēr” – Strong’s, Greek Number, 5481. This is its only occurrence in the New Testament.²² It is defined as “1. *impress*,

²² It appears three times in the LXX.

reproduction, representation ... Christ is *χαρ. τῆς ὑποστάσεως αὐτοῦ* an exact representation of his (= God's) nature Heb 1:3.²³

VII. As the Father can quicken [that is, make alive] the dead, so the Son can also quicken [that is, make alive] the dead, which he will do at the resurrection.

John 5:21, 25 - 29: - **“For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.** ... Verily, verily, I say unto you, The hour is coming, and now is, when **the dead shall hear the voice of the Son of God: and they that hear shall live.** For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth;** they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

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

VIII. Only God can predict the future 100% accurately. Jesus predicted the future, and based his claim to be the “I AM” upon his ability to foretell the future.

Isaiah 46:9 & 10: - “Remember the former things of old: **for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure.”

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

NOTE: - The word “*he*” has been supplied by the translators. Leaving it out, the highlighted portion above actually reads as: - “**ye may believe that I am**”.

John 14:29: - “And now I have told you before it come to pass, that, when it is come to pass, **ye might believe.**”

John 16:4: - **“But these things have I told you, that when the time shall come, ye may remember that I told you of them.** And these things I said not unto you at the beginning, because I was with you.”

IX. The LORD [יהוה - “**Yahúwah**”] is the Judge of all the earth. Jesus stated that all judgment has been committed into his hands. He is the One who is to execute the Judgment.

Leviticus 13:28: - “But if the bright spot remain stationary, and be not spread in the skin, but *the sore* should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, **for it is the mark of the inflammation** [ὁ γὰρ χαρακτήρ τοῦ κατακαύματος ἐστὶ - “ho gar charaktēr tou katakaumatōs esti”].”

2nd Macabees 4:10: - “Which when the king had granted, and he had gotten into his hand the rule **he forthwith brought his own nation to the Greekish fashion** [εὐθέως ἐπὶ τὸν Ἑλληνικὸν χαρακτήρα τοὺς ὁμοφύλους μετήγε - “euthēos epi ton Hellēnikon charaktēra tous homophulous metēge”].”

4th Macabees 15:4: - “O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul **and of form engrafted into the small type of a child in a wonderful manner** [καὶ μορφῆς ὁμοιότητα εἰς μικρὸν παιδὸς χαρακτήρα θαυμάσιον ἐναποσφραγίζομεν - “kai morphēs homoiōtēta eis mikron paidos charaktēra thaumasion enaposphragizomen”], especially through the greater sympathy of mothers with the feelings of those born of them!”

²³ BAGD., p. 876.

Genesis 18:23 - 26: - “And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right? And the LORD יהוה - “Yahúwah”** said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

John 5:22, 23, 26 & 27: - “**For 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. He that honoureth not the Son honoureth not the Father which hath sent him. ... For as the Father hath life in himself; so hath he given to the Son to have life in himself; **And hath given him authority to execute judgment also, because he is the Son of man.**”

X. The LORD God revealed his own name to be “I AM”. Jesus claimed to be the “I AM”.

Exodus 3:14 & 15: - “And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God יהוה אלהי - “Yahúwah ‘Elohey”** of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this *is* my name for ever,** and this *is* my memorial unto all generations.”

John 8:24, 28, 58 & 59: - “I said therefore unto you, that ye shall die in your sins: **for if ye believe not that I am** [ἐγώ εἰμι – “egō eimi”] *he*, ye shall die in your sins. ... Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that **I am** [ἐγώ εἰμι – “egō eimi”] *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. ... Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am** [ἐγώ εἰμι – “egō eimi”]. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”

NOTE: - In VS. 24 & 28, the word “*he*” has been supplied by the KJV translators. Therefore the words ἐγώ εἰμι – “egō eimi”, should be translated as “**I am**”, just as they have been in VS. 58.

John 13:19: - “Now I tell you before it come, that, when it is come to pass, **ye may believe that I am** [ἐγώ εἰμι – “egō eimi”] *he*.”

