

The Identity of Jesus Christ

I. Jesus the Christ is LORD

A. Mark 1:2-3 compare with Isaiah 40:3-11

1. In Isaiah 40:3 LORD (MT: Masoretic Text, Strong's H#3068)
 - a. "our God" in LXX (article before "God")
 - b. Literally "the God of us" not "a God of us"
2. LORD in Isaiah 40:5 (MT, Strong's H#3068)
LXX "all flesh will perceive the glory of the Lord"

B. John 10:11-16 compare with Ezekiel 34:11-24

Ezekiel 34:24 LORD (MT, Strong's H#3068)

C. John 8:58 compare with Exodus 3:14

1. John 8:58 "before Abraham was born, I am"
2. "Before" (Gk *prin* = prior; *prin* from *pro* meaning in front of or prior)
3. "Was born" (Gk. *genesthai* from *ginomai* = aorist mid infinitive)
Lit: came into being; "to come into being through process of birth ..." *Greek-English Lexicon of the New Testament*, Danker, p. 197
4. "I am" Gk *ego eimi* (see also 8:24, 28)
5. LXX in Exodus 3:14 *ego eimi o ov*
 - a. 3:6 *ego eimi* "I am the God of your father ... Abraham ... Isaac ... Jacob"
 - b. 3:7 LORD (MT, Strong's H#3068)
 - c. 3:14 I am who exists or I am who I am

D. Revelation 1:8; 21:6; 22:13 compare with Isaiah 41:4; 44:6; 46:10; 48:12

1. Revelation 1:8 context refers to Jesus who is from God the Father (1:1) and Jesus Christ (vs. 4-7) “I am the Alpha and the Omega” (*ego eimi* = I am)
 - a. who is = who exists
 - b. who was = in the historical past (imperfect)
 - c. who is to come or who is coming
 - d. Revelation 1:17 I am the first and the last
2. Revelation 21:6 in context references the “husband” of the bride (21:2) and “the Lamb” (21.9)
 - a. “I am the Alpha and Omega (*ego eimi* = I am)
 - b. “the beginning and the end”
3. Revelation 22:13 in context refers to Jesus who is
 - a. “coming quickly” (22:12)
 - b. “the first and the last”
 - c. “the beginning and the end”
4. Isaiah 41:4
 - a. Masoretic Text: “I, the LORD am the first and with the last, I am He.”
 - b. LXX: “I the God, the first, and into the coming, I am (*ego eimi*)
5. Isaiah 44:6
 - a. Masoretic Text: “Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts, I am the first and the last ...”
 - b. LXX: “Thus says the Lord, the King of Israel who delivers ... I (*ego*) the first and I the after these things; beside me there is not a God.”
6. Isaiah 48:12
 - a. 48:2 the LORD is speaking (MT, Strong’s H#3068)
 - b. Masoretic Text: “I am He, I am the first and also the last”

- c. LXX: “I am (*ego eimi*) first and I am (*ego eimi*) into the age (eternity).”

E. Romans 10:8-13 compare with Joel 2:32

1. Confess “Jesus as Lord” – Jesus is the object of confession or belief
2. Joel 2:32 cited from Romans 10:13 in the same context; equating Jesus as LORD (MT, Strong’s H#3068)

F. Philippians 2:6-11 compare with Isaiah 45:23

1. Philippians 2:6-7

- a. “form” = appearance in respect to like nature
- b. “equality” similar or like. John 5:8 “... making Himself equal with God” because He called God His own Father.
- c. not equality as God but with God = same equality with the Father
- d. “grasped” to be seized or asserted
- e. emptied” made of none effect in respect to reputation
- f. Jesus took on the likeness of men or appearance
- g. “humbled Himself” = not taking full advantage.

2. Philippians 2:10-11

“so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

3. Isaiah 45:23

- a. v. 21 Who is speaking? “the LORD” (MT, Strong’s H#3068)
- b. He is “God” and “Savior”
- c. v. 22 “I am (*ego eimi*) the God” (LXX)
- d. LXX: “For to Me shall bend every knee and every tongue shall swear by an oath by God”

II. Jesus the Only God

A. Matthew 4:14-16 compare with Isaiah 9:1-7

1. vs. 12-13 context refers to Jesus
2. vs. 14-16 is from Isaiah 9:1-2
3. Isaiah 9:6
 - a. a child born to Israel
 - b. His name is “Mighty God” LXX: “And His name is called messenger of great counsel, Mighty God, potentate...”
 - c. v. 7 “Great is His sovereignty and there is not an end upon the throne of David ...”

B. John 1:1

1. “Word” is masculine
2. “the Word was a god” or “the Word was God”

Rule: 87% of the time: definite nouns (“God”) which preceded the verb (“was”) regularly lack an article.

