



## Sample Content

**Location:** Exploring Traditions

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*Hi friends,*

*Several people have asked me recently to see my study on the Deity (or “Godness”) of Jesus. So I thought I would share here as well. I know that seeing Jesus as also God, along with the Father and the Spirit, is very difficult for most of us raised in meetings. This became a burning question for me 6 years ago, and I read from Genesis to Revelation in 6 months just looking for this answer. These are the notes that I compiled along the way. All references are taken from my King James meeting Bible.*

### Deity of Jesus

(all Scripture references taken from KJV Bible)

#### Scripture that equates Jesus with God

- **Zechariah 12:10** (the LORD, Jehovah, speaking) “...and they shall look upon **me** whom they have pierced, and they shall mourn for **him**...” To pierce Jesus is to pierce God. But there is this strange reference to piercing “me” and mourning for “him” – emphasizing both the sameness and separateness of the one speaking (God) with the person of Jesus.
- **Acts 20:28** “...feed the church of **God, which he hath purchased with his own blood.**” Jesus’ blood is God’s blood.
- **John 20:28** “and Thomas answered and said unto him, My Lord and my God.” Thomas called Jesus God, which is blasphemy unless it’s true. Jesus did not correct him.

- **Isaiah 9:6** “For unto us a child is born, unto us a son is given...his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father...” This is the only time Jesus is referred to as the “Father”. He is everywhere understood in Scripture to be the Son. But here he is called the Father, perhaps to emphasize his oneness with the Father, having the same nature. In any case, He is explicitly called God.
- **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. Again, like the passage in Zechariah, the idea of the Word *being* God, while also being *separate* from God, a unique being. Another thought – it’s possible that at some point God could have existed with no Son, but is it possible that God could ever have existed without his own Word? The Word is explicitly said to be Jesus in vs. 14
- **Titus 2:13-14** “Looking for... the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us...” Everywhere in Scripture, the One who is going to appear at the end of time is Jesus. Not “Jesus *and* God”. It’s clear Paul is referring to *Jesus alone* as “the great God and our Saviour”. There is a *single referent* which is made clear by the beginning of vs. 14, “who gave *himself* for us.”
- **Acts 7:59** “they stoned Stephen, calling upon God, and saying ‘Lord Jesus, receive my spirit.’” Stephen was praying to Jesus, but it is termed “calling upon God”. To call on Jesus is to call on God.
- **Philippians 2:6-7** “who, being in the form of God, thought it not robbery to be equal with God: but... was made in the likeness of men...” Jesus existed in the form of God (before the incarnation), but didn’t cling to his rights as God. He became a man to enter into our human experience and struggles and redeem us. In the original Greek, the word “form” is stronger than the word “likeness”. “Form” signifies a *reality* – *he really was God*. Whereas likeness signifies an *imitation, a likeness, but not the exact same thing*.
- **Psalms 45:6,7 with Hebrews 1:8,9** “Thy throne, **O God**, is for ever and ever... **therefore God, thy God**, hath anointed thee...” This is a strange passage, with that same pattern like in Zechariah 12 and John 1. Someone is being *referred to as God*, and yet it also refers to *this person having a God*. The writer of Hebrews explicitly tells us that this portion of Psalms should be understood as God speaking to the Son. In which case, God calls the Son, God. But He also refers to God as being outside of, greater than, or in addition to, the Son.
- **Matthew 1:23** (citation from **Isaiah 7:14**) “...they shall call his name Emmanuel, which being interpreted is, God with us.” In the human person of Jesus Christ, God came to live with people.
- **Jeremiah 23:5,6 and 33:16** “I will raise unto David a righteous Branch, and a King...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” In the KJV, when the word GOD or LORD is spelled with all capitals, it always refers to Jehovah God. So Jesus, the Branch, the King of David’s line, is called “Jehovah” – God’s name.

