

Lesson 1 Christology

Christ is Lord of all or He is not Lord AT ALL

Today's new spirituality and religion includes Jesus, but he is not the Jesus of Scripture. He is another Jesus who is appreciated by mystics, Gnostics and all the world's religions. He is accepted as a prophet a great teacher, an even an enlightened spiritual master. By the liberals he is an ideal man who had some important things to say about God. It's becoming increasingly obvious that He needs to be made into something everyone can accept and get along with. He needs to be lowered to be in reach of modern man.

Why all the various opinion of who Jesus is? Why is there confusion even among those who carry a Bible?

Paul wrote to the Church in 2 Cor. 11:3 "But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted-- you may well put up with it. (you will have to endure it, or you wear it beautifully, and some do).

It is clear that Paul said Another Jesus is being preached, but what did Paul mean by "another Jesus?"

Some have a pragmatic approach to a pragmatic Jesus. Since he works, it doesn't matter who he really is just as long as he is called Jesus. He can be an angel, a perfect man or some divine creature that we may all become. He can even be savior but not the Lord (almighty).

Paul's phrase of another Jesus was to warn the church not to be deceived. The name is the same, it is the name Jesus from the Bible, but it is not the authentic Jesus of the Bible. He is different, having some similarities but not the same in his nature. Through this Jesus you can be promised things that the real one never promised. You can think more highly of yourself, you can have power and abilities far beyond mortal men.

With this other Jesus comes a different Spirit and it affects the gospel as it becomes another Gospel. Alterations of the Christian message have always been with us from the beginning of the church, but they have never enjoyed the immense popularity that it does today. Iglesia ni Christo Jehovah's Witnesses , Mormons numerous others come along and say they have the truth and the real Jesus, but they make him out to be something than the Scriptures say He is not. If you miss Jesus being God you have missed it all. Because you can be self deceived into thinking you know the real Jesus and this is what Paul is concerned about.

There are people that can go to Church almost their whole life and have not hear the gospel nor heard who Jesus really is. They can carry a bible and be convinced they are doing is what Jesus asked them to do. In John 6:28 the Pharisees asked, “What shall we do that we may work the work of God?” Jesus replied, “This is the work of God, that you believe in Him whom He sent.” This is more than heed his words but here Jesus is asking them to have faith in him as they would the Father. Jesus further explains this authority that he has. In Jn.8:42 “I proceeded forth and came from God, nor have I come of myself but He sent me.” The words “sent forth” imply that the Son already existed in heaven before He was sent. This means He preexisted, that He came from God, not Mary as His source of being. His humanness came from Mary in time, but not his deity. If one looks at how the word “sent “ is applied to Christ, it involves two different persons. The one sending and the one sent. Isaiah 9:6 “A child is **born**, and **the Son** is given” The child is his humanity which came the way all men do through a mother. The Son is given because He always existed. He did not become the Son of God by birth, He did became the son of man through the virgin conception.

Jn.6:33: “For the bread of God is He who comes down from heaven and gives life to the world.” Jesus refers himself to the manna that sustained Israel through the wilderness, in contrast Jesus is the bread of life who will give life to everyone. John 6:38 Jesus states, “For **I** have come **down from heaven**, not to do My own will, but the will of **HIM WHO SENT ME.**” As the Son, He came from heaven, the Son, not the Father nor the spirit.

Jesus further states in Jn.7:29 “I am **from Him** and **He has sent Me.**” This explains Jn.1:18 that no man has seen the Father , where at a certain point in time Christ left his habitation with the Father and became flesh. Jn.8:23 “You are from beneath, **I am from above**, you are of this world, ***I am not of this world.***” Jesus is and has made it perfectly clear that his origin is not from earth. But he also gives a more specific location of where he came from. Jn.8:42: “I proceeded forth and **came from God.**”

Jn.3:31: “He who comes from above is above all, he who is of the earth is earthly and speaks of the earth.

Jesus has already established He is from heaven and came to earth, He also says God has sent Him. Since he is not a man or angel coming from heaven who is He?

Paul writes in 1 Cor.15:47: “the first man was of the earth, made of dust; the second man is **the Lord from heaven.**” Here again shows the origin of the Son and His **coming from above.**

1 Jn.4:14: “That the Father sent the Son as the Savior of the world.” Angels are not Saviors, nor can an ordinary man save mankind from our sins. The Scripture is emphatic on this point: God alone is Savior, that he is Lord of the universe. Yet the scripture makes it plain it is the Son who is savior (Titus 2:13).

David who was moved by the Spirit of God said in Ps.110:1 “the **Lord** said to my Lord sit at my right hand until I make your enemies your footstool.” Jesus quotes this Scripture in Lk.20:42 and asks the Pharisees “therefore how does David in the Spirit call him Lord. If David then calls him Lord how is he then his son?” The Pharisees knew this to be a messianic psalm so they did not answer. Neither do anti-Trinitarians have an answer for this today!

Here we have two persons called Lord, Jesus Identifies the second Lord that David called his Lord, as his Son. So Jesus identifies Himself as both the Lord and the Son. Does this not make the Son Yahweh?

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The term **Son of God** refers to His true and proper deity, being the Son from all eternity. Throughout the New Testament when Jesus often uses the term the Son of Man for Himself it was in reference to showing His authority He had on earth as a man. As a man He’s able to forgive sins, (Mk.2) to execute judgment, to resurrect, He even called himself the Lord of the Sabbath. “For the **Son of man is Lord** even of the Sabbath.”(Mt.12:8). A human is not the one who made the Sabbath, nor rules over it.

In the New Testament there are two Greek words that are used for “Son”. For those who have experienced the new birth are called Sons of God by an adoption (Jn.1:12) the Greek word is *teknon* (Rom.8:14-15, 19:23, Gal. 4:5, Eph.1:5). We find that this word for “Son” is never used for Jesus, instead the Greek word *huios* is used. This word is exclusively applied to Jesus as the Son, which refers to his position of nature. It signifies a relationship to his Father. It does not mean origin but is an expression of nature. When Jesus is called the “only begotten Son” it means He is the unique one of a kind, no other is like Him, He alone has that nature and position toward the Father, he alone has the Fathers nature.

To have a true confession we need to confess Jesus is Lord with the correct meaning, that He is God. We need to acknowledge him for who He really is, not just repeat what the bible says. Anyone can call him the Son of God, as the Mormons and Jehovah’s Witnesses do. Its what it really means that counts.

Mt. 10:32-33 “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven.” We must acknowledge the real Jesus to be accepted by the Father

In Jn.8:54: “Jesus answered, *If I honor myself, my honor is nothing: it is my Father that honors me.*” Jn.5:23: “All must honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” If you withhold honor from the Son then you do so to the Father. To deny the same honor to the Jesus as you would the Father, is to deny honor to both. Both deserve the same reverence, obedience, and worship. If the Son were only human, this would not be Biblically possible. To honor a human as one honor’s God the Father would be nothing short of idolatry.

Christianity is about the glory of God in Christ. Christ not only lives in his teachings and in the people who believe in his word by faith, but he is seated at the right hand of the most high. No angel or saint ever coming close to this exalted position.

Oswald Sanders explains, “If Jesus is not God, then there is no Christianity, and we who worship Him are nothing more than idolaters. Conversely, if He is God, those who say he was merely a good man, or even the best of men, are blasphemers. More serious still, if He is not God, then He is a blasphemer in the fullest sense of the word. If He is not God, He is not even good.

In Isa. 45:5-6: The true God proclaims “I am the LORD, and there is none else, there is no God beside me.” Isa.44:6: “Thus saith the LORD the King of Israel, and His redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”

In Isa.41:4 the Lord says He is the first and last. Isa.44:6 clarifies it further, “Thus says the LORD, the King of Israel, And His Redeemer, the LORD of hosts: 'I am the First and I am the Last; Besides Me there is no God.” The Lord and His redeemer are together in this declaration and Scripture makes it clear that the first and the last is God. Again in Isa.48:12: “Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last.” In Rev.1:8 Jesus says of himself, “*I am the Alpha and Omega, the beginning and the end,*” says the Lord, who is and who was and who is to come ***the Almighty.***” The Greek phrase that precedes the almighty [*ho on kai ho en kai ho erchomenos*] “the one being and the one that was and the one coming, i.e. the Eternal.” The title alpha and omega means he is the beginner and end of all things. The alpha signifies he is eternal, He pre-existed and is before all things as in Jn.1:2 “He was in the beginning” (Col.1:15-17) with God. To be called the Omega means he controls the end, He is

the Father of eternity (Isa.9:6) the source of all. As the Alpha and Omega He began all things and will complete them, in Him all things consist. Throughout the Revelation the word "*was*", is in reference to Christ pointing back to his death. Rev.1:18 says of Jesus "I am He who lives and *was* dead, and behold I Am alive forever more." Rev.2:8 affirms the first and the last as one "who *was* dead and came back to life." The same is mentioned in Rev.4:8-9 "who *was* and is and is to come." This phrase through the book correlates to this fact. Rev.22:12 tells us the one who is coming is the *alpha and omega*. Rev.1:17-18 shows John fell at the feet of "*the first and last*," as the one "who lives and *was* dead and is alive forever more."

If one believes the Father is God then certainly there is no alternative but to believe the Son is also. Otherwise they must conclude that the Father is not the first or last either. The one being that is God, (unified) is the first and the last.

Christ cannot be Savior unless he is Lord (Yahweh), the Son of God.

Rom. 10:8-10 "But what does it say? "The word is near you, in your mouth and in your heart" (a quote from Deut 30:14 But the word is very near you, in your mouth and in your heart, that you may do it.)

"that is, the word of faith which we preach"(as Paul stated faith comes from hearing the word of God) that if you confess with your mouth **the Lord Jesus** and believe in your heart that God has raised Him from the dead, you will be saved." The confession of the mouth, comes after the belief of the heart; "For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." That word of faith is the gospel proclaimed by the apostles and us today. Here Paul make sit clear we are to confess Jesus as the Lord our external profession of the mouth corresponds with our internal agreement of a sincere heart with faith. As Paul writes Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. By our declaration we agree with what God about our lost condition, our sin and our need of a Savior; about the necessity of a change of heart, the born again (of the spirit) experience. We acknowledge Jesus as Lord, having the right to rule over our lives, because he died for our sin and rose again.

In Rom.10: 13: we find Paul quoting Joel 2:32 and applying it to Jesus "for whoever shall call on the name of the LORD shall be saved." The name Jesus, meaning "Yahweh is salvation." Paul applies Lord (Yahweh) to the person of Christ. Jews always called on God to be saved and delivered. Paul as a Jew called Christ Lord not only as a theologian, but also as a worshipper of God. By this Paul presents Jesus as THE GOD of the Old Testament, Yahweh.

Believing in Christ, is to believe in God. To *call on the name of the Lord Jesus* is the same as to call on the Lord himself. The word "name" is repeatedly used in this manner. This is why people in cults cannot be saved, they do not acknowledge Him for who He is, LORD.

We find God the Father bestowed on Jesus the name above all names (Phil. 2:9); this couldn't be just the name of Jesus that he received at his incarnation. When the Son came in the form of a man He humbled Himself, what is called His Humiliation. After He rose from the dead, He was exalted and all authority in heaven and in Earth was given (back) to Him (Mt.28:18-20- Phil.2:5-8) by His Father. It is by this name every knee should bow to, to the glory of the Father (Phil.2:10). It is at his exaltation that He is given the title of **Lord Jesus Christ**. In Acts 2:34-36 Peter proclaims that Jesus now sits at the right hand of God, And that God (the Father) has exalted him (and proclaimed Him) to be both Lord and Christ. Now at His coronation He is given the title of Lord with His name,"the LORD Jesus Christ", As he has the name above all name (Acts 4:12) which shows His nature and his rank above all men and angels and His authority ruling over all. In Acts 10:36 the Apostles presented him as "Lord of All", this new name is based on Him being the sovereign, being superior to all in both nature and position. It signifies His rulership on Earth and in Heaven. This also makes it clear that the Son is God, just as the Father is God.

