

JESUS IS GOD

Table of Contents

<i>Table of Contents</i>	1
<i>Introduction</i>	2
<i>Does the Bible Reveal Jesus as God?</i>	3
YEHOVAH GOD:PROPHESIED REDEEMER, FIRST & LAST-ETERNAL GOD	5
JESUS IDENTIFIES SELF: OMNIPOTENT, ETERNAL, FIRST & LAST	6
JESUS LAID FOUNDATIONS OF EARTH, THE ETERNAL LIVING GOD	6
JEHOVAH GOD IS SAVIOR; JESUS THE SAVIOR IS JEHOVAH GOD	7
MESSIAH, THE “ANOINTED ONE” IS GOD	9
JESUS IS MESSIAH, THE ANOINTED ONE	10
<i>JESUS HIMSELF CLAIMS TO BE GOD</i>	11
JESUS ACCEPTS WORSHIP AND IS WORSHIPPED	11
<i>JESUS IS ETERNAL SON OF GOD, 2nd PERSON OF TRIUNE GOD</i>	12
<i>WHAT DO THE TERMS SON OF GOD, SON OF MAN MEAN?</i>	13
SON OF GOD	13
MESSIAH, THE SON OF MAN	15
<i>1999 Smith’s Revised Bible Dictionary Reprints</i>	16
SON OF GOD	16
SON OF MAN	25

JESUS IS GOD

Introduction

The question as to whom and what is God has plagued and pondered mankind from the beginning. Has God revealed Himself to mankind? ... If so, by what means can we, with absolute clarity, come to know this?

While it is not the purpose of this paper to engage in the theological discussions of the nature and purpose of God, we must begin with a brief discussion of some basic precepts. First, the Holy Bible is the divine revelation of God in its original languages. The 39 books that comprise the Old Covenant is written in Hebrew except for parts of Daniel, Ezra and Jeremiah which is written in Aramaic while the 27 books of the New Covenant is wholly written in Greek. These 66 books represent the entirety of the canon of scripture and is the only books that can, with absolute clarity, represent the divinely inspired, God breathed, infallible word of God. As such, the bible is absolute in its validity and reliability for mankind to come to know and understand what God has revealed to man about Himself. While we cannot fully comprehend the totality of God, for we are finite beings, we can come to know those qualities and aspects of God that He has given for us to know.

Perfect or complete knowledge of God is unattainable by man upon this earth.

Job 11:7-9

- 7 "Can you search out the deep things of God? Can you find out the limits of the Almighty?
- 8 They are higher than heaven-- what can you do? Deeper than Sheol— what can you know?
- 9 Their measure is longer than the earth and broader than the sea.

Job 36:26

"Behold, God is great, and we do not know Him; nor can the number of His years be discovered.

Romans 11:33

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

Job 21:14-15

- 14 Yet they say to God, 'Depart from us, for we do not desire the knowledge of Your ways.
- 15 Who is the Almighty, that we should serve Him? And what profit do we have if we pray to Him?'

Notwithstanding, it is equally true that God has revealed himself to man, and that sufficient knowledge of God, though limited in measure, is put within the reach of all humanity. An essential distinction needs to be made between partial knowledge and

JESUS IS GOD

perfect knowledge of God. *We cannot fully comprehend God, and yet we can truly know Him.*

Romans 1:19-21

- 19 because what may be known of God is manifest in them, for God has shown it to them.
- 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,
- 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

The above scripture also attests to the fact that there is an innate quality in all human beings to have some knowledge of God. There is a natural conviction in all humans that there is a Being upon whom we are **dependent** and to whom we are **accountable**.

Does the Bible Reveal Jesus as God?

There are broad teachings in both covenants, but especially the New Covenant about the character, relations and claims of Jesus. While the potentiality of this subject is exhaustive, it is the intent to present the evidence in a clear and understandable manner for the non-theologian to understand. Scriptures on this subject are included in the Appendixes. Because the bible specifically refers to God in over 10,000 verses in the bible, (as one would expect) it is not the intent of this writer to include every scripture occurrence of the words translated as God, LORD or Lord in the appendixes. However, every attempt is made to include all relevant scripture that refer to the **deity of Jesus** as the Christ or Messiah is included in the appendixes.

The bible overwhelmingly declares in both testaments Jesus is Lord God. The divinity of Jesus is clearly established as Jehovah, LORD, Eternal God and Creator, Great God and Savior, God over all, Emmanuel, King of Kings and Lord of lords, the Holy One, Messiah/Christ, the Lord from Heaven, Son of God, his blood as the blood of God, as one with the Father, and as equal with the Father. We will only examine the hundreds of more than thousands of scripture that attest to the Deity and Divinity of Jesus our God, Savior and King.

