

An Attempt To Listen To God

The Trinity
The Deity of Our Lord
Part 2

By

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His Deity Is Evidenced From Fore-shadowings In The Old Testament

- 1) A careful reading of Genesis chapter one will enlighten us to the fact that on the sixth day of creation the Lord did two works. He created the creatures of the animal world and man. Between these two creative acts there is the statement: "Let us make man" (Gen. 1:26). The fact that it is not: "I will make man" but "us", indicates a plurality of persons. Furthermore, later it will also be recorded God says: "Behold, the man is become as one of us" (Gen. 3:22), and "Go to, let us go down" (Gen. 11:7), then in Isaiah God speaks saying: "Who will go for US?" (Isa. 6:8).
- 2) The statements made concerning the theophanies (the manifestations of Christ) of the Old Testament can only be made of one who is Deity. In those ancient days the Lord could be manifested as a man (Gen. 18:1) or as the "Angel of the Lord" (Gen. 16:7). The statements such as: "The Lord hath heard thy affliction" and "Thou God seest me" (Gen. 16:11-13); "Where thou vowedst a vow unto me" (Gen. 31:11-13); "I have seen God face to face" (Gen. 32:30) all indicate His Deity. When there is added that in Numbers 22: 22-35, the "Angel of the LORD" is referred to 10 times in these verses, and then we read: "God's anger was kindled . . . the Angel of the Lord stood in the way" (Num. 22:22). Finally, for this observation: "God hearkened . . . and the Angel of God came again" (Jud. 13:9).
- 3) When we add to this the fact that the three persons of the Godhead are mentioned three times in close proximity, it is evident the Lord Jesus is the fulness of deity. The three verses are:
 - a) "The Spirit of the Lord God is upon Me; (Christ) because the LORD hath anointed Me." (Isa. 61:1)
 - b) "In all their affliction He (God) was afflicted, and the Angel of His presence saved them . . . and vexed His Holy Spirit." (Isa. 63:9-10).
 - c) "I covenanted with you . . . My Spirit remaineth . . . the desire of all nations". (Hag. 2:5, 7)

His Deity Is Evidenced By The Divine Attributes Which Are Ascribed To Him By The Holy Spirit

There is a distinction between creating and making. As a baker I made bread, that is, I took the ingredients needed and from them did that which was necessary to make bread. However, to create something is to take nothing from nowhere and make it something, and put it somewhere. Man talks about creating life. He can do no such thing for he must have certain elements to start with, one of them being life itself, thus in reality he creates nothing. John writes of Christ saying: "All things were made by Him" (Jn. 1:3), but this goes beyond making, for He is the creator of all things (Col. 1:16). The words "were made" is "ginomai" which, as pointed out above, means to "cause to be" or "all things came into being by Him", and that He is Deity is confirmed by the words "And God said" (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26); "By the word of the LORD (Jehovah) were the heavens made and all the host of them" (Psa. 33:6); "O Lord (Jehovah). . . in wisdom hast Thou made them all" (Psa. 104:24). Only Deity could create, make, and sustain all things.

His Deity Is Evidenced By The Position Given Him Of Being The Judge Of All Humanity

One cannot help but consider the words of the ancient patriarch Abraham: "Shall not the Judge of all the earth do right?" (Gen. 18:25). One of the righteous judgments He makes is the appointing of Christ to be the Judge, for John records: "The Father judgeth no man, but hath committed all judgment unto the Son" (Jn. 5:22). Then there is added: "Hath given Him authority to execute judgment" (Jn. 5:27), thus Christ not only can judge but execute the judgment. To be the perfect and righteous Judge He must have accuracy of knowledge concerning every environment in which we lived, the degree of spiritual knowledge and understanding we had.

Who but Deity could:

- a) Judge according to ones judgment on another (Rom. 2:1)
- b) Judge according to truth (Rom. 2:2)
- c) Judge according to the blessings received (Rom. 2:4)
- d) Judge according to righteousness (Rom. 2:5)
- e) Judge according to one's works (Rom. 2:6)
- f) Judge without partiality (Rom. 2:11)
- g) Judge according to light given (Rom. 2:12)

- h) Judge according to “my gospel” (Rom. 2:16)
- i) Judge according to profession (Rom. 2:17-22)
- j) Judge according to motives (1 Cor. 4:5)

His Deity Is Evidenced By His All-knowing

The Psalmist informs us by inspiration concerning God: “Thou knowest my downsitting . . . Thou understandest my thought afar off” (Psa. 139:2). How clearly this is seen in the Lord.