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Can you confess this? Take the simple test to know if you are a Christian like the bible teaches, can you say from the heart He is Lord meaning He is God, as the Son of God? Now ask yourself is he Lord of your life are you owned by him, bought with the precious blood of the savior.

If you believe the testimony of the Scriptures believe and accept Him today for your forgiveness of Sins, there is no other way.

Lesson 2

THE EARLY CHURCH WAS OUTSPOKEN ON THE DEITY OF CHRIST

Ignatius Bishop of Antioch died about 110 A.D. he was a disciple of the Apostle John, wrote about the lords 2nd coming, "Look for him that is above the times, him who has not times, him who is invisible". Only God is without time , eternal and invisible. In numerous other places in his letter to Polycarp he states "Jesus is God", "God incarnate"

"Be deaf, therefore, when any would speak to you apart from (at variance with) JESUS CHRIST [the Son of God], who was descended from the family of David, born of Mary, who truly was born [both of God and of the Virgin ... truly took a body; for the Word became flesh and dwelt among us without sin"... Bishop of Antioch died about 110 A.D. he was a disciple of the Apostle John, wrote about the lords 2nd coming, "Look for him that is above the times, him who has not times, him who is invisible". Only God is without time , eternal and invisible. In numerous other places in his letter to Polycarp he states "Jesus is God", "God incarnate."

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Ignatius of Antioch "In Christ Jesus our Lord, by whom and with whom be glory and power to the Father with the Holy Spirit for ever" (n. 7; PG 5.988).

"We have also as a Physician the Lord our God Jesus the Christ the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary the virgin. For 'the Word was made flesh.' Being incorporeal, He was in the body; being impassible, He was in a passible body; being immortal, He was in a mortal body; being life, He became subject to corruption, that He might free our souls from death and corruption, and heal them, and might restore them to health, when they were diseased with ungodliness and wicked lusts." (The ante-nicene Fathers, Grand Rapids: Eerdmans, Vol. 1, p. 52 .)

"For our God Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost."(Epistle of Ignatius to the Ephesians 4:9)

"...God Himself appearing in the form of a man, for the renewal of eternal life."(Epistle of Ignatius to the Ephesians 4:13)

"Continue inseparable from Jesus Christ our God."(Epistle of Ignatius to the Trallians 2:4)

"For even our God, Jesus Christ, now that He is in the Father".(Epistle of Ignatius to the Romans 1:13)

Clement of Rome (Philippians 4:3)"For Christ is with those who are humble, not with those exalt themselves over his flock. The majestic scepter of God, our Lord Jesus Christ, did not come with the pomp of arrogance or pride (though He could have done so), but in humility, just as the Holy Spirit spoke concerning Him." (1 Clement 16:1-2)

"Brethren, we ought so to think of Jesus Christ as of God : as of the judge of the living and the dead".(2nd Epistle of Clement to the Corinthians 1:1)

Justin Martyr (140 A.D.) "the word of wisdom, who is *himself* God begotten of the Father of all things, and word, and wisdom, and power, and the glory of the begetter, will bear evidence to me".(Dialogue with Tropho Ch.61)

"God speaks in the creation of man with the very same design, in the following words: 'Let us make man after our image and likeness' . . . I shall quote again the words narrated by Moses himself, from which we can indisputably learn that [God] conversed with someone numerically distinct from himself and also a rational being. . . . But this Offspring who was truly brought forth from the Father, was with the Father before all the creatures, and the Father communed with him" (Dialogue with Trypho the Jew 62).

"For Christ is King, and Priest, and God and Lord..."(Dialogue With Trypho, 34)

"...He preexisted as the Son of the Creator of things, being God, and that He was born a man by the Virgin." (Dialogue With Trypho, 48)

"We will prove that we worship him reasonably; for we have learned that he is the Son of the true God Himself, that he holds a second place, and the Spirit of prophecy a third. For this they accuse us of madness, saying that we attribute to a crucified man a place second to the unchangeable and eternal God, the Creator of all things; but they are ignorant of the Mystery which lies therein" (First Apology 13:5-6).

Polycarp (70-160). Bishop of Smyrna.A disciple of John the Apostle. "O Lord God almighty...I bless you and glorify you through the eternal and heavenly high priest Jesus Christ, your beloved Son, through whom be glory to you, with Him and the Holy Spirit, both now and forever"

"Now may the God and Father of our Lord Jesus Christ, and the eternal High Priest Himself, the God Jesus Christ, build you up in the faith..."(The Epistle of Polycarp to the Church at Philippi, 12

Irenaues Irenaues (120-202) "In order that to Christ Jesus, our Lord, and God, and Savior, and King..."(Irenaues Against Heresies, 1.10.1)

180 A.D. "But he Jesus is himself in his own right, beyond all men who ever lived, God, Lord, and king eternal, and the incarnate word, proclaimed by all the prophets, the apostles ... The Scriptures would not have borne witness to these things concerning Him, if, like everyone else, He were mere man." (Against Heresies 3:19.1-2)

"For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, 'Let us make man after our image and likeness'". (Against Heresies, 4:10)

Iraeneus gave the Church two statements which have continued in its creeds: (1) *Filius dei filius hominis factus*, "The Son of God [has] become a son of man, (Earl Cairns *Christianity Through the Centuries*, Zondervan, 1981, pg.110) *Jesus Christus vere homo, vere deus*, "Jesus Christ, true man and true God." (Harold Brown *Heresies*, Zondervan, 1989, pg.84)

Iraeneus gave three forms of the statement of faith in three different contexts in This is showing the variety of ways that the faith could be expressed in his day:)

Third Form: IN ONE GOD ALMIGHTY, from whom are all things; and IN THE SON OF GOD, JESUS CHRIST, our Lord, by whom are all things, and in his dispensations, through which the Son of God became man; the firm -persuasion also IN THE SPIRIT OF GOD, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which he dwells in every generation of men, according to the will of the Father (IV. xxiii. 7). (*God in three persons* C.Beisner) this is long before the council of Nicaea.

Diogneteus Diogneteus to Mathetes (written 130 A.D.) "as a king sends his Son, who is also king, so sent he him, as God (1) he sent him; as man he sent him; as savior he sent him,..." Chpt.7 says "God" (1) which refers to the person sent.

Theophilus (115-181) Bishop of Antioch (To Autolytus 2:22 ,160 A.D.) "For the divine writing itself teaches us that Adam said that he had heard the voice but what else is this voice but the word of God, who is also his Son."

Tatian the Syrian (170 AD) "Our God has no introduction in time. He alone is without beginning, and is Himself the beginning of all things. God is a spirit, not attending upon matter, but the Maker of material spirits and of the appearances which are in matter. He is invisible and untouchable, being Himself the Father of both sensible and invisible things. This we know by the evidence of what He has created; and we perceive His invisible power by His works". (Tatian, Address to the Greeks , 4)

"We are not playing the fool, you Greeks, nor do we talk nonsense, when we report that God was born in the form of a man" (Address to the Greeks 21).

Melito of Sardis (177 AD)The activities of Christ after his baptism, and especially his miracles, gave indication and assurance to the world of the deity hidden in his flesh.

Being God and likewise perfect man, he gave positive indications of his two natures: of his deity, by the miracles during the three years following after his baptism... he concealed the signs of his deity, although he was the true God existing before the ages" (Fragment in Anastasius of Sinai's, *The Guide* 13).

Athenagoras (160 AD.) Speaks of "one God, the uncreated, eternal, invisible, impassible, incomprehensible, uncontainable, comprehended only by mind and reason, clothed in light and beauty and spirit and power indescribable, by whom the totality has come to be." (suppl. 10.1)

... "the Son being in the Father and the Father in the Son, in oneness and power of Spirit, the understanding, and reason of the Father is the Son of God." (*Ante Nicene Fathers* vol.2 p.133 a plea for Christians)

"For Christ is the God over all". (*Refutation of All Heresies* 10.34)

Athenagoras identifies the Word as the Son of God, says 'although the word is God's offspring, he never came into being. Rather, having been with God and in God eternally he issued forth at a point in time.' (*A plea for the Christians* 12.20) "God the Word came down from heaven... He came forth into the world and... showed Himself to be God". (*Against the Heresy of a Certain Noetus*, 17)

speaking of what the church believes, "they hold the Father to be God, and the Son God, and the Holy Spirit, and declare their union and their distinction in order." (*A plea for the Christians*.10.3)

"Who, then, would not be astonished to hear those called atheists who admit God the Father, God the Son, and the Holy Spirit, and who teach their unity in power and their distinction in rank?" (*Intercession on Behalf of the Saints*, 10)

Clement of Alexandria (190 AD) "The Word, then, the Christ, is the cause both of our ancient beginning, for he was in God, and of our well-being. And now this same Word has appeared as man. He alone. is both God and man, and the source of all our good things" (*Exhortation to the Greeks* 1:7:1).

Tertullian (converted around 193 AD)(215 AD) "The origins of both his substances display him as man and as God: from the one, born, and from the other, not born" (*The Flesh of Christ* 5:6-7).

"God alone is without sin. The only man without sin is Christ; for Christ is also God." (*The Soul* 41.3)

We find that it was the ones who did not understand the trinity that were looked upon as divisive. Tertullian's theological writings consisted mostly in response to what the Oneness (modalists) believes. (God is singular in person) When he debated Praxeas of which he wrote. "thus the connection of the Father in the Son the Son in the paraclete, produces

three coherent persons, who are yet distinct one from another. These three are one essence, not one person, as it is said, "I and my Father are one," in respect of unity of substance, not singularity of number." (*Ante-Nicene fathers* vol.3,p.621, *against Praxeas*.) He went on to say "Yet we have never given vent to the phrases 'two Gods', or 'two Lords': not that it is untrue the Father is God, the Son is God, the Spirit is God, each is God." (ibid 13)

Tetullian developed his arguments and refined his belief of which the third form of his rule of faith became this. "We believe there is but one God, and no other besides the maker of the world, who produced the universe out of nothing, by his word sent forth first of all, that *this word, called his Son*, was seen in the name of God in various ways by the patriarchs, was always heard in the prophets, at last *sent down, from the spirit and power of God the Father*, into the virgin Mary, was made flesh in her womb, and born of her, lived as Jesus Christ...".

Not only is he careful in his explanation but throughout all his writings he defines three persons and one substance who are the one God. "That this one and only God has a Son, his word, who proceeded from himself, by whom all things were made, and without whom nothing was made. him we believe to have been sent by the Father into the virgin, and to have been born of her- being both man and God, the Son of man, and the Son of God, and to have been called the name of Jesus Christ;" (*against Praxeas* vol.3, p.598)

Novatian (235 AD.)"For Scripture as much announces Christ as also God, as it announces God Himself as man. It has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God. Because it does not set forth Him to be the Son of God only, but also the Son of man; nor does it only say, the Son of man, but it has also been accustomed to speak of Him as the Son of God. So that being of both, He is both, lest if He should be one only, He could not be the other. For as nature itself has prescribed that he must be believed to be a man who is of man, so the same nature prescribes also that He must be believed to be God who is of God . . . Let them, therefore, who read that Jesus Christ the Son of man is man, read also that this same Jesus is called also God and the Son of God" (Treatise on the Trinity 11).