NOTE: - The word “*he*” has been supplied by the KJV translators. Therefore the words ἐγώ εἰμι – “egō eimi”, should be translated as “**I am**”

John 18:4 - 8: - “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, **I am** [Ἐγώ εἰμι – “Egō eimi”] *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, **I am** [Ἐγώ εἰμι – “Egō eimi”] *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you **that I am** [ἐγώ εἰμι – “egō eimi”] *he*: if therefore ye seek me, let these go their way.”

NOTE: - In VS. 5, 6 & 8, the word “*he*” has been supplied by the KJV translators. Therefore the words ἐγώ εἰμι – “egō eimi” in each one of these verses, should be translated as “**I am**”.

XI. Jesus claimed to be the Son of God, which the Jewish leaders understood as being blasphemy. This was because they understood the term to mean “to be equal with God”. Jesus never backed away from acknowledging himself to be the Son of God; and he never rebuked those who called him “the Son of God”.

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

Mark 3:11: - “And unclean spirits, when they saw him, fell down before him, and cried, saying, **Thou art the Son of God.**”

Mark 14:61 & 62: - “But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed? And Jesus said, I am** [Ἐγὼ εἰμι – “Egō eimi”]; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Luke 4:41: - “And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.** And he rebuking *them* suffered them not to speak: for they knew that he was Christ.”

John 1:32 – 34: - “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. **And I saw, and bare record that this is the Son of God.**”

John 1:49: - “Nathanael answered and saith unto him, **Rabbi, thou art the Son of God;** thou art the King of Israel.”

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

John 6:68 & 69: - “Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, **the Son of the living God.**”

John 10:30 – 36: - “**I and my Father are one.** Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but **for blasphemy; and because that thou, being a man, makest thyself God.** Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?**”

XII. Jesus encouraged people to have faith in, and to believe in him, just as they believed in God; he also asked people to follow him.

John 3:36: - “**He that believeth on the Son hath everlasting life:** and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

John 6:40 & 47: - “And this is the will of him that sent me, that **every one which seeth the Son, and believeth on him, may have everlasting life:** and I will raise him up at the last day. ... Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**”

John 11:25 & 26: - “Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.** Believest thou this?”

John 14:1: - “Let not your heart be troubled: **ye believe in God, believe also in me.**”

Luke 9:23: - “And he said to *them* all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**”

John 10:27: - “My sheep hear my voice, and I know them, and **they follow me.**”

☞ Jesus exercised and claimed the prerogatives of God during his first Advent. This is because Jesus is indeed God!

H.] SCRIPTURES THAT TEACH THAT OUR SAVIOUR, THE LORD JESUS CHRIST IS יהוה - “Y^ehōwāh”:-

NOTE: - There are a many, many Old Testament passages, which directly refer to “the LORD” - יהוה - “Y^ehōwāh”.²⁴ When we turn to the New Testament, we find that the inspired apostles of Jesus, have quoted some of these Old Testament texts, and have applied them to our Saviour, the Lord Jesus Christ. Thus providing an abundance of Biblical evidence that establishes the truth that our Saviour, the Lord Jesus Christ is indeed יהוה - “Y^ehōwāh”.

There are also many texts that help to establish the truth that our Saviour, the Lord Jesus Christ is recorded in the New Testament, as having the same qualities as יהוה - “Y^ehōwāh” of the Old Testament.

☞ **Jesus Christ is יהוה - “Y^ehōwāh” come in the flesh!**

The best way to put this evidence before the reader, is in the form of the following TABLE.