The Old Testament uses the Hebrew words **יהוה Y'hovah (yeh-ho-vaw';)** and **יהוה Y'hovih (yeh-ho-vee';)** as the self-Existent or Eternal; Yehovah, Jewish national name of God:-- Yehovah, the Lord. The Hebrew word Yehovah, the only other word generally employed to denote the Supreme Being, is uniformly rendered in the Authorized Version by "LORD, " printed in small capitals. (see Appendix A.) The New Covenant translation of Jehovah is the Greek word **κύριος kurios (koo'-ree-os)** from kuros which means supremacy; supreme in authority; Lord; by implication, Mr. (as a respectful title):-God, Lord, master, Sir. It is clear from the extensive usage in the New Covenant that Jesus is Lord Yehovah or Lord God. AppB: <http://www.thelordschildren.org/b-jcgod.htm>

JESUS IS GOD

2962 κύριος kurios (*koo'-ree-os*)

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 - 1a) the possessor and disposer of a thing
 - 1a1) the owner; one who has control of the person, the master
 - 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 - 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 - 1c) this title is given to: God, the Messiah

For Synonyms see entry [5830](#)

03068 יהוה Y'hovah (*yeh-ho-vaw'*)

Jehovah =" the existing One"

- 1) the proper name of the one true God
 - 1a) unpronounced except with the vowel pointings of [0136](#)

Jeremiah 31:31-33

- 31 "Behold, the days are coming, says the **LORD**, <[03068. יהוה Y'hovah](#)> when I will make a new covenant with the house of Israel and with the house of Judah-
- 32 "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the **LORD**, <[03068. יהוה Y'hovah](#)> 33 "But this is the covenant that I will make with the house of Israel after those days, says the **LORD**, <[03068. יהוה Y'hovah](#)> I will put My law in their minds, and write it on their hearts; and I will be their **GOD** <[03068. יהוה Y'hovah](#)> and they shall be My people.

Hebrews 8:8-10

- 8 For finding fault with them, he saith, Behold, the days come, saith the **Lord** <[2962 κύριος kurios](#)>, when I will make a new covenant with the house of Israel and with the house of Judah:
- 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the **Lord** <[2962 κύριος kurios](#)>
- 10 For this [is] the covenant that I will make with the house of Israel after those days, saith the **Lord** <[2962 κύριος kurios](#)> I will put my laws into their mind, and write them in their hearts: and I will be to them a **God**, <[2316 θεος theos](#)> and they shall be to me a people:

The term **אלהים Aelohiyim** (*el-o-heem'*); is the plural form to denote the supreme God, the name of the Divine Being and is most commonly used throughout all parts of the Bible. The singular form, **Eloah**, is used only in poetry. The **Eloah**, plural **Elohim** is the rendering of the Hebrew **El**, from a word meaning to be strong; The New Covenant Greek uses the words **θεος theos** of uncertain affinity; a deity, especially the supreme Divinity; figuratively, a magistrate; exceeding God. (See

JESUS IS GOD

Appendix A: <http://www.thelordschildren.org/a-jcgod.htm>). Let's examine some scripture to support this:

Isa 40:3

The voice of one crying in the wilderness: "Prepare the way of the **LORD**, <03068. יהוה Y'hovah>; make straight in the desert a highway for our **God** <0430. אלהים Eelohiym

Isaiah clearly establishes the title of Jehovah as LORD and God. The New Testament clearly states that John the Baptist is the one crying in the wilderness and Jesus as LORD Jehovah, Lord God.

Matt 3:3

For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the **Lord** <2962 κυριος kurios> make His paths straight.' "

Acts 19:4

Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

YEHOVAH GOD: PROPHESED REDEEMER, FIRST & LAST-ETERNAL GOD

Isa 44:6

"Thus says the **LORD**, <03068 יהוה Y@hovah> the King of Israel, and his Redeemer, the **LORD** <03068 יהוה Y@hovah> of hosts: 'I am the First and I am the Last; besides Me there is no God.