Novatian "The rule of truth demands that, first of all, we believe in GOD THE FATHER and Almighty Lord, that is, the most perfect Maker of all things. . .' The same rule of truth teaches us to believe, after the Father, also in the SON OF GOD, CHRIST JESUS, our Lord God, but the Son of God.... Moreover, the order of reason and the authority of faith, in due consideration of the words and Scriptures of the Lord ', admonishes us, after this, to believe also in the HOLY GHOST, promised of old to the Church, but granted in the appointed and fitting time.

The church did not have *non-Trinitarians*. The Gnostics, Arians, Oneness and others were considered to be praching heresy and were excluded from the church universal. (This is not my words but the Churches) This did not stop them from going out and starting their own movements and church's. These were the first cultic movements and

many today have aligned themselves with their teachings , some have synthesized several of them together to make something altogether new.

Hippolytus 190 A.D. (Against the heresy of one Noetus "a Oneness promoter" ch.14,) After quoting part of Jn.1:1 "If then the word was with God and was also God what follows ? Would one say that he speaks of two God's ? I shall not speak of two Gods but of one; of two persons however and of a third economy, the grace of the Holy Ghost. For the Father is indeed one but there are two persons because there is also the son; and there is the third the Holy Spirit. The Father decrees, the word executes and the son is manifested, through whom the Father is believed on. The economy of the harmony is led back to the one God, for God is one. It is the father who commands and the son who obeys and the Holy Spirit who gives understanding; The Father is above all the son is through all and the holy Spirit who is in all. And we cannot think of one God, but by believing in truth in Father and Son and Holy Spirit".

"God, subsisting alone, and having nothing contemporaneous with Himself, determined to create the world....Beside Him there was nothing; **but He, while existing alone, yet existed in plurality**....And thus there appeared another beside Himself. **But when I say another, I do not mean that there are two Gods**....Thus, then, these too, though they wish it not, fall in with the truth, and admit that **one God made all things....For Christ is the God above all**....He who is over all is **God**; for thus He speaks boldly, 'All things are delivered unto me of my Father.' He who is over all, God blessed, has been born; and having been made man, **He is (yet) God for ever....And well has he named Christ the Almighty**. "(Hippolytus " The Ante-Nicene Fathers, vol. 5, pp. 227, 153, 225)

In another of his writings "This is the order of the rule of our faith...God the Father, not made, not material, invisible; One God, the creator of all things; this is the first point of our faith. the second point is this; the word of God, Son of God, Christ Jesus our Lord who was manifested to the prophets according to the form of their prophesying and according to the method of the fathers dispensation, through whom all things were made."

Gregory the Wonder-worker (262 AD) "But some treat the Holy Trinity in an awful manner, when they confidently assert that there are not three persons, and introduce (the idea of) a person devoid of subsistence. Wherefore we clear ourselves of Sabellius, who says that the Father and the Son are the same [Person] . . . We forswear this, because we believe that three persons--namely, Father, Son, and Holy Spirit--are declared to possess the one Godhead: for the one divinity showing itself forth according to nature in the Trinity establishes the oneness of the nature" (A Sectional Confession of Faith 8).

"But if they say, 'How can there be three Persons, and how but one Divinity?' we shall make this reply: That there are indeed three persons, inasmuch as there is one person of God the Father, and one of the Lord the Son, and one of the Holy Spirit; and yet that there is but one divinity, inasmuch as . . . there is one substance in the Trinity" (A Sectional Confession of Faith, 14)

Dionysius (262 AD) "Neither, then, may we divide into three godheads the wonderful and divine unity . . . Rather, we must believe in God, the Father almighty; and in Christ Jesus, his Son; and in the Holy Spirit; and that the Word is united to the God of the Universe. `For,' he says, 'The Father and I are one,' and `I am in the Father, and the Father in me'" (Letter to Dionysius of Alexandria, 3)

Methodius (305 AD) "For the kingdom of the Father, of the Son, and of the Holy Ghost, is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreated, without end, and to which there is no successor.... For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty" (Oration on the Psalms 5).

Arnobius (305 AD) "'Well, then,' some raging, angry, and excited man will say, 'Is that Christ your God?' 'God indeed,' we shall answer, 'and God of the hidden powers'" (Against the Pagans 1:42).

Athanasius (290 -370) "[The Trinity] is a Trinity not merely in name or in a figurative manner of speaking; rather, it is a Trinity in truth and in actual existence. Just as the Father is he that is, so also his Word is one that is and is God over all. And neither is the Holy Spirit nonexistent but actually exists and has true being." (Letters to Serapion 1:28).

"United without confusion, distinguished without separation. Indivisible and without degrees." (Sermon on Lk.10:22)

If One examines carefully the writings of the early church writers their language and theology reflects their understanding of the Trinity. They contended from Scripture not from Greek philosophy or paganism as is charged from anti-Trinitarian opponents. Trinitarianism certainly was not developed in the 4th century but was part of the theology of the early church. Those who oppose it today, are not part of the Church just as they were not part of the Church in the beginning.

Lesson 3

PROOFS FOR JESUS BEING DEITY

The savior has the power to forgive sins.

Only God is able to forgive sins, Luke 7:48-50 "And Jesus said to her, "Your sins are forgiven". "And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" Then He said to the woman, "Your faith has saved you. Go in peace."

Mark 2:5-10 "When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? "But that you may know that the *Son of Man has power on earth to forgive sins*"-- First thing noticeable is that Jesus personally forgives the man's sins. He is also able to perceive what they are thinking. He tells the man to rise up and walk after his sins are forgiven. Showing those around him that his statement of forgiveness is true by giving them a physical example of his power. Jesus points to himself as the source of forgiveness, this is why the Pharisees were so taken back, they were right, only God can forgive sins.

1 Kings 8:39 "then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men),

"Luke 5:22: "But when Jesus perceived their thoughts, he, answering, said unto them, why reason you in your hearts?" John 2:24-25. "But Jesus did not commit himself unto them (believe in them), because he knew all men, and needed not that any should testify of man; for He knew what was in man's heart". Mt. 9:4 "And Jesus, knowing their thoughts, said, Why think you evil in your hearts." Someone who can read others' thoughts and the intents of others' hearts like Jesus means he is more than just a prophet or representative. This is certainly not psychic powers but an ability only reserved for God. We find consistently Jesus exercising the same abilities as God.

CREATOR OR CREATED

Heb. 3:2-6 We find Christ is faithful to him who appointed him. As "Moses also was faithful in all his house." That he is counted to have more glory than Moses and makes the distinction of 'him who built the house has more honor than the house'. "For every house is built by someone but he who built all things is God"... vs.6 "But Christ as a Son

over his own house whose house we are..." Christ is the head of the house which is the body of Christ. In Jn.14 we are told just as the earth was formed by his hands he went to heaven to prepare a place for all his household, that where he is we may be also. He is called the master craftsman in Prov.8:30 and is attributed to be co creator with the Father in Prov.30:4. The New Testament is not lacking in attributing divine creatorship to his hands in Jn.1:1-3 and Col.1:15-17. The Alpha and Omega, he is the architect of all things.

FIRSTBORN

The word firstborn is used by almost all anti trinitarian cults to disprove he being eternal, does this mean Christ is the firstborn in a family? There are numerous examples used to prove how this word is used. In Jer.31:9 God says he is a father to Israel and calls Ephraim the Son of Joseph his first born, yet Ephraim was Joseph's second son born after Mannaseh. God asked Abraham to take his only Son Issac to the Altar on Mt. Moriah, yet we know he had Ishmael as his firstborn Son. Even in Ex.4:22 Israel the nation is called Gods firstborn Son. No one would consider God actually begot a nation in a literal sense as we do people ! Both Col.1:15 and Rev.1:5 both clarify the meaning of firstborn in its context to mean risen from the dead eternally. The Greek word *Prototokos* is found 7 times in the N.T. It means first in rank, a heir, to have preeminence in position not in his origin. The other Greek word for created is *Protoktisis* which is not used for Christ. Rev.1:5 "...and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the Kings of the earth." Christ was not the first raised from the dead, but he was the the first raised to eternal life in the body which gives him headship over the human race, Since Christ is to have preeminence he is the heir of all things

Rev.3:15: "And these things says the amen, the faithful and true witness *the beginning of the creation of God.*"

the Greek word means he is the source and architect of creation, which actually proves the opposite. That he is God the master craftsman of Prov.8. the one who spoke and formed things to what they are today. Heb.1:3: "who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high. "

Christ is greater than the Angels

Col.2:9-10: "The fullness of deity dwells bodily in Christ, the Colossians had previously come to a fullness of life in Him who is the head of all rule and authority. "Head" means supreme "authority," "Principality and powers" is a reference to the highest rankings of angelic beings he Christ being over them all. Which means he is not in the same rank or species as an angel. Neither could he be the archangel which would still have him be in the order of a created being.

Christ is to be *Worshipped*

The scripture is clear only God is to be worshipped Ex.34:14 "For thou shall worship no *other God* for the Lord (Jehovah), whose name is jealous, is a jealous God." "O' come, let us worship and bow down, let us kneel before the LORD our maker." Ps.95:6.

The Greek word *proskeneo* (worship) is used 22 times in the Bible showing that God the Father is to be worshipped.

In Psalm 2:12 it says, "*Kiss the Son* lest he be angry with you." The word kiss is a term for worship. . (chashaq (khaw-shak'); a primitive root; to cling, i.e. join, (figuratively) to love, delight in;... Strongs #2836) This word for worship in Greek is *proskeneo* the same word used for worship for Jehovah God and for false Gods. One has to be consistent in the usage of the word, you can't pick and choose when to or not to apply it.

The Bible teaches that Jesus was not only worshipped but also called God by Thomas in Jn.20:28 "My Lord my God".(Gr. The Lord of me the God of me) Instead of being rebuked for this statement which would be blasphemy if false, he is commended and blessed, something no true prophet would do unless it was correct. We find the wise men worshipped Jesus as a child. Mt.2:11. The leper worshipped Jesus Mt.8. The ruler bowed and worshipped Mt.9:18 .The believer who was blind worshipped him Jn.9:38. The women worshipped him Mt. 15:25, Mary Magdalene worshipped him Mt.28:9, the disciples worshipped him Mt.28:17. This word for worship in Greek is *proskeneo* the same word used for worship for Jehovah God and for worship of false Gods. It is rendered 16 times to Jesus as a beneficent superior; at least 24 times to God or to *Jesus as God*. "The root idea of bodily prostration is much less prominent than in the Old Testament. It is *always translated "worship."* (International Standard Bible Encyclopaedia) Mt. 4:10 "When Jesus said to Satan `You shall *worship* the Lord your God, and Him only you shall serve.' He certainly wasn't telling him to do reverence only. One has to be consistent in the usage of the word, you can't pick and choose when to or not to apply it. Jesus is either a false God receiving undue worship or that all the creatures in heaven are not worshipping Jesus. Which means, they are also not worshipping Jehovah God, because the same word is applied to both.

The I AM statements of *Jesus*

Who do you say Jesus is? Jesus asked this same question to his disciples about what others thought of him and then asked what they thought of him.

Jn.5:37: "And the Father himself, who sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape. 'Jesus gives the source of his commission, which is from the Father personally. It is the Father's voice and form they have not seen, yet Christ has.