<u>OLD TESTAMENT TEXTS WHICH REFER TO יהוה - “Y^ehōwāh” OR TO HIS QUALITIES:-</u>	<u>NEW TESTAMENT TEXTS WHICH APPLY יהוה - “Y^ehōwāh” TO OUR LORD JESUS CHRIST, OR WHICH SHOW JESUS HAS THE SAME QUALITIES AS יהוה - “Y^ehōwāh”:-</u>
<p>1. <u>Genesis 18:23 - 26:</u> - “And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that <i>are</i> therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD [יהוה] - “Yahúwah”] said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”</p> <p><u>Judges 11:27:</u> - “Wherefore I have not sinned against thee, but thou doest me wrong to war</p>	<p><u>John 5:22:</u> - “For the Father judgeth no man, but hath committed all judgment unto the Son.”</p> <p><u>Acts 10:38 - 42:</u> - “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, <i>even</i> to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and</p>

²⁴ A little known Biblical truth may be helpful to put before the reader at this point. The Hebrew word יהוה - “Y^ehōwāh” [See Strong’s, Hebrew Number, 3068], can actually represent a plurality of the members of the Godhead. This truth is established from the stories of the fall of humanity in the Garden of Eden; and, of the Lord’s confusing the earth’s languages at the time of the Tower of Babel. Genesis 3:22: - “And the LORD [יהוה] - “Yahúwah”] **God** said, Behold, the man is become **as one of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”

Genesis 11: 6 - 8: - “And the LORD [יהוה] - “Yahúwah”] said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, **let us go down**, and there confound their language, that they may not understand one another’s speech. So the LORD [יהוה] - “Yahúwah”] scattered them abroad from thence upon the face of all the earth: and they left off to build the city”

<p>against me: the LORD [יְהוָה] - “Yahúwah”] the Judge be judge this day between the children of Israel and the children of Ammon.”</p>	<p>dead.”</p> <p><u>Romans 14:10</u>: - “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.”</p> <p><u>2nd Corinthians 5:10</u>: - “For we must all appear before the judgment seat of Christ; that every one may receive the things <i>done</i> in <i>his</i> body, according to that he hath done, whether <i>it be</i> good or bad.”</p> <p><u>2nd Timothy 4:1</u>: - “I charge <i>thee</i> therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”</p>
<p>2. <u>Exodus 31:13</u>: - “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it <i>is</i> a sign between me and you throughout your generations; that ye may know that I am the LORD [יְהוָה] - “Yahúwah”] that doth sanctify you.”</p> <p><u>Ezekiel 20:12</u>: - “Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD [יְהוָה] - “Yahúwah”] that sanctify them.”</p>	<p><u>Ephesians 5:25 & 26</u>: - “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word.”</p> <p><u>Hebrews 13:12</u>: - “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”</p>
<p>3. <u>Numbers 21:6 & 7</u>: - “And the LORD [יְהוָה] - “Yahúwah”] sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD [בִּיהוָה] - “baYahúwah”), and against thee; pray unto the LORD [אֶל־יְהוָה] - “el-Yahúwah”), that he take away the serpents from us. And Moses prayed for the people.”</p>	<p><u>1st Corinthians 10:9</u>: - “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”</p>
<p>4. <u>Deuteronomy 10:17</u>: - “For the LORD [יְהוָה] - “Yahúwah”) your God <i>is</i> God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.”</p>	<p><u>Revelation 19:13 & 16</u>: - “And he was clothed with a vesture dipped in blood: and his name is called The Word of God. ... And he hath on <i>his</i> vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”</p>
<p>5. <u>Deuteronomy 32:3 & 4</u>: - “Because I will publish the name of the LORD [יְהוָה] -</p>	<p><u>1st Corinthians 10:4</u>: - “And did all drink the same spiritual drink: for they drank of that spiritual</p>

