
THE TRUTH OF CHRIST'S PERSON

The Deity of Christ and What Constitutes Christianity; Being an Answer to the Inquiries of an Unitarian Student of Divinity

In the first place, there are the direct passages -- John 1:1: "The Word was with God, and the Word was God." This is in every way a striking passage: when *every* thing began, He was -- that is, had no beginning, was God, as indeed it must be, yet was a distinct personality; He was with God, and always such, was so in the beginning, that He created everything. Subsequently we find the Word made flesh. The effort to weaken the force of the word of God here by the absence of the article is perfectly futile; unless in reciprocal propositions the predicate never has the article.

We find in Hebrews 1 the same truths. He the Messiah, for of Him he speaks, the Son, is God, is worshiped by angels, in the beginning laid the foundations of the earth, and is "the same" -- in Hebrew (Psalm 102), *atta Hu*, Thou art the existing One, the Being, where the testimony is so much the stronger by comparison with verse 12 of the Psalm, where Christ in humiliation addresses Jehovah.

In John 8 we find, "before Abraham was I AM," in contrast with His age as man; which the Jews perfectly understood, and would have killed Him for blasphemy.

Colossians 1:16: "All things were created by him and for him," where it is unquestionable Christ is spoken of, the true force of verse 19 being "all the fullness (*pleroma*) was pleased to dwell in Him," and spoken of Him as man living upon earth, and accomplished in fact in chapter 2:9, "in him dwelleth all the fullness of the Godhead bodily."

John 10:30: "I and my Father are one."

His name is called Jesus -- Jehoshua, that is, Jehovah the Savior, for He shall save His people -- who, and whose people, in connection with the explanation of such a name? Christ is the Jehovah of the Old Testament. Thus John 12, Isaiah saw His glory, and spoke of Him, quoting Isaiah 6. Whose

glory was seen there? Jehovah of hosts.

Hebrews 12:24-26: whose voice spoke from heaven (compare chap. 1:1, 2) -- whose at Sinai on earth? Hence His name was also Emmanuel, God with us.

So John the Baptist's ministry was preparing the way of Jehovah, Matthew 3:3, quoting Isaiah 40: Malachi 3:1, "I will send my messenger, and he shall prepare the way before me, and Jehovah, whom ye seek, shall come." (Compare Mark 1:41.) If the judgment to come on the earth is referred to, difference of interpretation as to this, or the passing on from Christ's first coming to His second, does not affect the question of the Person who comes; He who first came will come again.

The more we compare passages as to this, the more we shall see this identification, and that it is not forcing one or two texts, but the doctrine of Scripture woven into its whole texture. Jehovah is Israel's righteousness, but Christ is made our righteousness. "The Lord (Jehovah) my God shall come, and all his saints with thee" (Zech. 14:5); "and Jehovah said . . . a goodly price that I was prized at of them, and I took the thirty pieces of silver," etc. "Then shall Jehovah go forth . . . and his feet shall stand in that day on the Mount of Olives," chaps. 11, 14. So, as to Redeemer, Jehovah alone is their Redeemer. In Isaiah 63 this Redeemer is clearly Christ. So in Isaiah 50: "Thus saith Jehovah . . . Wherefore when I came was there no man?" And then He goes on, and asserts His unenfeebled divine power, yet He continues, "Jehovah-Elohim hath given me the tongue of the learned," and the sufferings of Christ are then spoken of.

In Psalm 2 the kings of the earth are called to trust in the Son -- the Christ -- yet a curse is pronounced on trusting in man, or in any one but Jehovah. See Revelation 22, He who comes quickly is Alpha and Omega, the beginning and the ending, the first and the last. (I do not quote chapter 1:11, as it is probably not genuine, nor verse 8, because its application to Christ may be questioned, although I have no doubt of it.)

In many of the passages in which God and the Lord Jesus are mentioned, with one article in Greek, it may possibly unite them, only in the subject matter of the sentence. Hence, although I think they prove a great deal as to the identification of God and the Lord Jesus, I do not quote them as simply proving, in an absolute way, the divinity of Christ. But the force of the passage in Titus is apparent, "Waiting for the appearing of the glory of our great God and Savior Jesus Christ." It is unquestionably Christ who appears; as it is now in the face of Jesus Christ that we see the glory of the Lord.

This unity of God and Christ is manifest throughout John's writings, "I and my Father are one." "We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Take, again, such an example -- for it is