Christ who is called the exact image of the invisible Father is the voice that the people heard. He then says that they search the Scriptures in them you think you have eternal life

but they testify of me."(v.39) The Son is said to be the eternal life with the Father. Are we to believe the Scriptures testify of only a human being and not God himself? In the end of the discourse Jesus says in vs.46-47 "If you believed Moses you would believe Me; for he wrote about me. But if you don't believe his writings, how will you believe my words?"

When did Moses write of him? Deut.18:15-19: "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, "according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' "And the LORD said to me: 'What they have spoken is good. 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 'And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him." Jesus claims to be the prophet Moses spoke of that should listen to. Notice that it says they did not want to hear the voice of the Lord anymore or see his glory in Horeb. Then God says he will put his words in a future prophets mouth if they do not listen to his words, God will require it of him." This very thing Jesus said of himself in Jn.8:24 "Therefore I said to you that you will die in your sins; for if you do not believe that **I am** (He), you will die in your sins."

John 6:51:"**I am** the living bread which came down from heaven. If anyone eats of this bread, he will live forever;"

John 8:23: And He said to them, "You are from beneath; **I AM from above**. You are of this world; I am not of this world.

John 8:12: Then Jesus spoke to them again, saying, "**I AM the light of the world**. He who follows Me shall not walk in darkness, but have the light of life."

John 10:9: "**I AM the door**. If anyone enters by Me, he will be saved, and will go in and out and find pasture."

John 10:11: "**I AM the good shepherd**. The good shepherd gives His life for the sheep.

John 10:36: "do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, '**I am the Son of God**'?"

John 11:25: Jesus said to her, "**I AM the resurrection and the life**. He who believes in Me, though he may die, he shall live.

John 14:6: Jesus said to him, "**I AM the way, the truth, and the life**. No one comes to the Father except through Me.

John 15:1: "**I AM the true vine**, and My Father is the vinedresser.

John 19:2: Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "**I am the King of the Jews.**"'"

Acts 7:32: Stephen speaking of Moses' encounter at the burning bush "saying, '**I am the God of your fathers**-- the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses trembled and dared not look."

Acts 9:5: And he said, "Who are You, Lord?" And the Lord said, "**I am Jesus**, whom you are persecuting. It is hard for you to kick against the goads."

The I Am In the Old Testament was whatever man needed He became, he was his all in all. Jesus in the New Testament uses all the examples to show who He is. He is everything to man and the only way to God.

Christ's Deity Was questioned many times in different ways, and many times it was
Affirmed by both God and man

The IF of Satan- IF Thou art the Son of God command that these stones be made bread" (Matt, 4- 3).

God's Testimony: -This is My beloved Son, in whom I am well pleased" (Matt. 3:17)
Affirmed by God the Father.

The IF Of 'the Jews- 'IF You are the Christ, tell us plainly" (John 10: 24).

Christ's Testimony v.25 Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me."v.36"I am the Son of God.". Affirmed by Jesus

The IF of the Chief Priests- "If He is the King of Israel, let Him now come down from the cross, and we will believe Him." (Matt 27:42)

Nathanael's Testimony: -"Thou art the Son of God, Thou art the King of Israel" (John 1: 16). Affirmed by a Jew with no guile. Luke 23:38And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS

The IF of the passersby-'IF Thou be the Son of God, come down from the cross" (Matt. 27: 40).

The Centurion's Testimony-Truly this was the Son of God" (Matt. 27: 54). Affirmed by a Roman witness

The IF of the Rulers- "Let Him save Himself IF He be the Christ, the chosen of God" (Luke 23: 35).

the Father "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. John 8:54

the IF of the Pharisee "This man, IF He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner."

Jesus' testimony But Jesus did not commit Himself to them, because He knew all men, John 2:24

Luke 19:10 "for the Son of Man has come to seek and to save that which was lost."
Affirmed by Jesus

The IF of the high priest -"I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" (Matt 26:63)

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

The thief's testimony Then he said to Jesus, "Lord, remember me when You come into Your kingdom." (Luke 23:42) Affirmed by a criminal put to death.

Why would Satan challenge on his being the Son of God if son only meant his humanity or being a child of God in the general sense like anyone else. It was an assault on His true person who He was before he came to earth. For one to claim specifically to be God's Son was to claim a unique relationship that no one else has. In Jn.5:18, the Jews wanted to kill him because He said *God was his Father*, making himself *equal* with God (in nature.) This meant a special relationship that excludes anyone else is able to have. In Jn.10:30 Jesus claimed "I and my Father are one." In V.33 the Jews pick up stones because they understood this as blasphemy in v.36 Jesus interprets what He meant by saying, "because I said, I am **the Son of God.**"

4 TITLES of Son are used in the New Testament:

The Son of Adam- Means he is a man (Son of Man) within the lineage of humanity.

Son of David- Means Jesus is a King a descendent of David being an heir to his throne.

Son of Abraham- Means Jesus is of a Jewish descent.

Son of God –Means Jesus is God just as the Father is God. The phrase "Son of"- is used among the ancients to refer to one who has the same nature as...Son of God, means he has the same nature as God. He was called THE Son of God, being unique one of a kind.

Lesson 4

Preexistence of Christ

Heb.1:2 states that God... has in these last days *spoken to us by his Son* whom he has appointed heir of all things, **through whom he** made the worlds. "this agrees with Jn. 1:3 " all things were made *through* him and without him nothing was made that was made." All means all, not all other things as the Jehovah witnesses insert in Col.1..

The same Son that is speaking to us now was present at creation. This is the same Son that was in the bosom of the Father before any thing was created Ex Nihilo. Hebrews 1:2 tells us that God made the worlds through the Son. The Son had to have existed before anything was created, to create everything that exists, so does the Father.therefore they are both uncreated.

Ps.33:6 **By the Word** of the Lord were the heavens made; and all the host of them by the breath of his mouth

vs.9 **For he spake**, and it was done, **he commanded**, and it stood fast." Christ is the word. Ps.148:1-6 "For **he commanded** and they were created." Col. 1:16-17 Speaking of the Son, "For *by Him* all things *were created* that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things *were created through Him* and for Him. And *He is before all things*, and in Him all things consist.This means he is not one of those things created if he is before them.

Here we find the consistency of the N.T. of his preexistence as the creator yet as Heb.1:2 says it was through him God made everything. We can see the Sons role was not a secondary one but primary, that creation was from the Father- through the Son- and by the Spirit. The Father as the source created through the Son who is the agent and the Spirit was the power.

Heb. 7:3 the author of Hebrews describes Melchizedek as one without Father or mother, without genealogy; having neither beginning or end of life, like the Son of God, he remains a priest forever." Here he is giving the comparison of Melchizedek as a type of Christ in that he always existed. He also parallel's the eternal priesthood and the Son as an eternal being without beginning of days or end of life. The writer of Hebrews used the three most important subjects to the Jews, the angels, the high priest, and the resurrection and we find the Son who is compared to them all, is superior. All of these were earthly examples of heavenly truths.

In Dan.7:9,13,and 22 he writes about the ancient of days which indicates him as the Father. In vs.13 we read about another called the "Son of man" who in vs.14 is called the most high (also verses 18, 22, 25, 27). The Son of man is seen in a vision as coming to the ancient of days, with the clouds of heaven vs.13, this correlates with Rev.1:7 as the clouds usually refer to glory.

The Son of man is given:

1) a dominion of everlasting length vs.14

2) a kingdom of everlasting length vs.14, 27 this correlates with Isa.9:6-7 in which the Son will rule.

3) Glory vs.14 this correlates with Jn.17:5 and Matt 16:27 ""For the Son of Man will come in *the glory* of His Father with His angels, "

4) that people of all nations and languages would serve him v.18, 27 this correlates with Rev.22:3-5 "His servants will serve him . John 12:26"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

Daniel is told the saints of the Most high would possess the kingdom which we find from Daniels writing that this is the Son of man. We find the scriptures clearly mentioning Gods kingdom as the Sons also.

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, ...but now My kingdom is not from here." Here Jesus claims the kingdom is his and that he has servants in it. Yet it has not come yet on the earth. Acts 1:6 "Therefore, when they had come together, they asked Him, saying, "Lord, will **You** at this time restore the kingdom to Israel?"(Also Mt.24)

Ps. 22:28 "For the kingdom is the LORD'S, and He rules over the nations. Ps 103:19 "The LORD has established His throne in heaven, and His kingdom rules over all. " Ps 145:13 "Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations. "Isa.9:6 attributes all this to the Son who is the mighty God.

Matt. 26:29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in *My Father's kingdom*." Jesus equates himself with the Father in sharing the kingdom with another.

2 Pet 1:11 "for so an entrance will be supplied to you abundantly into the *everlasting kingdom of our* Lord and Savior Jesus Christ. "Peter write that it is Christ's kingdom as he is the Son of man who inherits it.

Matt 16:28"Assuredly, I say to you, there are some standing here who shall not taste death till they see **the Son of Man coming in His kingdom**."

Mt.16:13 "When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" Peter receives a revelation from

the Father "Thou art the Christ the Son of the living God." The Son of man is therefore the same person as the Son of God. Yet each describes a different facet of his nature.

Rev 14:14 "Then I looked, and behold, a white cloud, and on the cloud sat *One like the Son of Man*, having on His head a golden crown, and in His hand a sharp sickle.

John 6:62 ""What then if you should see the Son of Man ascend where He was before." The Son went to the place he previously was before becoming a man. This is the vision Stephen saw in Acts 7:56 "and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

We find the phrase *one like the Son of man* in Dan.7:13 who sees Jesus in his post resurrection form. This corresponding to Rev.1:13 who says in vs.17 is the first and the last :18 I am He who lives, and was dead, and behold, I am alive forevermore" vs.8 is the Alpha and Omega and the Almighty. All these are descriptions of Jesus who will be the one the saints serve in his kingdom.

In Micah 5:2" But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler (shepherd) in Israel; whose goings forth have been from of old, from everlasting." Here is God speaking of another person who is from *eternity past* and will be the (ruler) shepherd in Israel, we know this is the Lord Jesus himself, **the Son** born in Bethlehem. To deny this is to refuse the word of Gods clear teaching of the shepherd Being the Lord of Ps.23. Notice that he will come forth to God and yet he too is eternal making the Son and the Father two different individuals.

Heb.2:9: "But we see Jesus, who was made a little lower than the Angels..."How was he made lower, by nature? No, by humility in his position. Is this speaking of his humanity, No , because we as humans are already lower than the angels. So it is speaking of his position he took as a man, he is one person with two natures, he did not lower himself in only one nature but came as a servant as one person.

Heb.1:4: "having become so much better than the angels." How by nature ? No, by exaltation at the resurrection. He already was better in nature before his incarnation being deity the very one who created all the angels.

Heb.1:5: "For to which of the angels did he ever say "you are my Son today I have begotten you" Here the writer is proclaiming the Son as superior to angels. Angels who are the greatest of Gods creation and the Son is better vs.4.

How? Because he as the Son is of the same nature with his Father. This should shut down any thought entertained of Jesus being an angel as the J.W.'s claim. Actually the whole of chapter one and two of Hebrews compares him to angels and he is superior. Vs. 5 to which of the angels does he say you are my Son. Vs. 13 to which of the angels did he say sit at my right hand. In Heb.2:5 It states "He has not put the world in subjection to

angels." If the world is subject to Jesus then he is not an angel. God did not put an angel in control of all things.

Heb.1:6 The Father tells all the angels to worship **the Son**. Do they worship his humanness ? Or do they worship God the eternal Son. To worship any creature except God is forbidden, yet here we have God the Father telling the angels to worship the Son. This certainly should settle the issue that he is an angel or only a man. Otherwise he is promoting idolatry!