<p>“Yahúwah”]: ascribe ye greatness unto our God. He is the Rock, his work <i>is</i> perfect: for all his ways <i>are</i> judgment: a God of truth and without iniquity, just and right <i>is</i> he.”</p>	<p>Rock that followed them: and that Rock was Christ.”</p>
<p>6. <u>1st Samuel 2:6</u>: - “The LORD [יהוה] - “Yahúwah”] killeth, and maketh alive: he bringeth down to the grave, and bringeth up.”</p>	<p><u>John 5:21 & 25</u>: - “For as the Father raiseth up the dead, and quickeneth <i>them</i>; even so the Son quickeneth whom he will. ... Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”</p> <p><u>1st Corinthians 15:45</u>: - “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit*.”</p> <p>NOTE: - *That is, “a life-giving spirit”.”</p>
<p>7. <u>1st Chronicles 16:33</u>: - “Then shall the trees of the wood sing out at the presence of the LORD [יהוה]- “Yahúwah”], because he cometh to judge the earth.”</p> <p><u>Psalms 96:13</u>: - “Before the LORD [יהוה]- “Yahúwah”]: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”</p> <p><u>Psalms 98:9</u>: - “Before the LORD [יהוה]- “Yahúwah”]; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”</p>	<p><u>2nd Timothy 4:1 & 8</u>: - “I charge <i>thee</i> therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. ... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”</p> <p><u>Revelation 19:11 - 13</u>: - “And I saw heaven opened, and behold a white horse; and he that sat upon him <i>was</i> called Faithful and True, and in righteousness he doth judge and make war. His eyes <i>were</i> as a flame of fire, and on his head <i>were</i> many crowns; and he had a name written, that no man knew, but he himself. And he <i>was</i> clothed with a vesture dipped in blood: and his name is called The Word of God.”</p>
<p>8. <u>1st Chronicles 28:9</u>: - “And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD [יהוה] - “Yahúwah”] searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.”</p> <p><u>Jeremiah 17:10</u>: - “I the LORD [יהוה] - ‘ani Yahúwah”] search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his</p>	<p><u>John 2:24 & 25</u>: - “But Jesus did not commit himself unto them, because he knew all <i>men</i>, and needed not that any should testify of man: for he knew what was in man.”</p> <p><u>Revelation 2:23</u>: - “And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.”</p>

doings.”	
<p>9. <u>Nehemiah 9:6</u>: - “Thou, <i>even thou</i>, art LORD [יְהוָה] - “Yahúwah”] alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.”</p>	<p><u>Colossians 1:13 - 17</u> : - “Who hath delivered us from the power of darkness, and hath translated <i>us</i> into the kingdom of his dear Son: In whom we have redemption through his blood, <i>even</i> the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”</p> <p><u>Hebrews 1:6</u>: - “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.”</p>
<p>10. <u>Psalm 8:1 & 2</u>: - “O LORD [יְהוָה]- “Yahúwah”] our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”</p>	<p><u>Matthew 21:15 & 16</u>: - “And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”</p>
<p>11. <u>Psalm 23:1</u>: - “The LORD [יְהוָה]- “Yahúwah”] is my shepherd; I shall not want.”</p>	<p><u>John 10:11</u>: - “I am the good shepherd: the good shepherd giveth his life for the sheep.”</p> <p><u>Hebrews 13:20</u>: - “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”</p> <p><u>1st Peter 2:24 & 25</u>: - “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”</p>
<p>12. <u>Psalm 31:5</u>: - “Into thine hand I commit my spirit: thou hast redeemed me, O LORD God [יְהוָה אֱלֹהֵי] - “Yahúwah ‘el”] of truth.”</p>	<p><u>John 14:6</u>: - “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”</p>
<p>13. <u>Psalm 89:8 & 9</u>: - “O LORD God of hosts [יְהוָה אֱלֹהֵי צְבָאוֹת] - “Yahúwah</p>	<p><u>Mark 4:35 - 41</u>: - “And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent</p>

<p>‘Elohey ts’ba’oth’], who <i>is</i> a strong LORD [יְהוָה - “Yah”] like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.”</p>	<p>away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”</p>
<p>14. <u>Psalm 107:23 – 30:</u> - “They that go down to the sea in ships, that do business in great waters; These see the works of the LORD [יְהוָה - “Yahúwah”], and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end. Then they cry unto the LORD [אֱלֹהֵי יְהוָה - “el-Yahúwah”] in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.”</p>	<p><u>Matthew 8:23 – 27:</u> - “And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!</p>
<p>15. <u>Psalm 148:1 & 2:</u> - “Praise ye the LORD [יְהוָה - Yah”. Praise ye the LORD [אֱתֵי יְהוָה - “eth-Yahúwah”] from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts.”</p>	<p><u>Hebrews 1:6:</u> - “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.”</p>
<p>16. <u>Isaiah 8:13 & 14:</u> - “Sanctify the LORD of hosts [צְבָאוֹת יְהוָה - “Yahúwah ts’ba’oth”] himself; and <i>let him be</i> your fear, and <i>let him be</i> 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, for a gin and for a snare to the inhabitants of Jerusalem.”</p>	<p><u>1st Peter 2:5 - 8:</u> - “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe <i>he is</i> precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the</p>