Isa 48:12-16

- 12 "Listen to Me, O Jacob, and Israel, My called: I am He, I am the First, I am also the Last.
- 13 Indeed **My hand has laid the foundation of the earth**, and **My right hand has stretched out the heavens**; when I call to them, they stand up together.
- 14 "All of you, assemble yourselves, and hear! Who among them has declared these things? The **LORD** <03069 יהוה Y@hovih> loves him; he shall do His pleasure on Babylon, and His arm shall be against the Chaldeans.
- 15 I, even I, have spoken; yes, I have called him, I have brought him, and his way will prosper.
- 16 "Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the **Lord GOD** <03069. יהוה Y@hovih> and His Spirit have sent Me."

JESUS IS GOD

1 Tim 6:14-16

- 14 that you keep this commandment without spot, blameless until our **Lord <2962 κυριος kurios>** Jesus Christ's appearing,
15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and **Lord <2962 κυριος kurios>** of lords,
16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

JESUS IDENTIFIES SELF: OMNIPOTENT, ETERNAL, FIRST & LAST

Rev 1:8

"I am the **Alpha and the Omega**, the **Beginning and the End**," says the Lord, "who is and who was and who is to come, the Almighty."

Rev 1:17

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the **First and the Last**."

Rev 22:13

"I am the **Alpha and the Omega**, the **Beginning and the End**, the **First and the Last**."

JESUS LAID FOUNDATIONS OF EARTH, THE ETERNAL LIVING GOD

Ps 102:24-27

- 24 I said, "O my God, do not take me away in the midst of my days; your years are throughout all generations.
25 Of old **You laid the foundation of the earth**, and the heavens are the work of Your hands.
26 They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed.
27 But You are the same, and Your years will have no end.

Heb 1:8-12

- 8 But to the Son He says: "Your throne, O **God, <2316 θεος theos>** is forever and ever; a scepter of righteousness is the scepter of Your Kingdom.
9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."
10 And: "You, **Lord <2962 κυριος kurios>** in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.
11 They will perish, but You remain; and they will all grow old like a garment;
12 Like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail."

JESUS IS GOD

Isa 40:28

Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable.

John 1:3

All things were made through Him, and without Him nothing was made that was made.

Neh 9:6

You alone are the LORD; you have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

Col 1:16

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.

Acts 17:24

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

JEHOVAH GOD IS SAVIOR; JESUS THE SAVIOR IS JEHOVAH GOD

Hosea 1:7

Yet I will have mercy on the house of Judah, will **save them by the LORD their God**, and will not save them by bow, nor by sword or battle, by horses or horsemen."

1 Timothy 1:1-2

- 1 Paul, an apostle of Jesus Christ by the commandment of **God our Saviour and Lord Jesus Christ**, [which is] our hope;
- 2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.

1 Timothy 2:3

For this [is] good and acceptable in the sight of **God <theos>** our Saviour;

Philippians 3:20

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

John 20:28

And Thomas answered and said unto him, **My Lord** and my **God <theos>**.

JESUS IS GOD

Luke 1:47

And my spirit hath rejoiced in **God <theos>** my Saviour.

Luke 1:68

Blessed [be] the Lord **God <theos>** of Israel; for he hath visited and redeemed his people,

Rom 9:5

of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed **God <theos>** Amen. (NKJ)

Acts 5:31

Him hath **God <theos>** exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 15:11

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 16:31

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans 8:9

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of **God <theos>** dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Titus 2:13

looking for the blessed hope and glorious appearing of our great **God and Savior Jesus Christ,**

Acts 7:59-60

59 And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1 Tim 3:16

And without controversy great is the mystery of godliness: **God was manifested in the flesh,** justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

JESUS IS GOD

John 1:1-3, 10-15

- 1 In the beginning was the Word, and the **Word was with God**, and the **Word was God**.
- 2 He was in the beginning with God.
- 3 All things were made through Him, and without Him nothing was made that was made.
- 10 He was in the world, and the world was made through Him, and the world did not know Him.
- 11 He came to His own, and His own did not receive Him.
- 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
- 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the **Word became flesh and dwelt among us**, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
- 15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"

MESSIAH, THE "ANOINTED ONE" IS GOD

04899 משיח mashiyach (maw-shee'-akh)

from [04886](#), Greek [3323](#) Μεσσίας; TWOT-1255c; n m

- 1) anointed, anointed one, Messiah
 - 1a) of the Messiah, Messianic prince
 - 1b) of the king of Israel
 - 1c) of the high priest of Israel
 - 1d) of Cyrus
 - 1e) of the patriarchs as anointed kings

Habakkuk 3:13

Thou wentest forth for the salvation of thy people, [even] for salvation with thine **anointed** <[04899 משיח mashiyach](#)> thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