- a) He knew people, individually and universally. (Jn. 2:24)
- b) He knew the possibilities and privileges of prayer. (Jn. 15:7)
- c) Relative to that which He must experience. (Mk. 8:31; Mk. 9:12; Lk. 17:25)
- d) Relative to the position God had decreed for Him. (Matt. 16:28; Jn. 6:62)
- e) What Peter would be. (Jn. 1:42)
- f) Where Nathaniel had been and the Lord says: “I saw thee”. (Jn. 1:48)
- g) What was in the individual. (Jn. 2:25)
- h) What man was universally. (Jn. 2:24)
- i) The woman's marital standing. (Jn. 4:18)
- j) How long the man had laid there. (Jn. 5:6)
- k) Where the disciples were. (Jn. 6:19-20)
- l) Why the people followed Him. (Jn. 6:26)
- m) Why the man was born blind. (Jn. 9:3)
- n) The character of Lazarus, his sickness and death. (Jn. 11:4)

His Deity Is Evidenced By His Words, The Exclusiveness Of His Declarations

- 1) “What was it about His words that evidenced His Deity?” It is often said that the words “I am” in John, signify the Deity of the Lord. This I believe is an error for the identical words in the same tense are spoken by others, and at times when spoken by the Lord are to signify who He is. To my understanding, it is the expressions which follow that signifies His Deity. Expressions such as: “The resurrection and the life” (Jn. 11:25) and “The door, by me if any man enter in he shall be saved” (Jn. 10:9).
- 2) The use of the Clause “I am”:
 - a) Does this indicate Deity or is it that which we have read into it?
 - i) There is much teaching on the “I Am’s” of the gospel of John, and the words “ego eimi”. This is presented as showing the Lord using the Old Testament name for God when He said to Moses: “I AM” hath sent thee (Ex. 3:14). However, when this expression is considered in the gospels it is soon observed that it is used by: John the Baptist (Jn. 1:20, 27; 3:28); those who are false christs and blasphemers (Mk. 13:6); Zacharias (Lk. 1:18); Gabriel the angel (Lk. 1:19); and the man born blind (Jn. 9:9). None of these were claiming Deity!
 - ii) Furthermore, it is not only in John that the Lord uses this expression, it is used in all four gospels. (Matt. 20:15; 22:32; 24:5; 28:20; Mk. 14:62; Lk. 22:27, 70)
 - b) A careful observing will show that the “I Am’s” of John divide into five groupings:
 - i) His personal presence:
 - (a) “Ye shall seek me, and shall not find [me]: and where I am, [thither] ye cannot come.” (Jn. 7:34).
 - (b) Also the same truth in Jn. 7:36; 8:18, 23; 12:26; 17:24.
 - ii) Identification:
 - (a) As to His being the Christ: “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins”. (Jn. 8:24) and the same truth in Jn. 13:19.

- (b) As His being the Son of Man: “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and [that] I do nothing of myself; but as my Father hath taught me, I speak these things” (Jn. 8:28).
- (c) As His being the One they sought, that is Jesus: “They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them” (Jn. 18:5, 6, 8)
- (d) As to His Position: “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (Jn. 18:37)
- (e) As to His exclusiveness in the spiritual realm:
 - (i) “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever” (Jn. 6:51)
 - (ii) “The Jews then murmured at him, because he said, I am the bread which came down from heaven” (Jn. 6:41)
 - (iii) “Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep” (Jn. 10:7)
 - (iv) “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jn. 8:12)
 - (v) “I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn. 10:11)
 - (vi) “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jn. 11:25)
 - (vii) “I am the door: by me if any man enter in, he shall be saved” (Jn. 10:9)
 - (viii) “I am the way, the truth, and the life: no man cometh unto the Father, but by me. (Jn. 14:6)
 - (ix) “I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (Jn. 15:5)

These statements were absolutes and exclusive. He never said: “I am a Door, or Way or Light”, but it was a definite fact, which none other could say.

iii) Allegorical:

- (a) “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn. 6:35). Also Jn. 6:51; 8:12; 10:9, 11; 11:25; 14:6; 15:5.

iv) Durational:

- (a) “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (Jn. 8:58)

v) Distinction from the world:

- (a) “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world” (Jn. 17:14, 16)

Continued in Part 3

May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.

John 16:13