Heb. 1:8 God the Father says to the Son " *your throne is forever* and ever." Does a human have a throne that is forever or is it God ? The J.W's go the furthest in this saying God is the throne, this means he's become a chair. Vs.10 the Father still speaking to the Son "and you, Lord, in the beginning laid the foundation of the Earth and the heavens are the work of your hands..." This agrees with Jn.1:3 Heb.1:2 , Col.1:15-17.

Someone is confused here, how is it possible the Son is not really Lord or God if the Father calls him such. If Jesus is the same Son of all these scriptures in Heb.1 maybe its just as the Trinitarians have been stating the **Son is eternal**. The cults can do the Chubby Checker dance of twist and shout but they will never remove the eternal Son from the book of Hebrews or the rest of scripture," thy word is settled in the heavens forever".

In Prov. 30:1-4 Agur writes asking what is his name? Which in the O.T. would be the four letters in Hebrew YHVH pronounced as Yahweh or the title of Lord. He then asks the last question and *what is his Son's name if you know?* This is in the present tense so it is not a prophecy, he existed when this was written. What this is teaching is that God has a Son whose name has not yet been revealed, yet in the future the prophets would write about him. Unfortunately there are those today who still don't know it by influences from their group or self inflicted theology.

The Old and New testament teach that the Son was there before the beginning. (Jn.1:1) The term beginning refers to time and space, when the universe began. So if the Son was already there, he belongs to the order of eternity. This is exactly what is expressed in Jn.1:18 the only begotten Son in the bosom of the Father.

The early church's theologians and apologists had clear teachings in defense of the Son existing prior to creation. Irenaeus Stated "Now it has been clearly demonstrated that the word which exists from the beginning with God, by whom all things were made, who was also present with the race of men at all times, this word has in these last times, according to the time appointed by the Father, been united to his own workmanship and has been made passable man. Therefore we can set aside the objection of them that say, 'If he was born at the time it follows that Christ did not exist before then. 'For we have shown that the Son of God did not then begin to exist since he existed with the Father always: But when he was incarnate and made man, he recapitulated (or summed up) in himself the long line of the human race, procuring for us salvation thus summarily, so that what we had lost in Adam, that is, the being in the image and likeness of God, that

we should regain in Christ Jesus". (Irenaeus *The 'Recapitulation' in Christ* :Adv. Haer. III xviii)

John the Baptizer certainly thought of Jesus as eternal, remember he was born 6 months before his cousin. In Jn.1:15 he cried out" this was he of whom I said he who comes after me is preferred **before me for he was (existed) before me** . After John announces Jesus as the lamb of God he writes in Vs 30 "this was he of whom I said," He who comes after me has surpassed me because he was before me,". John the Baptist was actually older than Jesus so this is a clear reference to preexistence. He then testifies of him to be the Son of God which sums up equality in nature, that he is eternal.

Isa.9:6 says, He is the everlasting Father. Oneness Pentecostals use this to prove he is the Father and not the Son. Others ignore this verse purposely. But it is speaking of the **Son** who is called *Wonderful* (Hebrew- Pele) this is exclusively used of God alone, it means unable to comprehend indescribable. *Counselor, Mighty God* (Heb. El Gibbor). In Hebrew he is called the Father of ather of eternity in Hebrew Abi-Ad . *Among the ancient Hebrews the term Father of, was always used to indicate him who possessed the thing that followed. For example the Father of strength -means strong; the Father of knowledge -means intelligent, the Father of peace -means peaceful, the Father of glory -means glorious. So the Son is called the Father of eternity meaning he is eternal, he is the source of all things and can give eternal life. This is not a literal Father nor a literal Son but terms describing a relationship. This is a relationship by nature not by origination.*

*In Lk. 3:22 We see God the Father speaking from heaven declaring him his Son in Lk.3:23 traces the genealogy of Christ backward from Mary back to Adam. connecting Jesus as the seed of the women that would crush the serpents head Gen.3:15. He then goes into tracking him in the genealogies of man tracing mankind to their origin, back to Adams supernatural creation. Lk.3:38 "The son of Enosh, the son of Seth, the Son of Adam, **The Son of God.**" Many say that this is Adam called the Son of God, not according to the sequence. Here we have the Son of God as the source of Adams creation. Christ being the source of his life, who had existed before him and proving it was his hands that made him. As the last Adam Jesus had a supernatural birth his body directly overseen and prepared by the superintending work of the H.Spirit who is God. Adam the first man from the ground, Christ the last Adam from Gods hands from heaven. So both were made supernaturally without the normal means of conception.*

Adam was the natural headship over the human race. Christ the last Adam is the spiritual headship over the human race. By Adams sin death came to all people by Christs death this penalty was reversed and eternal life in the body is given to all people who receive it by him

*Rom.1:3 "Concerning his son Jesus Christ our Lord, who was made of the seed of David **according to the flesh** and declared the Son of God with power according to the spirit of holiness, by the resurrection of the dead." According to his flesh he is called the "Son of David" According to his person of nature he is the "Son of God."*

Rom.8:3 God sent his Son in the likeness of sinful flesh, so the Son already existed and took on humanity. We also see a distinction between who is sent and the one sending. What it does not say is that he made the Son in the likeness of sinful flesh. Giving him have a beginning on earth.

*1 Jn.1:2: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) The question is, did this life already exist in the Son or was it deposited in the Son. 1 Jn.5:10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.11: And this is the record, that God hath given to us eternal life, and **this life is in his Son**.12: He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 Jn.5:20: "And we are in him who is true, in his **Son Jesus Christ this is the true God and eternal life.**" eternal life." Jn.1:2: "He was in the beginning with God all things were made through him... In him was life... From this we see this life is a he which is a person. Again in vs. 10 "He was in the world, and the world was made through him. This is the same he and him that is previously established to be with God (vs,1) and is God.*

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Lesson 5

Jesus' Miracles, what do they mean?

There are many that disbelieve in the supernatural. The Bible is a book of supernatural events. From the beginning the universe was made supernaturally. If one disbelieves the supernatural miracles of Jesus they will not be able to accept the creation account nor many of the ways God provided or lead his people throughout history.

Some will always look for a natural explanation for some things that have no natural explanation. Others will attribute a supernatural explanation when there is none. We need to look carefully at the events of Scripture to see when it is the hand of God intervening in the affairs of man.

The word *miracle* is used in two different ways in Scripture. First, it is used to describe an unusual or natural event that occurs at a decisive time without depending on man. This can be an answer to prayer or by the grace of God to intervene. The miracle is in the timing—not necessarily the event itself. There are examples of this type of miracle in the gospels.

Secondly, there is another type of miracle performed by God. This kind of miracle cannot be explained in a natural way, it is supernatural.

Jesus Himself appealed to miracles he caused as a testimony to His Divine character.

All the miracles of Jesus pointed to him as the Messiah. Jesus did not just heal the sick and raise the dead for the express purpose of taking suffering away, but to produce the credentials of his kingdom. Yet he did have compassion on the people and felt their suffering enough to relieve them by showing his concern through love.

From the beginning we find Jesus' ministry having miracles. From changing the water to wine for the celebration of a marriage to increasing the amount of food from the sparse amount his disciples already had.

Jesus' life ministry was to physically heal so that they would know from these healings he was their Messiah. Christ performed miracles in every facet of life, in the natural and the supernatural. In Mt.8 he healed a leper which was unheard of in his day.

The four gospels record about thirty-five separate miracles Jesus performed. These were not the only ones he did, but the specific ones the writers picked out under the guidance of the Holy Spirit to represent his ministry. At the end of John's gospel he says the books of the world would be filled with his miracle accounts if they were all written down. Only two of His miracles are found in all four gospels, the feeding of the five thousand and the resurrection.

In Matt. 4:23 Jesus healed every kind of disease and every kind of sickness among the people by some just touching the fringe of His cloak; and as many as touched it were being cured (Mark 6:56). And all the multitude were trying to touch Him, for power was coming from Him and healing them all (Luke 6:19). He did all kinds of miracles and various different illnesses were healed. These include: leprosy, blindness from birth, deafness, paralysis, fever, shriveled limbs, an amputated ear, muteness, and blood hemorrhaging.

In Matthew 8:10,13 Jesus healed a centurion servant without even being present. He healed by touch and from a distance demonstrating that He is Lord of space and time.

He had control over nature by calming the seas. Matthew 8:25-27: "A great storm arose on the Sea of Galilee covering their boat with waves. Then His disciples came to Him and awoke Him, saying, 'Lord, save us! We are perishing!' But He said to them, 'Why are you fearful, O you of little faith?' Then He arose and rebuked the winds and the sea. And there was a great calm. And the men marveled, saying, 'Who can this be, that even the winds and the sea obey Him?' Even his disciples who were living with him could not understand how this was possible. They to were in awe of a man who could control nature's rage by a word. Jesus displayed complete authority over the forces of nature. It was the same word that created all things in the book of Genesis. He did not fail once.

Christ proved he was Lord over space and time while not subject to either. All the miracles were defying natural laws.

Jesus would be a prophet like unto Moses--Just as Moses fed the people supernaturally so did the Messiah. He fed 3,000 and 5,000 people fulfilling the prophecy that He would be like Moses. When He walked on water it was similar to Moses parting the waters and walking through without getting wet. A spiritual picture of types. All miracles are pictures of spiritual truths, such as His being the resurrection. Whenever Jesus performed a miracle, it was always done for a specific purpose.

Able to forgive Sins

Mark 2:3-12: Then men came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? "But that you may know that the Son of Man has power on earth to forgive sins"-- He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!" (also found in Matthew 9:1-8.)

The Pharisees objected saying He was speaking blasphemies "Only God can forgive sins" (Mt.9:6), and they were right. To dispense a legal pardon could only be done through a sacrifice and from God. To show that He, as the Son of man, had authority and that He was God, He healed the man of his palsy. He healed what they could see, proving He was able to forgive His sins that they couldn't see.

There are three main basic miracles that would help the Jewish people recognize the Messiah when he came.

1) Healing of a Jewish leper- from the time of Moses and the completing of the Mosaic law no leper had been healed in Israel. No Jewish man was healed of leprosy, Mariam and Nathan were not Jews (Mt.8:2-4 Lk.5:12-16 Mk.1:40-45). 2) Healing and casting out a dumb demon- showing he had power over the visible and invisible realm, 3) the healing of a blind man from birth Jn.9:1-32 only the messiah could heal someone that was blind.

Jesus demonstrated His authority was over life and death. While He spoke these things to them, behold, a ruler came and worshiped Him, saying, 'My daughter has just died, but come and lay Your hand on her and she will live.' . . . And when Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing, He said to them, 'Make room, for the girl is not dead, but sleeping.' And they laughed Him to scorn. But when the crowd was put outside, He went in and took her by the hand, and the girl arose (Matthew 9:18,23-25).

Even death was subject to His authority. On three occasions He raised someone from the dead. Jairus' daughter who had just died (Matthew 9:18-26), the widow of Nain's son who was in the coffin (Luke 7:11-15), and Lazarus Jn.11. Lazarus was left dead for 4 days as the ultimate proof that he could raise one whose corpse started to rot.

Many say that Jesus' followers made legends out of him and invented supernatural stories. However, one of the factors is the brief time that elapsed between Jesus' miraculous public ministry and the publication of the gospels was insufficient for the development of miracle legends. Many eyewitnesses to Jesus' miracles would have still been alive to refute any untrue miracle accounts (see 1 Corinthians 15:6).