- **Colossians 2:9** “for in him dwelleth all the fulness of the Godhead bodily.” The Trinitarian understanding of this is that Jesus is not simply a “part” of God, or a “picture or representation” of God, but actually the Incarnation of the Father, Word, and Spirit.
- **Ezekiel 34:11-31** with **John 10** This is too much Scripture to fully type out, but read these passages together. God clearly speaks through Ezekiel that *He Himself* would come and search for his sheep. And yet Jesus comes on the scene several hundred years later talking not about “God’s sheep” or “my Father’s sheep”, but “*my sheep*”. And he calls himself the *Good Shepherd*.

### Old & New Testament Comparisons

(Try to imagine how offensive these comparisons would be to God if Jesus *is not himself God*. God has made claims about himself and for himself alone. If anyone *else*, any man, any angel, even His own son [if that son were not himself a part of the Divine Being], usurped his identity in this way it would be what the Jews thought it was – blasphemy.)

- **Isaiah 44:24** with **Colossians 1:16** and **John 1:3** “I am the LORD that maketh all things; that stretcheth forth the heavens along; that spreadeth abroad the earth by myself;” In the Scripture from Isaiah, the LORD (Jehovah) is acting alone. It’s not “God and His Son” or “God and the angels” or “God and the heavenly host”. In his work as Creator, He is alone. And yet in Colossians, the Son is clearly part of the Creative Godhead: “For by him (the Son) were all things created...” and in John’s Gospel it’s also clear, “without him was not anything made that was made.” So if Jehovah was creating all things by himself, and yet all things were made by the Son, then the Son must be part of what is referred to as Jehovah. He must be, himself, part of the Divine Being.
- **Isaiah 8:13, 14** with **I Peter 2:8** “The LORD of hosts (Jehovah) ... a stone of stumbling and a rock of offense” Isaiah says God is the stone of stumbling, but Peter references this verse as meaning Jesus.
- **Isaiah 40:10-11** with **John 10:11** “The Lord GOD (Jehovah)... shall feed His flock like a Shepherd...” God didn’t say He would send a Shepherd, but that He would come and be a Shepherd. Jesus came to earth and said, not “God is your shepherd, and I am his agent”, but... “I am the Good Shepherd.” This was one of the times the Jews tried to stone him for blasphemy, and no wonder!
- **Joel 2:32** with **I Corinthians 1:2** “Whoever shall call on the name of the LORD (Jehovah) shall be saved” But Paul writes to the Corinthians that whoever calls on the name of Jesus shall be saved. (To call on Jesus is to call on God.)
- **Psalms 102:24-27** with **Hebrews 1:10-11** “The heavens are the work of thy hands. They shall perish, but thou remainest” This psalm clearly addresses God, the mighty Creator God, and His work in creating all the world. But the writer of Hebrews says that this psalm references the Son.