 - a. no article
 - b. so, either the article should be supplied as “the God”
 - c. or without the article it is “a god” or signifies divine nature = the quality or essence of God, i.e. the Word was deity in nature
 - d. Literally “and God (*theos*) was the Word.”
 - e. “was” or “the Word continually was” imperfect tense of *eimi* referring to continuous action to past time, that is, the Word existed in the flowing stream of history relative to the “beginning” of the creation of the covenant line of Adam or “the heavens and the earth” – Genesis 1:1.
 - f. John 1:18 no article before “God” yet must be supplied to make sense (example: John 1:1 where there is no article)
3. John 1:2 “the Word was (imperfect) with the God” (see 2e above)

- a. “with” = Gk. *pros* implies a face to face with or toward God expressing a nearness or intimate intercourse with God.
 - b. “was” (imperfect) reveals the Word always existed with God; there was no beginning creation of a Jesus
4. John 1:3 the Word was wholly involved with the creation of the covenant line of Adam “in the beginning” – I Corinthians 8:6; Colossians 1:16; Hebrews 1:2
- a. I Corinthians 8:6 all exist “from” God the Father and “by” Jesus Christ = operational interaction between the Father and Son
 - b. Colossians 1:15 all created “by Him” (Christ), “through Him” and “for Him”
 - c. Hebrews 1:2 God “through” His Son “made the world”
5. “the only begotten from the Father” John 1:14
- a. “only begotten” – Gk. *monogenes* from “only” = *monos* and *ginomai* (and not *gennao* – literal or figurative birth).
 - 1) “gen” = race;
 - 2) to be born as giving birth
 - 3) Psalm 2:7 not in the sense of physical birth (see LXX)
 - 4) John 3:3, 5-8 refer to spiritual rebirth
 - b. examples of *monogenes*
 - 1) Luke 7:12 **only** son of his mother
 - 2) Luke 8:42 **only** daughter
 - 3) Luke 9:38 **only** boy
 - 4) Hebrews 11:7 Abraham’s “**only** begotten son” Isaac (in contrast to all the other sons of Abraham)
 - c. *monogenes* = unique, one of a kind
- C. Colossians 2:8-9
1. Fullness Gk. *pleroma* (examples)
 - a. see Galatians 4:4ff = fullness of time

- b. see Romans 13:10 fulfillment of the Law
- c. see John 1:16 Jesus full of grace and truth
- d. Colossians 2:8-9
 - 1) sum total of divine attributes
 - 2) nullifies Gnostic claims that there is a hierarchy of beings between God and us
- e. Colossians 2:10 fullness of life in Him
- 2. Fullness of deity (*theotes*) as in the deity (with an article); Godhead
 - a. from *theos* or God
 - b. Acts 17:29 divine nature (*theios*) from *theos*
 - c. II Peter 1:3 “divine” power (*theios*)
 - d. Romans 1:20 divine nature (*theiotes*) associated with God’s “eternal power”

D. Titus 2:13

- 1. Granville Sharp rule
- 2. an article (like “the”) preceding the first of two nouns without an article before the second noun; both nouns separating by a conjunction (and) = both nouns refer to one and the same person.
- 3. “our God and Savior Christ Jesus”

III. Jesus of Divine Origin

A. The virgin birth by the Holy Spirit

- 1. Matthew 1:20
- 2. Luke 1:31-35 Jesus referred to as “the Son of God” by virtue of the divinely empowered conception

B. Jesus is worshipped (reserved only for the LORD – Deut. 6:13)

- 1. by the Magi – Matthew 2:2, 11
- 2. by the disciples – Matthew 14:22; 28:17; Luke 24:52
- 3. by the man healed of blindness – John 9:38

C. Jesus Lord over nature

1. Luke 8:23-25
2. Compare Psalm 65:7; Psalm 89:9; Psalm 107:29

IV. Questions

- A. Is a created Jesus capable of offering himself up through his blood sacrifice to forgive, cleanse, redeem, justify, and save all Israel, past, present and future?
- B. Is a created Jesus capable of taking all of Israel's sins and consequent judgment upon himself and cancelling the power of the sinful nature (the flesh) for all Israel?
- C. Can one truly be set free from bondage to sin and guilt and be regenerated by a created Jesus?
- D. Can a created Jesus be Israel's redeemer and the husband of Israel under the New Covenant?

V. Considerations

- A. If one does not believe that Jesus is the Lord God of Israel and the "I am," will they die in their sins?
"Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins." – John 8:24 ("He" is not in the Greek text)
- B. Who was Paul referring to when he wrote:
"The wisdom which none of the rules of this age has understood; for if they had understood it they would not have crucified **the Lord of glory...**" – I Corinthians 2:8
"Lift up your head, O gates, and be lifted up, O ancient doors, that the **King of glory** may come in! Who is the King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O gates, and lift them up, O ancient doors, that the King of glory may come in! Who is this **King of glory? The LORD of hosts, He is the King of glory.**" – Psalm 24:7-10