One needs to acknowledge the character of the men who witnessed these miracles (Peter, James, and John, for example) and reported it. Such men had no intention of lying, exaggerating, or to misrepresent the truth of the miracles.

Jesus said **ἢ** if I do not do the works of My Father, do not believe Me; **ἔ** ut if I do, though you do not believe Me, believe the works?(John 10:37-38). They would vindicate his personhood. He knew if they considered these it should lead them to the only conclusion that he was indeed who he claimed to be, their creator.

The miracles were **DONE PUBLICLY**

The Apostle Paul said in Acts 26:25,26 I am not mad, most noble Festus, but speak the words of truth and reason. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

On the day of Pentecost Peter stood up and boldly claimed "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know" (Acts 2:22). This would have been debunked if it were not true, they would have laughed him out of town.

No one, in the early centuries, ever denied His miraculous power.

Lesson 6

Christ and Prophecy

Jesus Foretold and Predicted as a Prophet

Jesus predicted that the city of Jerusalem would be destroyed. Forty years before it occurred, Jesus gave specifics to its destruction:

Jesus spoke of the temple being destroyed and the manner of its destruction. Then Jesus went out and departed from the temple, and His disciples came to Him to show Him the buildings of the temple. And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down" (Matthew 24:1,2). Just as he predicted the Romans came in stripped the gold off the glorious temple and tore down the stones.

After this he prophesied that they would be led away until a certain time, "they will fall by the edge of the sword, and be led away captive into all nations. Finally Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled (Luke 21:24).

Jesus spoke of his coming death prophetically. Herein lies an enormous amount of prophecy which was beyond human capability to control. 30 of the Old Testament prophecies were fulfilled in one day.

Jesus also predicted the circumstances surrounding His death and who would be involved.

The LAST Sign to Israel

From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed (Matthew 16:21).

Jesus also predicted the timing of His death would occur during the Passover celebration, and how it would occur by would be by means of crucifixion.

You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified (Matthew 26:2).

Hebrew text of Jonah 2:1 actually reads "great fish" not a "whale." Despite those who claim this is not possible we do find proof it is.

There are sea creatures with the capability of swallowing a human being whole. Sperm whales have been known to swallow unusually large objects, including a fifteen-foot long

shark! (Frank T. Bullen, *Cruise of the Cachalot Round the World After Sperm Whales*, London: Smith, 1898 documents this). Both the whale shark, and the blue whale, that are located in this part of the world are able of swallowing a man whole. There are incidents like Jonah's known to occur. Two documented reports of men that have been swallowed by large sea creatures lived to tell about it.

In 1771 Marshall Jenkins, was swallowed alive by a sperm whale and survived. Another was James Bartley. In 1891, a sperm whale that his whaling crew had harpooned swallowed Bartley. The whale got away, but was found and killed shortly afterwards. Bartley was found alive, but unconscious, in the stomach of the whale. He was revived and regained his health in a few short weeks (Ambrose James Wilson, *Princeton Theological Revue*, October, 1928).

Jesus used the historicity of Jonah's account to confirm his own death and resurrection. Jesus told the religious leaders of His day that the sign of Jonah was going to be *the last* sign, of his resurrection: "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:39-40).

Its not that Jonah lived three days and nights in the fish but that he actually died and resurrected. The Bible teaches that Jesus was literally dead and then resurrected from the dead. The resurrection of Christ is treated as a historical fact *just* as the account of Jonah is.

You may name the famous religious founders of other religions, and what they will lack is predictive prophecy fulfilled and prophecy from their own mouths coming to pass far in the future.

It is quite clear, **there never was or will be anyone like Jesus.**

On numerous occasions Jesus speaks of himself as a Prophet:

"A prophet is not without honour except in his home town and his own house" (Mathew 13:57) (Mark 6:4) and (Luke 4:24)

We also read:

"I must journey today, tomorrow and the day following for it cannot be that a prophet should perish outside of Jerusalem" (Luke 13:33) "This is the prophet Jesus" (Mathew 21:11)

Jesus also spoke of himself as the messenger of God:

"Whoever welcomes me welcomes the one who sent me. Whoever welcomes God's messenger because he is God's messenger will share in his reward." (Mathew 10:40)

"No messenger is greater than the one who sent him" (John 13:16)

The distinction in this verse is made very clear by Jesus between himself and the One who sent him. This is again made clear in the following verse:

"And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent." (John 17:3) These verses clearly speak of two separate beings. To claim that Jesus and God are one reduces these verses to mere nonsense!

In various other verses Jesus is referred to as the servant of God:

"Here is my servant whom I have chosen" (Mathew 12:18)

"To you first, God having raised up His servant Jesus, sent him to bless you" (The Acts 3:26). These two verses, which are a fulfillment of Isaiah 42:1-4, speak of Jesus as the servant of God and not as a God.

Jesus Christ- The Prophet Like Unto Moses

The Bible says that the Lord Jesus is the Prophet like unto Moses. And God shall send Jesus Christ, which before was preached unto you: . . . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:20,22-23).

1. God spoke directly to Moses. God spoke directly through the Lord Jesus. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10).

2. Moses was in the direct presence of God and glowed from God's presence. Jesus was the direct presence of God, and He manifested the glory of God! "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:1-2).

3. Moses brought in a blood covenant relationship with God. The Lord Jesus brought in a better blood covenant with God. The better covenant gives the assurance of eternal life to all that believe. "For this is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Matt. 26:28). "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better

covenant, which was established upon better promises" (Heb. 8:6).

4. Moses did mighty signs and wonders. Jesus did mighty signs and wonders. The Lord Jesus raised a man from the dead after he was four days in the grave. The Bible reported only a few of the awesome miracles that the Lord Jesus did. These miracles were a sign of Him being the Son of God. "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinks: for he hath been dead four days. ... And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:39,43-44).

5. Moses prophesied of the future, as did Jesus. Like Moses, the Lord Jesus focused His prophecy on the Jews and their dispersion and restoration. The restoration of Israel and Jerusalem would occur just before His second coming. Just as the Lord prophesied, exactly happened to the Jews. Israel is once again a nation with Jerusalem as its capital. "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? . . . But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land [Israel], and wrath upon this people [Jews]. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:7,23-24).

6. Moses was a Jew and the Lord Jesus was a Jew.

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. The Lord Jesus qualifies to be the Prophet because He is the Son of David from the tribe of Judah.

The Lord Jesus not only met the requirements of being the Prophet like unto Moses, but he exceeded them in all points. Moses was the servant of God, but the Lord Jesus was the Son of God; therefore, He was greater than Moses. "[Christ] Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. . . . And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house ..." (Heb. 3:2-3,5-6).

The Bible shows that the Lord Jesus is greater than Moses as He is the Son of God. God sent His Son into the world to die for our sin. Because of the death of the Lord Jesus on the cross, you can be forgiven of all sin and have assurance of eternal life with God.

When you trust the Lord Jesus as your Savior, God makes an eternal blood covenant with you. Eternal life is only through faith in Jesus Christ as your Lord and Savior. He is the Prophet like unto Moses and those that do not listen to His message, God will require it of them. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God

hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God

Christ Is God's Final Prophet

The New Testament often speaks of Christ as “the Prophet,” a reference back to the promise given by God to Moses in Deuteronomy 18.

As John opens his account of the life of Christ he tells of the work of John the Baptist. On one occasion priests and Levites from Jerusalem went to John and inquired as to whether or not he was the Christ (John 1:19–23). When John denied being the long-awaited Messiah the priests and Levites then asked if he was Elijah, to which John answered “I am not.” They then asked, “Are you the Prophet?” They wanted to know if John was “the Prophet” Moses had promised centuries before—the answer was “No.”

It was in the region of the Sea of Galilee that Jesus fed the 5,000 with “five barley loaves and two small fish” (John 6:1–14). When the people had been fed and there was still bread to spare, they said, “This is truly the Prophet, who is come into the world” (John 6:14).

On one occasion Jesus healed a lame man at the Pool of Bethesda. “Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God” (John 5:18). Jesus told these Jews, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (John 5:39). There are many Old Testament passages which speak of Christ, but the one He had in mind on this occasion was found in the writings of Moses. Jesus said, “Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?” (John 5:45–47).

What did Moses say about Christ? God told Moses, “I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.” (Deut. 18:18–19). This passage was speaking of Christ, for Peter quoted it in Acts 3:22–23 and applied it to Him. Stephen quoted this same passage in the sermon which cost him his life (Acts 7:37).

On the Mount of Transfiguration our Lord stood with Moses and Elijah and discussed His impending death. Peter, overwhelmed in the moment, said, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah” (Matt. 17:4). However, “While he was still speaking, behold, a bright

cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ‘This is My beloved Son, in whom I am well pleased. Hear Him!’” (Matt. 17:5). The point is clear: as great as Moses and Elijah were in their own right, we are to listen to God’s Son today!

Jesus is God’s final spokesman. The Hebrew writer reminds us of how “God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son...” (Heb. 1:1–2).

Conclusion

Concerning “the Prophet” who was to come, God said, “whoever will not hear My words, which He speaks in My name, I will require it of him” (Deut. 18:19). The Hebrew writer mentions the consequences of neglecting the message of Christ. “Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?” (Heb. 2:1–4).

Have you listened to the words of Christ, God’s final spokesman? If you reject the message of Christ, you will have rejected your only means of eternal salvation!

Lesson 7

Christology – Titles of Jesus

Jesus in the Gospels

His humanity is taken for granted in the Synoptic Gospels, as if it could not possibly occur to anyone to question it. We see him lying in the cradle, growing, leaning, subject to hunger, anxiety, doubt, disappointment, and surprise (Luke 2:40; Mark 2:15; 14:33; 15:34; Luke 7:9), and finally to death and burial. But elsewhere his true humanity is specifically witnessed to, as if it might be called in question (Gal. 4:4; John 1:14), or its significance neglected (Heb. 2:9, 17; 4:15; 5:7 - 8; 12:2).

Besides this emphasis on his true humanity, there is nevertheless always an emphasis on the fact that even in his humanity he is sinless and also utterly different from other men and that his significance must not be sought by ranking him alongside the greatest or wisest or holiest of all other men. The virgin birth and the resurrection are signs that here we have something unique in the realm of humanity. Who or what he is can be discovered only by contrasting him with others, and it shines out most clearly when all others are against him. The event of his coming to suffer and triumph as man in our midst is absolutely decisive for every individual he encounters and for the destiny of the whole world (John 3:16 - 18; 10:27 - 28; 12:31; 16:11; 1 John 3:8).

In his coming the kingdom of God has come (Mark 1:15). His miracles are signs that this is so (Luke 11:20). Woe, therefore, to those who misinterpret them (Mark 3:22 - 29). He acts and speaks with heavenly regal authority. He can challenge men to lay down their lives for his own sake (Matt. 10:39). The kingdom is indeed his own kingdom (Matt. 16:28; Luke 22:30). He is the One who, in uttering what is simply his own mind, at the same time utters the eternal and decisive word of God (Matt. 5:22, 28; 24:35). His word effects what it proclaims (Matt. 8:3; Mark 11:21) as God's word does. He has the authority and power even to forgive sins (Mark 2:1 - 12).

Christ- the Anointed ONE

His true significance can be understood only when his relationship to the people in whose midst he was born is understood. In the events that are set motion in his earthly career God's purpose and covenant with Israel is fulfilled. He is the One who comes to do what neither the people of the OT nor their anointed representatives, the prophets, priests, and kings, could do. But they had been promised that One who would rise up in their own midst would yet make good what all of them had utterly failed to make good. In this sense Jesus of Nazareth is the One anointed with the Spirit and power (Acts 10:38) to be the true Messiah or Christ (John 1:41; Rom. 9:5) of his people. He is the true prophet (Mark 9:7; Luke 13:33; John 1:21; 6:14), priest (John 17; Heb.), and king (Matt. 2:2; 21:5; 27:11), as, e.g., his baptism (Matt. 3:13ff.) and his use of Isa. 61 (Luke 4:16 - 22) indicate.