	<p>corner, and a stone of stumbling, and a rock of offence, <i>even to them</i> which stumble at the word, being disobedient: whereunto also they were appointed.</p>
<p>17. <u>Isaiah 40:3 & 4:</u> - “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD [הַיְהוָה] - “Yahúwah], make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.”</p>	<p><u>Matthew 3:1 - 3:</u> - “In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”</p> <p><u>Mark 1:1 – 4:</u> - “The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”</p> <p>See also: - <u>Luke 3:2 – 4.</u></p> <p>NOTE: - John the Baptist prepared the way for Jesus Christ’s ministry.</p>
<p>18. <u>Isaiah 40:28:</u> - “Hast thou not known? hast thou not heard, <i>that the everlasting God, the LORD</i> [הַיְהוָה] - “Elohey `olam Yahúwah”], the Creator of the ends of the earth, fainteth not, neither is weary? <i>there is no searching of his understanding.</i>”</p>	<p><u>John 1:1 – 3:</u> - “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”</p>
<p>19. <u>Isaiah 41:4:</u> - “Who hath wrought and done <i>it</i>, calling the generations from the beginning? I the LORD [הַיְהוָה] - “Yahúwah”], the first, and with the last; I am he.”</p> <p><u>Isaiah 44:6:</u> - “Thus saith the LORD [הַיְהוָה] - “Yahúwah”] the King of Israel, and his redeemer the LORD of hosts [צְבָאוֹת] הַיְהוָה - “Yahúwah ts’ba’oth”]; I am the first, and I am the last; and beside me <i>there is no God.</i>”</p>	<p><u>Revelation 1:10 – 13:</u> - “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send <i>it</i> unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.”</p> <p><u>Revelation 1:17 & 18:</u> - “And when I saw him, I fell at his feet as dead. And he laid his right hand</p>

	<p>upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."</p> <p><u>Revelation 2:8:</u> - "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive."</p> <p><u>Revelation 22:12 & 13:</u> - "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."</p>
<p>20. <u>Isaiah 42:8:</u> - "I am the LORD [יְהוָה? - "Yahúwah"]; that <i>is</i> my name: and my glory will I not give to another, neither my praise to graven images."</p>	<p><u>John 17:5:</u> - "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."</p> <p><u>John 17:24:</u> - "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."</p> <p><u>1st Corinthians 2:8:</u> - "Which none of the princes of this world knew: for had they known <i>it</i>, they would not have crucified the Lord of glory."</p> <p><u>2nd Peter 3:18:</u> - "But grow in grace, and <i>in</i> the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."</p> <p>NOTE: - Our Saviour Jesus shared in his Father's glory, before the world was created. The Apostle Paul calls him "the Lord of glory". The Apostle Peter informs us that glory is to be given to our Lord and Saviour, Jesus Christ for ever.</p>
<p>21. <u>Isaiah 43:3:</u> - "For I am the LORD thy God [יְהוָה אֱלֹהֶיךָ? - "Yahúwah 'Eloheyak"], the Holy One of Israel, thy Saviour: I gave Egypt <i>for</i> thy ransom, Ethiopia and Seba for thee."</p> <p><u>Isaiah 43:11:</u> - "I, <i>even</i> I, am the LORD [יְהוָה? - "Yahúwah"]; and beside me there is no saviour."</p> <p><u>Isaiah 45:21:</u> - "Tell ye, and bring <i>them</i> near;</p>	<p><u>Luke 2:11:</u> - "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."</p> <p><u>John 4:42:</u> - "And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world."</p> <p><u>Acts 4:10 – 12:</u> - "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified,</p>