Ps 2:2-4, 7, 11-12

- 2 The kings of the earth set themselves, and the rulers take counsel together, against the **LORD** <[03068. יהוה Y'hovah](#)> and against His **anointed** <[04899 משיח mashiyach](#)> saying,
- 3 "Let us break Their bonds in pieces and cast away Their cords from us."
- 4 He who sits in the heavens shall laugh; the **LORD** <[03068. יהוה Y'hovah](#)> shall hold them in derision.
- 7 "I will declare the decree: the **LORD** <[03068. יהוה Y'hovah](#)> has said to Me, 'You are My Son, today I have begotten You.'
- 11 Serve the **LORD** <[03068. יהוה Y'hovah](#)> with fear, and rejoice with trembling.
- 12 Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.

JESUS IS GOD

JESUS IS MESSIAH, THE ANOINTED ONE

3323 Μεσσίας Messias (mes-see'-as)

of Hebrew origin [04899](#) מָשִׁיחַ, see [5547](#) Christos; TDNT-9:493, 1322; n m

AV-Messias 2; 2

Messias =" anointed"

- 1) the Greek form of Messiah
- 2) a name of Christ

5547 Χριστός Christos (khris-tos')

from [5548](#); TDNT-9:493,1322; adj

AV-Christ 569; 569

Christ =" anointed"

- 1) Christ was the Messiah, the Son of God
- 2) anointed

Luke 2:11

"For there is born to you this day in the city of David a Savior, who is **Christ the Lord**.

Gal 4:4-6

- 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
- 5 to redeem those who were under the law, that we might receive the adoption as sons.
- 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

John 1:41

He first findeth his own brother Simon, and saith unto him, We have found the **Messias**, which is, being interpreted, the Christ.

John 4:25-26

- 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
- 26 **Jesus saith unto her, I that speak unto thee am he.**

Acts 2:36-39

- 36 "Therefore let all the house of Israel know assuredly that God has made this **Jesus, whom you crucified, both Lord and Christ.**"
- 37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"
- 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
- 39 "For the promise is to you and to your children, and to all who are afar off, as many as the **Lord our God** will call."

JESUS IS GOD

JESUS HIMSELF CLAIMS TO BE GOD

Matthew 4:7

Jesus said unto him, It is written again, Thou shalt not tempt **the Lord thy God**

Matt 7:21-23

- 21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.
- 22 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'
- 23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Matthew 4:10

Then **saith Jesus** unto him, Get thee hence, Satan: for it is written, Thou shalt **worship the Lord thy God**, and **him only** shalt thou serve.

JESUS ACCEPTS WORSHIP AND IS WORSHIPPED

Matt 8:2

And behold, a leper came and **worshipped Him**, saying, "Lord, if You are willing, You can make me clean."

Acts 24:14

"But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

Heb 1:5-8

- 5 For to which of the angels did He ever say: "**You are My Son**, today I have begotten You"? And again: "I will be to Him a Father, and He shall be to Me a Son"?
- 6 But when He again brings the firstborn into the world, He says: "Let all the **angels of God worship Him**."
- 7 And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire."
- 8 But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom.

Rev 4:10-11

- 10 the twenty-four elders fall down before Him who sits on the throne and **worship Him** who lives forever and ever, and cast their crowns before the throne, saying:
- 11 "You are worthy, O Lord, to receive glory and honor and power; for **You created all things, and by Your will they exist and were created**."

JESUS IS GOD

John 10:30-33

30 ["I and My Father are one."](#)

31 Then the Jews took up stones again to stone Him.

32 Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33 The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because [You, being a Man, make Yourself God.](#)"

Even The Demons Claim And Know Jesus to be the Messiah ...

Mark 1:24

saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? [I know who You are—the Holy One of God!](#)"

JESUS IS ETERNAL SON OF GOD, 2nd PERSON OF TRIUNE GOD.

Heb 1:8

But to [the Son](#) He says: "[Your throne, O God](#), is forever and ever; a scepter of righteousness is the scepter of Your Kingdom.

Prov 30:4

Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? [What is His name, and what is His Son's name, if you know?](#)

Romans 1:3

Concerning his [Son Jesus Christ our Lord](#), which was made of the seed of David according to the flesh;

Matt 11:27

"All things have been delivered to Me by My Father, and [no one knows the Son except the Father](#). Nor does anyone [know the Father except the Son](#), and the one to [whom the Son wills to reveal Him](#).

JESUS IS GOD

WHAT DO THE TERMS SON OF GOD, SON OF MAN MEAN?