- **Luke 12:5** with **Revelation 1:18** “Fear him [who]... hath power to cast into hell” Jesus clearly means to fear God, the one who has the power over the consequences of our eternal soul. And yet in John’s revelation, he was shown Jesus as having the keys to death and hell.
- **Hosea 2:19,20** with **Revelation 19:7** And I (The LORD [Jehovah]) will betroth thee unto me for ever” God says that He Himself will marry his people for ever. But in Heaven, we see the marriage not of “God the Father”, but of the “Lamb”, Jesus. If Jesus is not Jehovah God, then God does not marry his people, which would be contrary to prophecy.
- **Hosea 13:4** with **Luke 2:11** “No savior beside me” The Old Testament repeatedly insists that there is only one Savior, God himself. That means that there cannot be another savior. God is the savior. And yet the angel of God came and announced the birth of Jesus to the shepherds, saying, “unto you is born ... a Savior, which is Christ the Lord.”
- **Hosea 13:10** with **Matthew 2:2** (The LORD [Jehovah]) speaking: “I will be your king.” And yet Jesus was born, not as “the son of the king”, or the “prince of his people”, but as “King of the Jews”. This announcement was made over his birth, and his death. He fulfilled many prophecies of the expected King in the line of David.
- **I Timothy 6:14-16** with **Revelation 17:14** “the blessed and only Potentate, the King of kings, and Lord of lords; who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen – Paul must absolutely be speaking of God, here. Someone called the Potentate, the King of kings, is immortal (and alone in his immortality) This is God. And yet in the Revelation, the Lamb (Jesus) is called King of kings and Lord of lords.
- **Isaiah 45:22-23** with **Philippians 2:10** “I am God, there is none else... unto me every knee shall bow, every tongue shall swear” When Paul references this verse, he says that at the name of Jesus every knee will bow and tongue confess that Jesus Christ is Lord.
- **Deuteronomy 6:4** with **John 10:30** “The Lord our God, the Lord is One” Okay – this one I never knew about until recently. Look up “Shema Yisrael” on Wikipedia. This verse in Deuteronomy was one of the best known statements about the God of Israel. Every Jewish person would recite this several times a day. This statement differentiated the religion of Israel (monotheistic) from virtually all the other world religions which were polytheistic (many gods). So in light of this statement being so important and well known to any Jewish person, let alone the doctors of law, how would they hear Jesus’ statement that “I and the Father are one”? Immediately after this they grabbed stones to kill him for blasphemy.

## The First and the Last

- **Isaiah 44:6** “I am the LORD (Jehovah), the King of Israel, and his redeemer, the LORD of hosts; I am the first, and I am the last; beside me there is no God.” (Who is the first and the last? Can there be multiple firsts and lasts?)
- **Revelation 1:17** (this is the “son of man” speaking, per vs. 13) “Fear not; I am the first and the last: I am he that liveth and was dead, and behold, I am alive forevermore.”

One thing I think we sometimes miss as modern readers is how something would have struck its original audience. To us, it seems like it could just be coincidence that the term “the first and the last” might be used in the last book of the Bible, as well as somewhere in the middle of the Bible. It’s a huge book, after all, there’s bound to be some repeat material. We’ve learned the whole Bible at the same time. We see it as “one book”. But the original audience who read the words of the Revelation were already *deeply familiar* with the book of Isaiah. Boys and girls grew up memorizing large portions of Scripture in Jewish schools, like often they memorized the entire first 5 books of the Bible (Genesis – Deuteronomy). And Isaiah was the most prominent prophet, whose words everyone knew well. So to refer to *anyone* as the “first and the last” was to directly link that person with God, as He was revealed through the writings of Isaiah. This would have been an obvious connection to any Jewish reader.

**Revelation 1** Just read this whole chapter. Try to tease apart Jesus from God and make them separate. Verses 4-5 sound fairly clear-cut: There is “him which is, and which was, and which is to come” (God), then there is “the seven spirits before his throne” (The Spirit), and then “Jesus Christ, the faithful witness”. That sounds familiar enough, coming from a non-Trinitarian understanding. God, and then the Spirit (separate from God) and then Jesus (not God). But then there are these 3 places where Someone is identifying themselves as Alpha & Omega, or “the first and the last”

- **Vs 8** Alpha and Omega, beginning and ending, the Lord, “which is and was and which is to come, the Almighty.” (The Almighty is a distinction *only* used of God. So the Alpha and Omega is Jehovah God.)
- **Vs 11** Alpha and Omega, the first and the last (This could refer to God, or to Jesus, it’s unclear who the referent is. But it links the terms “Alpha and Omega” and “the first and the last” as equal, referring to the same One.)
- **Vs 17** (the speaker is identified in vs. 13 as “one like unto the Son of man”) “I am the first and the last. I am he that liveth *and was dead*.”

There is no way around this. This completely blew my mind. Per Isaiah 44:6, God is the first and the last. There is no other beside him. Per Revelation 1:8, God, the Almighty, is the Alpha and the Omega. Per vs. 11, the Alpha and the Omega is the same One as the “first and the last”. Per vs. 17, the “first and the last” is Jesus.