<p>yea, let them take counsel together: who hath declared this from ancient time? <i>who</i> hath told it from that time? <i>have</i> not I the LORD [יהוה] - “Yahúwah”? and <i>there is no God else beside me; a just God and a Saviour; there is none beside me.</i>”</p> <p><u>Hosea 13:4</u>: - “Yet I <i>am</i> the LORD thy God [יהוה אלהיך] - “Yahúwah ‘Eloheyak”] from the land of Egypt, and thou shalt know no god but me: for <i>there is no saviour beside me.</i>”</p>	<p>whom God raised from the dead, <i>even</i> by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”</p> <p><u>1st John 4:14</u>: - “And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”</p>
<p>22. <u>Isaiah 43:15</u>: - “I <i>am</i> the LORD [יהוה] - “Yahúwah”, your Holy One, the creator of Israel, your King.”</p>	<p><u>Acts 3:13 & 14</u>: - “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let <i>him</i> go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.”</p>
<p>23. <u>Isaiah 44:6</u>: - “Thus saith the LORD [יהוה] - “Yahúwah”] the King of Israel, and his redeemer the LORD of hosts [צבאות יהוה] - “Yahúwah ts’ba’oth”]; I <i>am</i> the first, and I <i>am</i> the last; and beside me <i>there is no God.</i>”</p>	<p><u>John 1:49</u>: - “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.”</p>
<p>24. <u>Isaiah 44:24</u>: - “Thus saith the LORD [יהוה] - “Yahúwah”, thy redeemer, and he that formed thee from the womb, I <i>am</i> the LORD [יהוה] - “Yahúwah”] that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”</p>	<p><u>John 1:1 – 3</u>: - “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”</p> <p><u>Colossians 1:13 – 17</u>: - “Who hath delivered us from the power of darkness, and hath translated <i>us</i> into the kingdom of his dear Son: In whom we have redemption through his blood, <i>even</i> the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”</p>
<p>25. <u>Isaiah 45:21 – 23</u>: - “Tell ye, and bring <i>them</i> near; yea, let them take counsel together: who</p>	<p><u>Philippians 2:9 – 11</u>: - “Wherefore God also hath highly exalted him, and given him a name which</p>

<p>hath declared this from ancient time? <i>who</i> hath told it from that time? <i>have</i> not I the LORD [יְהוָה? - “Yahúwah”]? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth <i>in</i> righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”</p>	<p>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.”</p>
<p>26. <u>Jeremiah 10:10:</u> - “But the LORD [יְהוָה? - “Yahúwah”] <i>is</i> the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.”</p>	<p><u>1st Timothy 4:10:</u> - “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”</p> <p><u>John 4:42:</u> - “And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.”</p> <p>NOTE: - Christ is the Saviour of all the world, who according to the Apostle Paul, is the Living God.</p>
<p>27. <u>Jeremiah 23:6:</u> - “In his days Judah shall be saved, and Israel shall dwell safely: and this <i>is</i> his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS [יְהוָה צְדִיקֵנו? - “Yahúwah tsid’qenu”].”</p> <p><u>Jeremiah 33:16:</u> - “In those days shall Judah be saved, and Jerusalem shall dwell safely: and this <i>is the name</i> wherewith she shall be called, The LORD our righteousness [יְהוָה צְדִיקֵנו? - “Yahúwah tsid’qenu”].”</p>	<p><u>1st Corinthians 1:30:</u> - “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”</p>
<p>28. <u>Joel 2:32:</u> - “And it shall come to pass, that whosoever shall call on the name of the LORD [יְהוָה? - “Yahúwah”] shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD [יְהוָה? - “Yahúwah”] hath said, and in the remnant whom the LORD [יְהוָה? - “Yahúwah”] shall call.”</p>	<p><u>Romans 10:9, 10, 12 & 13:</u> - “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ... For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”</p>
<p>29. <u>Joel 3:11 & 12:</u> - “Assemble yourselves, and come, all ye heathen, and gather yourselves</p>	<p><u>Matthew 25:31 - 33:</u> - “When the Son of man shall come in his glory, and all the holy angels</p>