In receiving this anointing and fulfilling this messianic purpose, he receives from his contemporaries the titles Christ (Mark 8:29) and Son of David (Matt. 9:27; 12:23; 15:22; cf. Luke 1:32; Rom. 1:3; Rev. 5:5).

But he gives himself and receives also many other titles which help to illuminate the office he fulfilled and which are even more decisive in indicating who he is. A comparison of the current messianic ideas of Judaism with both the teaching of Jesus himself and the witness of the NT shows that Jesus selected certain features of messianic tradition which he emphasized and allowed to crystallize round his own person. Certain messianic titles are used by him and of him in preference to others, and are themselves reinterpreted in the use he makes of them and in the relationship he gives them to himself and to one another. This is partly the reason for his "messianic reserve" (Matt. 8:4; 16:20; John 10:24; etc.).

Son of Man

Jesus used the title "Son of man" of himself more than any other. There are passages in the OT where the phrase means simply "man" (e.g., Ps. 8:5), and at times Jesus' use of it corresponds to this meaning (cf. Matt. 8:20). But the majority of contexts indicate that in using this title Jesus is thinking of Dan. 7:13, where the "Son of man" is a heavenly figure, both an individual and at the same time the ideal representative of the people of God. In the Jewish apocalyptic tradition this Son of man is regarded as a preexistent one who will come at the end of the ages as judge and as a light to the Gentiles (cf. Mark 14:62).

Jesus sometimes uses this title when he emphasizes his authority and power (Mark 2:10; 2:28; Luke 12:19). At other times he uses it when he is emphasizing his humility and incognito (Mark 10:45; 14:21; Luke 19:10; 9:58). In the Gospel of John the title is used in contexts which emphasize his preexistence, his descent into the world in a humiliation which both conceals and manifests his glory (John 3:13 - 14; 6:62 - 63; 8:6ff.), his role of uniting heaven and earth (John 1:51), his coming to judge men and hold the messianic banquet (John 5:27; 6:27).

Though "Son of man" is used only by Jesus of himself, what it signified is otherwise expressed, especially in Rom. 5 and 1 Cor. 15, where Christ is described as the "man from heaven" or the "second Adam." Paul here takes up hints in the Synoptic Gospels that in the coming of Christ there is a new creation (Matt. 19:38) in which his part is to be related to and contrasted with that of Adam in the first creation (cf., e.g., Mark 1:13; Luke 3:38). Both Adam and Christ have the representative relationship to the whole of mankind that is involved in the conception "Son of man." But Christ is regarded as One whose identification with all mankind is far more deep and complete than that of Adam. In his redeeming action salvation is provided for all mankind. By faith in him all men can participate in a salvation already accomplished in him. He is also the image and glory of God (2 Cor. 4:4, 6; Col. 1:15) which man was made to reflect (1 Cor. 11:7) and which Christians are meant to put on in participating in the new creation (Col. 3:10).

Servant

Jesus' self identification with men is brought out in passages that recall the suffering servant of Isaiah (Matt. 12:18; Mark 10:45; Luke 24:26). It is in his baptismal experience that he enters this role (cf. Matt. 3:17 and Isa. 42:1) of suffering as the One in whom all his people are represented and who is offered for the sins of the world (John 1:29; Isa. 53). Jesus is explicitly called the "servant" in the early preaching of the church (Acts 3:13, 26; 4:27, 30), and the thought of him as such was also in Paul's mind (cf. Rom. 4:25; 5:19; 2 Cor. 5:21).

In the humiliation of his self identification with our humanity (Heb. 2:17; 4:15; 5:7; 2:9; 12:2) he fulfills the part not only of victim, but also of high priest, offering himself once for all (Heb 7:27; 9:12; 10:10) in a self offering that brings about forever a new relationship between God and man. His "baptism," the fulfillment of which he accomplishes in his early career culminating in his cross (cf. Luke 12:50), is his self sanctification to his eternal priesthood, and in and through this self sanctification his people are sanctified forever (John 17:19; Heb. 10:14).

Son of God

The title "Son of God" is not used by Jesus himself to the same extent as "Son of man" (though cf., e.g., Mark 12:6), but it is the name given to him (cf. Luke 1:35) by the heavenly voice at his baptism and transfiguration (Mark 1:11; 9:7), by Peter in his moment of illumination (Matt. 16:16), by the demons (Mark 5:7) and the centurion (Mark 15:39).

This title "Son of God" is messianic. In the OT, Israel is the "son" (Exod. 4:22; Hos. 11:1). The king (Ps. 2:7; 2 Sam. 7:14) and possibly the priests (Mal. 1:6) are also given this title. Jesus, therefore, in using and acknowledging this title is assuming the name of One in whom the true destiny of Israel is to be fulfilled.

But the title also reflects the unique filial consciousness of Jesus in the midst of such a messianic task (cf. Matt. 11:27; Mark 13:32; 14:36; Ps. 2:7). This has the profoundest Christological implications. He is not simply a son but the Son (John 20:17). This consciousness, which is revealed at high points in the Synoptic Gospels, is regarded in John as forming the continuous conscious background of Jesus' life. The Son and the Father are one (John 5:19, 30; 16:32) in will (4:34; 6:38; 7:28; 8:42; 13:3) and activity (14:10) and in giving eternal life (10:30). The Son is in the Father and the Father in the son (10:38; 14:10). The Son, like the Father, has life and quickening power in himself (5:26). The Father loves the Son (3:35; 10:17; 17:23 - 24) and commits all things into his hands (5:35), giving him authority to judge (5:22). The title also implies a unity of being and nature with the Father, uniqueness of origin and preexistence (John 3:16; Heb. 1:2).

Lord

Though Paul also uses the title "Son of God," he most frequently refers to Jesus as "Lord." This term did not originate with Paul. Jesus is addressed and referred to in the Gospels as Lord (Matt. 7:21; Mark 11:3; Luke 6:46). Here the title can refer primarily to his teaching authority (Luke 11:1; 12:41), but it can also have a deeper significance (Matt. 8:25; Luke 5:8). Though it is most frequently given to him after his exaltation he himself quoted Ps. 110:1 and prepared for this use (Mark 12:35; 14:62).

His lordship extends over the course of history and all the powers of evil (Col. 2:15; 1 Cor. 2:6 - 8; 8:5; 15:24) and must be the ruling concern in the life of the church (Eph. 6:7; 1 Cor. 7:10, 25). 2:6 - 8; 8:5; 15:24) and must be the ruling concern in the life of the church (Eph. 6:7; 1 Cor. 7:10, 25). As Lord he will come to judge (2 Thess. 1:7).

Though his work in his humiliation is also the exercise of lordship, it was after the resurrection and ascension that the title of Lord was most spontaneously conferred on Jesus (Acts 2:32ff.; Phil. 2:1 - 11) by the early church. They prayed to him as they would pray to God (Acts 7:59 - 60; 1 Cor. 1:2; cf. Rev. 9:14, 21; 22:16). His name as Lord is linked in the closest association with that of God himself (1 Cor. 1:3; 2 Cor. 1:2; cf. Rev. 17:14; 19:16; and Deut. 10:17). To him are referred the promises and attributes of the "Lord" God (Kyrios, LXX) in the OT (cf. Acts 2:21 and 38; Rom. 10:3 and Joel 2:32; 1 Thess. 5:2 and Amos 5:18; Phil. 2:10 - 11 and Isa. 45:23). To him are freely applied the language and formulas which are used of God himself, so that it is difficult to decide in a passage like Rom. 9:5 whether it is the Father or the Son to whom reference is made. In John 1:1, 18; 20:28; 2 Thess. 1:12; 1 Tim. 3:16; Titus 2:13; and 2 Pet. 1:1, Jesus is confessed as "God."

Word

The statement, "The Word became flesh" (John 1:14), relates Jesus both to the Wisdom of God in the OT (which has a personal character, Prov. 8) and to the law of God (Deut. 30:11 - 14; Isa. 2:3) as these are revealed and declared in the going forth of the Word by which God creates, reveals himself, and fulfills his will in history (Ps. 33:6; Isa. 55:10 - 11; 11:4; Rev. 1:16). There is here a close relationship between word and event. In the NT it becomes clearer that the Word is not merely a message proclaimed but is Christ himself (cf. Eph. 3:17 and Col. 3:16; 1 Pet. 1:3 and 23; John 8:31 and 15:17). What Paul expresses in Col. 1, John expresses in his prologue. In both passages (and in Heb. 1:1 - 14) the place of Christ as the One who in the beginning was the agent of God's creative activity is asserted. In bearing witness to these aspects of Jesus Christ it is inevitable that the NT should witness to his preexistence. He was "in the beginning" (John 1:1 - 3; Heb. 1:2 - 10).

His very coming (Luke 12:49; Mark 1:24; 2:17) involves him in deep self abasement (2 Cor. 8:9; Phil. 2:5 - 7) in fulfillment of a purpose ordained for him from the foundation of the world (Rev. 13:8). In the Gospel of John he gives this testimony in his own words (John 8:58; 17:5, 24).

Yet while his coming from the Father involves diminution of his Godhead, there is nevertheless a subordination of the incarnate Son to the Father in the relationship of love and equality which subsists between the Father and the Son (John 14:28). For it is the Father who sends and the Son who is sent (John 10:36), the Father who gives and the Son who receives (John 5:26), the Father who ordains and the Son who fulfills (John 10:18). Christ belongs to God who is the Head (1 Cor. 3:23; 11:13) and in the end will subject all things to him (1 Cor. 15:28).

Jesus of Nazareth

In Matthew and Luke we find accounts of the birth of Jesus. Both accounts point out that Jesus was born of a virgin by the name of Mary in the city of Bethlehem (Matt. 1:18-2:12; Luke 1:26-2:7; attempts to find allusions to the virgin birth in Gal. 4:4 and John 8:41 are quite forced). Attempts to explain these accounts as parallels to Greek myths stumble on the lack of any really substantial parallels in Greek literature and above all by the Jewish nature of these accounts.

The ministry of Jesus began with his baptism by John (Mark 1:1-15; Acts 1:21-22; 10:37) and his temptation by Satan. His ministry involved the selection of twelve disciples (Mark 3:13-19), which symbolized the regathering of the twelve tribes of Israel; the preaching of the need of repentance (Mark 1:15) and the arrival of the kingdom of God in his ministry (Luke 11:20); the offer of salvation to the outcasts of society (Mark 2:15-17; Luke 15; 19:10); the healing of the sick and demon-possessed (which are referred to in the Jewish Talmud); and his glorious return to consummate the kingdom.

The turning point in Jesus' ministry came at Caesarea Philippi when, after being confessed as the Christ by Peter, he acknowledged the correctness of this confession and proceeded to tell the disciples of his forthcoming death (Mark 8:27-31; Matt. 16:13-21). Advancing toward Jerusalem, Jesus cleansed the temple and in so doing judged the religion of Israel (note Mark's placement of the account between 11:12-14 and 11: 20-21 as well as the contents of the following two chapters). On the night in which he was betrayed he instituted the ordinance of the Lord's Supper, which refers to the new covenant sealed by his sacrificial blood and the victorious regathering in the kingdom of God (Mark 14:25; Matt. 26:29; Luke 22:18; I Cor. 11:26). Thereupon he was arrested in the Garden of Gethsemane, tried before the Sanhedrin, Herod Antipas, and finally Pontius Pilate, who condemned him to death on political charges for claiming to be the Messiah (Mark 15:26; John 19:19). On the eve of the sabbath Jesus was crucified for the sins of the world (Mark 10:45) outside the city of Jerusalem (John 19:20) at a place called Golgotha (Mark 15:22) between two thieves who may have been revolutionaries (Matt. 27:38).