These 3 verses must all refer to the same One speaking. And the KJV/other red letter edition Bibles all put these words in red as Jesus speaking. Essentially, the speaker *has* to be Jesus, but it also *has* to be God. How can both be true, and yet the speaker is singular... unless Jesus *is* God? And yet, the Bible is clear that there *is* distinction between Father, Son and Spirit – they are in some ways separate, and so you’re back at this mystery... one, and yet three. Three, and yet one. Three in unity. Tri-unity. Trinity. One way that it’s been spoken of is “one in Essence, yet three in Person.”

- **Rev. 21:6-7** “I am the Alpha and Omega, the beginning and the end...and I will be his God, and he shall be my son.”

It’s interesting that these words are *not* written in red, and seem to be better understood as God the Father speaking, and yet at the same time the singular “Alpha & Omega” terminology for God/Jehovah elsewhere seems to encompass both Father and Son in one.

- **Rev. 22:13** (words in red; Jesus speaking) “I am the Alpha and Omega, the beginning and the end, the first and the last.”

## **The Throne of God**

(How many thrones are there? How many sit on the throne?)

- **Rev. 3:21** Jesus is sitting with his Father in his throne (sounds like two in one throne)
- **Rev. 4:2** One throne, and one sitting on the throne

There is no specific mention of Jesus in Revelation 4. The imagery is the same as Isaiah 6, but in vs. 11 as the elders worship “him who lives forever and ever” and cast their crowns, they say: “Thou art worthy to receive glory and honor and power. *For thou hast created all things.*” In meetings, we have sung that hymn (385 – Thou art worthy) to Jesus. And we know that only God can be the one who *created all things*, and yet Colossians 1:16 also says that Jesus created all things.

## **Was Jesus Created?**

I have specifically heard in meetings that there was a time when God was alone, before Jesus came into being in any form. Gary Paul spoke quite definitely about this at Milltown convention in 2016. It bothered me then, but seems to be the common understanding among us, that Jesus/the Son is not eternally pre-existent with God. What does the Bible teach?

- **Isaiah 9:6** The Son is called the “everlasting Father” and the Mighty God. (No one thinks that Jesus *is* the Father, but it’s clear he is being counted as equal to the Father and sharing his claim to being “God”. It’s also clear that he is referred to as being “everlasting” – which would speak against the possibility of being created/finite/having a beginning.
- **Micah 5:2** “a ruler will come forth out of Bethlehem, whose goings forth have been from of old, from everlasting”
- **Colossians 1:16, and John 1:3** all things created *by* him, *for* him, and *through* him. (If all things were made by, for, and through him, this excludes *him* from ever having been made.

- **Revelation 5:13** every created thing worship God and the Lamb. Jesus is on the side of the eternal, uncreated God, not on the side of the “creation”.
- **Revelation 3:14** “The beginning of the creation of God”

This Scripture has been sometimes used by workers to say that Jesus was the first one/being/ person/angel/son created or born or brought into being by God. It could also mean “the starting place for all of God’s creation”, which would be an idea more in line with Scripture. God’s Word was the means by which God created all things. John 1:1 – Jesus is God’s Word.

(You could also do an entire study on the Word of God being “eternal” such as Ps. 119:89. It is the Word of God that became flesh and dwelt among us.)

As far as I can tell, there is no Scriptural basis to suggest a time before Jesus existed in any form. Pre-existent to His human state, he was “the Word” (John 1) and “existed in the form of God” (Phil. 2:6)

### **Who can do these things?**

Jesus did many things that only God could do. He didn’t ask God to do them, as Moses and the prophets had done. He simply did them.

**Isaiah 43:25** God is the one who forgives sin.

**Mark 2:6-12** Jesus saw the sick man and forgave his sins and healed him. We can forgive sins done against ourselves, but this man had done nothing to Jesus. Jesus was forgiving his sins against *God*, and the only person who had the right to do that was *God Himself*.