<p>together round about: thither cause thy mighty ones to come down, O LORD [יְהוָה – “Yahúwah”]. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.”</p>	<p>with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.”</p>
<p>30. <u>Zechariah 12:1 & 10:</u> - “The burden of the word of the LORD [יְהוָה – “Yahúwah”] for Israel, saith the LORD [יְהוָה – “Yahúwah”], which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ... And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for <i>his</i> only son, and shall be in bitterness for him, as one that is in bitterness for <i>his</i> firstborn.”</p>	<p><u>John 19:34 - 37:</u> - “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw <i>it</i> bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.”</p> <p><u>Revelation 1:7:</u> - “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”</p>
<p>31. <u>Zechariah 14:3 - 5:</u> - “Then shall the LORD [יְהוָה – “Yahúwah”] go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which <i>is</i> before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, <i>and there shall be</i> a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee <i>to</i> the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God [יְהוָה אֱלֹהֵי - Yahúwah ‘Elohay”] shall come, and all the saints with thee.”</p>	<p><u>1st Thessalonians 3:13:</u> - “To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”</p>
<p>32. <u>Malachi 3:1:</u> - “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts [יְהוָה צְבָאוֹת - “amar</p>	<p><u>Matthew 11:10 & 11:</u> - “For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”</p>

<p>Yahúwah ts'ba'oth”].”</p>	<p><u>Luke 1:76:</u> - “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.”</p> <p>NOTE: - John the Baptist prepared the way for Jesus Christ’s public ministry.</p>
<p>33. <u>Malachi 3:6:</u> - “For I <i>am</i> the LORD [יהוה] - “Yahúwah”, I change not; therefore ye sons of Jacob are not consumed.”</p>	<p><u>Hebrews 13:8:</u> - “Jesus Christ the same yesterday, and to day, and for ever.”</p>

☞ I wish to repeat, that based upon the abundance of evidence that is contained within this TABLE, **Jesus Christ is יהוה - “Yehôwāh” come in the flesh!**

CONCLUSION: -

Having thoroughly examined all the various strands of Biblical evidence concerning this issue, I have come to the following definitive conclusion: -

Based upon the weight of all of the Biblical evidence, I can simply state my personal conviction, that our wonderful Saviour, the Lord Jesus Christ, is clearly revealed throughout the pages of the Scriptures as possessing the full attributes of DEITY; that he is God in the fullest sense of the word; that he is recognized in both the Old and the New Testament Scriptures as being God; that he is revealed in the New Testament as the God who has come in the flesh; and that he is truly יהוה? - “Y^ehōwāh” come in the flesh. As such, he is not only entitled to, but the Word of God commands us to recognize this truth, and to worship Him accordingly. This truth is in itself, a direct confirmation of his DEITY, as only the God of the Christian Bible is commanded to be worshipped.

I can indeed bow my knees in adoration and worship of our Lord Jesus Christ, as the apostle Paul has stated will ultimately occur in the presence of all created intelligences in the universe. Jesus will receive the exaltation, honour and glory that is rightfully His.

Philippians 2:9 – 11: - “Wherefore God also hath highly exalted him, and given him a 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.”

Dear Reader, why not yield to the convicting power of the truths of the Holy Spirit that have been revealed in God’s word, and now freely give Jesus Christ, the Son of God, the worship and honour that rightfully belong to Him. But more than just paying lip service to this wonderful truth, let the Lord Jesus Christ, be the Lord and God of your own personal life, in loving and willing obedience to his commands, as revealed in his holy word. You will never regret making this surrender to Jesus Christ for the rest of your life. And in eternity, you will be able to give him **personally, face to face**, the adoration and worship which he is rightly entitled to, both by being our Creator God, but also because he is our God and Saviour, who gave his own life, so that we might live.

Turn to Jesus now, and you won’t be sorry!