He gave up his life before the sabbath came, so that there was no need to hasten his death by crurifragium, i.e., the breaking of his legs (John 19:31-34). He was buried in the tomb of Joseph of Arimathea (Mark 15:43; John 19:38) on the eve of the sabbath. On the first day of the week, which was the third day (Friday to 6 P.M. = day 1; Friday 6 P.M. to Saturday 6 P.M. = day 2; Saturday 6 P.M. to Sunday A.M. = day 3), he rose from the

dead, the empty tomb was discovered, and he appeared to his followers (Mark 16; Matt. 28; Luke 24; John 20-21). He abode forty days with the disciples and then ascended into heaven (Acts 1:1-11).

So ended the three-year ministry (John 2:13; 5:1; 6:4; 13:1) of Jesus of Nazareth.

Lesson 8

Messiah

The term messiah comes from the Hebrew meshiach, meaning "anointed one." In the Old Testament it was used of historical personages such as the anointed kings and priests of Israel. During the Babylonian Captivity (587 - 540 BC), Israelite hopes for a restored monarchy and priesthood flourished. With the return of the exiles to Jerusalem and the emergence of Zerubbabel and Joshua ben Jehozadak as political ruler and high priest, respectively, these hopes were to some extent realized.

The later fortunes of Israel, especially under the Seleucids of Syria, kept alive the hope for a future and final deliverance, sometimes with and sometimes without a messianic figure. The revolt of the Maccabees briefly kindled the hope that in the Hasmonean line an ideal priest - king had emerged. But the corruption of the later Hasmoneans led to the secession of part of the priestly caste to Qumram, where various forms of messianic hope were entertained, sometimes involving two messiahs - one from the house of Aaron (a priest) and one from the house of Israel (a king) together with a prophet. The so called Psalms of Solomon, which expressed the piety of the Pharisees, looked only for a messiah descended from David.

After the death of Herod the Great (AD 4) and the incorporation of Judea into the Roman Empire, a nationalist resistance movement, the Zealots, hailed various leaders as the Messiah, the last being Bar Kochba during the great revolt of AD 132 - 35.

In the Books of Enoch, the figure of the Messiah coalesced with the apocalyptic "Son of Man," a supernatural judge and savior appearing at the end.

Whether Jesus Christ claimed to be the Messiah is disputed, though the Gospels affirm that he did (Mark 14:62). The post Easter Christian community clearly ascribed the title Messiah to him (Acts 2:36) in a sense redefined by the crucifixion and resurrection faith. Translated into Greek, the title became Christos (Christ), which, improperly understood, became a proper name.

Messiah (Heb. mashiah), in all the thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX. "Christos." It means anointed. Thus priests (Ex. 28:41; 40:15; Num. 3:3), prophets (1 Kings 19:16), and kings (1 Sam. 9:16; 16:3; 2 Sam. 12:7) were anointed with oil, and so consecrated to their respective offices. The great Messiah is anointed "above his fellows" (Ps. 45:7); i.e., he embraces in himself all the three offices. The Greek form "Messias" is only twice used in the New Testament, in John 1:41 and 4:25 (R.V., "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice (Dan 9:25, 26; R.V., "the anointed one"). The first great promise (Gen. 3:15) contains in it the germ of all the prophecies recorded in

the Old Testament regarding the coming of the Messiah and the great work he was to accomplish on earth.

The prophecies became more definite and fuller as the ages rolled on; the light shone more and more unto the perfect day. Different periods of prophetic revelation have been pointed out, (1) the patriarchal; (2) the Mosaic; (3) the period of David; (4) the period of prophetism, i.e., of those prophets whose works form a part of the Old Testament canon. The expectations of the Jews were thus kept alive from generation to generation, till the "fulness of the times," when Messiah came, "made of a woman, made under the law, to redeem them that were under the law." **In him all these ancient prophecies have their fulfilment. Jesus of Nazareth is the Messiah, the great Deliverer who was to come.** (Comp. Matt. 26:54; Mark 9:12; Luke 18:31; 22:37; John 5:39; Acts 2; 16:31; 26:22, 23.)

(Easton Illustrated Dictionary)

In the OT

"Messiah" is the hellenized transliteration of the Aramaic *mesiha'*. The underlying Hebrew word *masiah* is derived from *masah*, "to anoint, smear with oil." This title was used sometimes of non-Israelite figures e.g., Cyrus in Isa. 45:1 sometimes of the altar as in Exod. 29:36, sometimes of the prophet as in I Kings 19:16. But most frequently it referred to the king of Israel as in I Sam. 26:11 and Ps. 89:20. It is noteworthy that the word "messiah" does not appear at all in the OT (the AV of Dan. 9:25 is incorrect; it ought to read "an anointed one"), and only rarely in the intertestamental literature. The primary sense of the title is "king," as the anointed man of God, but it also suggests election, i.e., the king was chosen, elect, and therefore honored. It could scarcely be otherwise than that it referred to a political leader, for in its early stages Israel sought only a ruler, visible and powerful, who would reign here and now. But the entire evidence of later Judaism points to a Messiah not only as king but as eschatological king, a ruler who would appear at the end time. David was the ideal king of Israel, and as such he had a "sacral" character, and this sacral characteristic came to be applied to the eschatological king who was to be like David.

How did the national Messiah come to be a future ideal king? After the death of David, Israel began to hope for another like him who would maintain the power and prestige of the country. But Israel came into hard times with the rupture of the kingdom, and with this event there arose a disillusionment concerning the hope for a king like David. Then after the Exile, Zerubbabel, a descendant of David, took the leadership of Judah, but it developed that he was not another David. Gradually the hope was projected into the future, and eventually into the very remote future, so that the Messiah was expected at the end of the age.

This is the mood of the messianic expectations in the latter part of the OT. Such prophecies are common. For example, Jer. 33 promises a continuation of the Davidic line; Isa. 9 and 11 foresee the regal splendor of the coming king; Mic. 5:2

looks forward to the birth of the Davidic king in Bethlehem; and Zech. 9 and 12 describe the character of the messianic kingdom and reign.

The Son of man figure in Daniel is not to be identified with the Messiah; it is later in the history of Judaism that the two figures were seen to be one. The suffering servant of Isaiah by reason of his role is yet another figure. **So the Messiah, or future ideal king of Israel, the Son of man, and the suffering servant were three distinct representations in the OT.**

In Intertestamental Writings

The Apocrypha and Pseudepigrapha are the literary remains of the evolution of messianic hopes within Judah between the testaments. As in the OT the formal use of "Messiah" is rare. It is well to remember that in this literature there is a distinction between Messiah and messianic; a book may have a messianic theme but lack a Messiah. The book of Enoch is best known for its doctrine of the Son of man, which has many messianic overtones. Yet he is not the Messiah, but a person much like Daniel's Son of man. It remained to the Psalms of Solomon (ca.48 B.C.) to provide the one confirmed and repeated evidence of the technical use of the term in the intertestamental literature. This literature demonstrates, therefore, a diffuse expectation about the Messiah. It speaks of a Messiah of David, of Levi, of Joseph, and of Ephraim. The Dead Sea Scrolls add to the confusion by referring to a Messiah of Aaron and Israel.

Out of the welter of messianic hopes in this period there emerges a pattern: two kinds of Messiah came to be expected. On one hand, there arose an expectation of a purely national Messiah, one who would appear as a man and assume the kingship over Judah to deliver it from its oppressors. On the other hand, there was a hope for a transcendent Messiah from heaven, part human, part divine, who would establish the kingdom of God on earth. To the popular Jewish mind of the first two centuries before and after Christ these two concepts were not mutually hostile, but tended rather to modify each other. It has been argued by some scholars that the conflation of the concepts of Messiah and suffering servant took place in the intertestamental period, but the sole evidence for this is from the Targums, which are post-Christian.

In the NT

It remained for Jesus to fuse the three great eschatological representations of the OT, Messiah, suffering servant, and Son of man, into one messianic person. Apart from this truth there is no explanation for the confusion of the disciples when he told them he must suffer and die (Matt. 16:21ff.). That Christ knew himself to be the Messiah is seen best in his use of the title Son of man; in Mark 14:61-62 he equates the Christ and the Son of man. "Christ" is simply the Greek equivalent of the Hebrew "messiah." John 1:41 and 4:25 preserve the Semitic idea by transliterating the word "messiah." Jesus willingly accepted the appellation Son of David, a distinct messianic title, on several occasions, the cry of blind Bartimaeus (Mark 10:47ff.), the children in the temple (Matt. 21:15), and the triumphal entry (Matt. 21:9), to name but a few. It has long been

wondered why Jesus did not appropriate the title Messiah to himself instead of the less clear title of Son of man. The former was probably avoided out of political considerations, for if Jesus had publicly used "Messiah" of himself it would have ignited political aspirations in his hearers to appoint him as king, principally a nationalistic figure, and to seek to drive out the Roman occupiers. This is precisely the import of the Jews' action at the triumphal entry. Jesus seized on the title Son of man to veil to his hearers his messianic mission but to reveal that mission to his disciples.

The first generation of the church did not hesitate to refer to Jesus as the Christ, and thereby designate him as the greater Son of David, the King. The word was used first as a title of Jesus (Matt. 16:16) and later as part of the personal name (e.g., Eph. 1:1). Peter's sermon at Pentecost acknowledged Jesus not only as the Christ, but also as Lord, and so the fulfillment of the messianic office is integrally linked to the essential deity of Jesus. Acts 2:36 affirms that Jesus was "made" Christ, the sense of the verb being that by the resurrection Jesus was confirmed as the Christ, the Messiah of God. Rom. 1:4 and Phil. 2:9-11 contain the same thought. Other messianic titles attributed to Jesus include Servant, Lord, Son of God, the King, the Holy One, the Righteous One, and the Judge.

(Elwell Evangelical Dictionary)

Messiah (noun), "anointed one; Messiah." Of the 39 occurrences of masiah, none occurs in the wisdom literature. They are scattered throughout the rest of biblical literary types and periods.

First, masiah refers to one who is anointed with oil, symbolizing the reception of the Holy Spirit, enabling him to do an assigned task. Kings (1 Sam. 24:6), high priests, and some prophets (1 Kings 19:16) were so anointed: "If the priest that is anointed do sin according to the sin of the people..." (Lev. 4:3, the first biblical appearance). In the case of Cyrus, he was anointed with God's Spirit only and commissioned an "anointed deliverer" of Israel (Isa. 45:1). The patriarchs, too, are called "anointed ones": "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15).

Second, the word is sometimes transliterated "Messiah." After the promise to David (2 Sam. 7:13) masiah refers immediately to the Davidic dynasty, but ultimately it points to the "messiah," Jesus the Christ: "The kings of the earth [take their stand], and the rulers take counsel together, against the Lord, and against his Anointed..." (Ps. 2:2). In Dan. 9:25 the word is transliterated: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince..." The New Testament also attests the word in this latter meaning (John 1:41). Most frequently in the New Testament the word is translated ("Christ") rather than transliterated ("Messiah").