Jesus did not

- a) Ask God to forgive him (intercede) or
- b) Forgive *on behalf* of God (as an agent)

He simply forgave *as if he were God*, or in the place of God. That is why the scribes called it “blasphemy”, because they (correctly) understood that Jesus was claiming a right that only belonged to God.

**Psalms 107:29** “He maketh the storm a calm, so that the waves thereof are still.”

**Mark 4: 39-41** Jesus calmed the storm with a word. It is true that others had done similar miracles, like when Moses parted the Red Sea. But Moses did not simply command the sea to part. He prayed, sought guidance from God, and told the people “God will save you.” Nobody thought that Moses had power *in himself* to part the Sea.

Jesus didn’t ask God to do the miracle – He simply did it. The response of the apostles was just as different: they didn’t fall down and worship God for working so powerfully through someone

– they were afraid and essentially wiped their glasses and looked again at Jesus and said, “*What kind of person is this that the wind and the sea obey him?*”

**Ezekiel 37:13** You shall know that I am the LORD (Jehovah) when I open the graves (raise the dead).

**Mark 5:41-43** Jesus raised the dead girl. It’s true that Elijah raised a boy from the dead, but he stretched himself over the boy and prayed. People understood that God did something great through Elijah, not that Elijah himself did it.

Jesus simply gave a command. He did not ask God to do it.

### **Who can receive worship?**

(Did Jesus receive and accept worship only properly due to God?)

**Matthew 4:10** “Worship the Lord thy God and serve Him only.” (**Worship only God**)

**Acts 10:25-26** Cornelius forbidden from worshipping Peter (**Don’t worship apostles**)

**Revelation 19:10/22:8-9** John forbidden from worshipping the angel, told to worship God. (**Don’t worship angels/heavenly beings, but only God.**)

**Romans 1:25** Forbidden to worship anything created (**Worship only Creator, not creation**)

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**Hebrews 1:6** God *commands* the angels to *worship Jesus*

**Matthew 2:11** Wise men fell down and worshipped Jesus

**Mat. 8:2/9:18/14:33/Mark 5:6/John 9:38 etc!** Just a few of the places that show Jesus was repeatedly worshipped during his ministry, and he *never* responded by saying, “don’t worship me, worship my Father!”

**Mat. 28:9/28:17/Luke 24:52/John 20:28** Jesus was worshipped after the resurrection, and Thomas even called him “my God”, and Jesus did not correct him.

**John 5:23** Jesus taught people to honor him equally with God (which would be blasphemy if he was not, himself, God. No wonder the Jews were always trying to kill him!)

**Revelation 4:10 and 5:8-14** Jesus receives the same honor, worship and praise as God in John’s heavenly vision – even down to the same words, “thou art worthy to receive glory, honor and power...”



## **What did his listeners understand Jesus to be claiming?**

**John 5:18** They understood that to claim God as his Father made him equal with God. *This* is why they were trying to kill him. Who can be *equal* with God, if they themselves are *not* God?

**John 10:30-38** I referenced this earlier. To a Jewish audience (used to daily recitation of “Hear O Israel, the Lord our God, the Lord is one”), Jesus’ claim that “I and my Father are one” would carry a totally different connotation than it does to us. *We* can say “they are one in mind, heart, spirit, purpose, mission, etc...” but that’s not what the Jews would have heard. And Jesus would have known that. This was a direct claim to being, (himself, equally with the Father,) God.

More than that, it was *this statement* that caused the Jews to try to stone him. When Jesus asked them *why* they were stoning him, they said, “*because you make yourself God!*” If Jesus was only claiming to be God’s Son, but *not God*, he should absolutely have corrected them and clarified that much more clearly than he did. He gave a vague answer, to a claim that would have been deadly blasphemy if it were not true.

**John 20:28** Jesus did not correct Thomas when he called him, “My Lord, and my God!”