Both these terms speak to the Divinity of Jesus. Son of God refers to Jesus as the second person of the Triune God. Son of Man speaks the Divinity of Jesus as the prophesied Messiah, God in the flesh, the Anointed One, Holy One to come.

It is the risen, glorified Jesus, the Messiah God, seated at the right hand of God, that will return a second time in great power and glory. (See Appendix A: <http://www.thelordschildren.org/a-jcgod.htm>)

Daniel 7:13

I saw in the night visions, and, behold, [one] like the **Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

SON OF GOD

The term "Son of God" occurs thirty-seven times in the New Testament as the distinctive title of our Saviour. He does not bear this title in consequence of his miraculous birth, nor of his incarnation, his resurrection, and exaltation to the Father's right hand. This is a title of nature and not of office. The sonship of Christ denotes his equality with the Father. To call Christ the Son of God is to assert his true and proper divinity. The second Person of the Trinity, because of his eternal relation to the first Person, is the Son of God. He is the Son of God as to his divine nature, while as to his human nature he is the Son of David.

Romans 1:3-4

3 **concerning His Son**, who was **born of a descendant of David** according to the flesh,
4 who was **declared the Son of God** with power **by the resurrection** from the dead,
according to the Spirit of holiness, **Jesus Christ our Lord**,

Galatians 4:4

But when the fullness of the time came, **God sent forth His Son, born of a woman**, born under the Law,

John 1:1-14

- 1 **In the beginning was the Word**, and the **Word was with God**, and the **Word was God**.
- 2 He was in the beginning with God.
- 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.
- 4 In Him was life, and the life was the Light of men.
- 5 The Light shines in the darkness, and the darkness did not comprehend it.
- 6 There came a man sent from God, whose name was John.
- 7 He came as a witness, to testify about the Light, so that all might believe through him.

JESUS IS GOD

- 8 He was not the Light, but *he came* to testify about the Light.
9 There was the true Light which, coming into the world, enlightens every man.
10 He was in the world, and the world was made through Him, and the world did not know Him.
11 He came to His own, and those who were His own did not receive Him.
12 But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,
13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.
14 **And the Word became flesh, and dwelt among us**, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John 5:18-27

- 18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.
19 Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.
20 "For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel.
21 "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.
22 "For not even the Father judges anyone, but He has given all judgment to the Son,
23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.
24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.
25 "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.
26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;
27 and He gave Him authority to execute judgment, because He is the Son of Man.

Joh 10:30-38

- 30 "I and the Father are one."
31 The Jews picked up stones again to stone Him.
32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"
33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."
34 Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?"
35 "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

JESUS IS GOD

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'?

37 "If I do not do the works of My Father, do not believe Me;

38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father."

The above scripture prove that Christ was the Son of God before his incarnation, and that his claim to this title is a claim of equality with God. When used with reference to creatures, whether men or angels, this word is always in the plural. In the singular it is always used of the second Person of the Trinity, with the single exception of Lu 3:38 where it is used of Adam.

Luke 3:38

the son of Enosh, the son of Seth, the son of Adam, the son of God.

The plural, "sons of God, " is used Ge 6:2,4 to denote the pious descendants of Seth. In Job 1:6 38:7 this name is applied to the angels. Hosea uses the phrase Ho 1:10 to designate the gracious relation in which men stand to God. In the New Testament this phrase frequently denotes the relation into which we are brought to God by adoption Rom 8:14,19; 2Co 6:18; Ga 4:5,6; Php 2:15; 1Jo 3:1-2

MESSIAH, THE SON OF MAN

(Heb. mashiah), in all the thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX, (Septuagint) as "Christos." It means anointed. Thus priests Ex 28:41 40:15 Nu 3:3 prophets 1Ki 19:16 and kings 1Sa 9:16 16:3 2Sa 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 Joh 1:41 4:25 (RV, "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice Da 9:25,26 RV, "the anointed one". The first great promise Ge 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 "fullness 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 fulfillment. Jesus of Nazareth is the Messiah, the great Deliverer who was to come.

[Mt 26:54](#) [Mr 9:12](#) [Lu 18:31](#) [22:37](#) [Joh 5:39](#) [Ac 2:1ff.](#) [Ac 16:31](#) [26:22,23](#)

JESUS IS GOD

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SON OF GOD

(υἱος θεου), {a} the Second Person of the ever-blessed Trinity, who is coequal, coeternal, and consubstantial with the Father; and who took the nature of man in the womb of the blessed Virgin Mary, and as Man bears the name of Jesus, or Saviour, and who proved Himself to be the Messiah or Christ, the Prophet, Priest, and King of all true Israelities, the seed of faithful Abraham, the universal Church of God.