APPENDIX: -

JOHN 1:1C IN OTHER BIBLE VERSIONS: -

NOTE: - Jehovah Witnesses often claim in some of their literature, that there are many Greek New Testament Scholars who agree with the New World Translation's rendering of John 1:1c, "the Word was a god." ****Footnote Or "was divine."**

The real facts concerning their claims are just the opposite. There are very few, genuine, Greek New Testament Scholars who agree with their translation of John 1:1c. The simplest way to demonstrate this truth, is to list the following 50 English Bible Versions with their individual translations of John 1:1c. I shall list all the following versions in chronological order, according to when each one was published. This list will cover a period of several hundred years of translation history concerning this portion of John's gospel.

In **every case**, the Greek New Testament translators who have translated this portion of John's gospel have **ALL testified to the Deity of the Word – of our Lord Jesus Christ.**

1. Wycliffe [1382]: - "and God was the word."
2. Tyndale's New Testament [1534]: - "and the worde was God."
3. Coverdale's Bible [1535]: - "and God was ye worde."
4. Matthew's Bible [1537]: - "& the worde was God."
5. The Great Bible [1539]: - "and God was the worde."
6. The Geneva Bible's New Testament [1557]: - "and that Word was God."
7. The Bishop's Bible [1568]: - "and that worde was God."
8. Douay-Rheims Catholic Bible [1582]: - "and the Word was God."
9. King James Version [1611]: - "and the Word was God."
10. Daniel Mace's New Testament [1729]: - "and the Logos was God."
11. William Whiston's Primitive New Testament [1745]: - "and the Word was God."
12. John Wesley's New Testament [1755]: - "and the Word was God."
13. Thomas Haweis New Testament [1795]: - "and the Word was God."
14. Charles Thomson's Version [1808]: - "and the Word was God."
15. Noah Webster's Bible [1833]: - "and the Word was God."
16. L. A. Sawyer's New Testament [1858]: - "and the Word was God."
17. Young's Literal Translation [1862]: - "and the Word was God."
18. George R. Noyes' New Testament [1868]: - "and the Word was God."

19. Joseph Bryant Rotherham's Emphasized Bible [1872]: - "and, the Word, was, God."
20. Julia E. Smith's Version [1876]: - "and God was the Word."
21. English Revised Version [1881]: - "and the Word was God."
22. J. N. Darby's Version [1890]: - "and the Word was God."
23. American Standard Version [1901]: - "and the Word was God."
24. William B. Godbey's New Testament [1902]: - "and the Word was God."
25. Weymouth's New Testament [1903]: - "and the Word was God."
26. exeGeses Companion Bible [1909]: - "and Elohim was* the Word."
27. Concordant Literal New Testament [1926]: - "and God was the word."
28. James Moffat's Version [1926]: - "the Logos was divine."
29. Revised Standard Version [1952]: - "and the Word was God."
30. New American Standard Bible [1971]: - "and the Word was God."
31. Good News Bible [1976]: - "and the Word was God."
32. New International Version [1978]: - "and the Word was God."
33. New King James Version [1982]: - "and the Word was God."
34. Jay P. Green Sr.'s Literal Translation [1985]: - "and the Word was God."
35. New Revised Standard [1989]: - "and the Word was God."
36. New Century Version [1991]: - "and the Word was God."
37. God's Word Translation [1995]: - "and the Word was God."
38. New Living Translation [1996]: - "and the Word was God."
39. An Understandable Version [1998]: - "and the Word was *[what]* God *[was]*."
40. The Complete Jewish Bible [1998]: - "and the Word was God."
41. Third Millennium Bible [1998]: - "and the Word was God."
42. Modern Literal Version [1998]: - "and the Word was God."
43. The Jubilee Bible [2000]: - "and the Word was God."
44. World English Bible [2000]: - "and the Word was God."
45. English Standard Version [2001]: - "and the Word was God."
46. The Message Bible [2002]: - "The Word was God."
47. Holman Christian Standard Bible [2004]: - "and the Word was God."

48. Common English Bible [2011]: - “and the Word was God.”

49. Lexham English Bible [2012]: - “and the Word was God.”

50. Berean Study Bible [2016]: - “and the Word was God.”



In every case, the Greek New Testament translators who have translated this portion of John 1:1c in all of these different versions, have **ALL attested to the Deity of the Word – of our Lord Jesus Christ.**