The title Son of God was gradually revealed to the world in this its full and highest significance. In the book of Genesis the term occurs in the plural number, "Sons of God," בני-האלהים (Ge vi:2, 4), and there the appellation is applied to the potentates of the earth, and to those who were set in authority over others (according to the exposition in Cyril Alex. *Adv. Julian.* p. 296, and *Adv. Anthropomorph.* c. 17), or (as some have held) the sons of the family of Seth—those who had been most distinguished by piety and virtue. In (Job i:6), and (Job ii:1), this title, "Sons of God," is used as a designation of the Angels. In (Psalm lxxxii:6), "I have said, ye are gods; and ye are all sons of the Highest" (בני עליון), the title is explained by Theodoret and others to signify those persons whom God invests with a portion of his own dignity and authority as rulers of his people, and who have clearer revelations of his will, as our Lord intimates (Joh x:35); and therefore the children of Israel, the favored people of God, are specially called collectively, by God, his *Son* (Ex iv:22, 23; Ho xi:1).

But, in a still higher sense, that title is applied by God to his only Son, begotten by eternal generation see (Ps ii:7), as interpreted in the Epistle to the Hebrews (Heb i:5, v:5); the word היום, "to-day" in that passage, being expressive of the act of God, with whom is no yesterday, nor tomorrow. "In aeterno nec praeteritum est, nec uturum, sed perpetuum hodie" (Luther). That text evidently refers to the Messiah, who is crowned and anointed as King by God (Ps ii:2, 6), although resisted by men, (Ps ii:1, 3), compared with (Ac iv:25-27), where that text is applied by St. Peter to the crucifixion of Christ and his subsequent exaltation; and the same psalm is also referred to Christ by St. Paul, when preaching in the Jewish synagogue at Antioch in Pisidia (Ac xiii:33); whence it may be inferred that the Jews might have learnt from their own Scriptures that the Messiah is in a special sense the Son of God; and this is allowed by Maimonides in *Porta Mosis*, ed. Pococke, pp. 160, 239. This truth might have been deduced by logical inference from the Old Testament, but in no passage of the Hebrew Scriptures is the Messiah clearly and explicitly designated by the title "Son of God." The words, "The form of the fourth is like the Son of God," are in the Chaldee portion of the book of Daniel (Da iii:25), and were uttered by a heathen and idolatrous king, Nebuchadnezzar, and cannot therefore be understood as expressing a clear appreciation, on the part of the speaker, of the divinity of the Messiah, although we may readily agree that, like Caiaphas and Pilate, the king of Babylon, especially as he was

JESUS IS GOD

perhaps in habits of intercourse with Daniel, may have delivered a true prophecy concerning Christ.

We are now brought to the question, whether the Jews, in our Lord's age, generally believed that the Messiah, or Christ, was also the Son of God in the highest sense of the term, namely, as a Divine Person, coequal, coeternal, and consubstantial with the Father?

That the Jews entertained the opinion that the Messiah would be the Son of God, in the *subordinate* senses of the term already specified (namely, as a holy person, and as invested with great power by God), cannot be doubted; but the point at issue is, whether they supposed that the Messiah would be what the Universal Church believes Jesus Christ to be? Did they believe (as some learned persons suppose they did) that the terms Messiah and Son of God are "equivalent and inseparable"?

It cannot be denied that the Jews *ought* to have deduced the doctrine of the Messiah's divinity from their own Scriptures, especially from such texts as (Psalm xlv:6, 7), "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, *anointed* Thee with the *oil of gladness* above thy fellows;" a text to which the author of the Epistle to the Hebrews appeals (Heb i:8); and the doctrine of the Messiah's Godhead might also have been inferred from such texts as (Isaiah ix:6), "Unto us a Child is born, unto us a Son is given and his name shall be called Wonderful, Counsellor, the *Mighty God*;" and vii. 14, "Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel" (with us, God); and from (Jer xxiii:5). "Behold, the days come, saith the Lord, that I will raise unto *David* a righteous *Branch*, and a *King* shall reign and prosper ...; and this is the name whereby. He shall be called, the Lord (Jehovah) our Righteousness;" and from (Micah v:2), "Out of thee (Bethlehem Ephratah) shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting;" and from (Zec xi:13), "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them." {b}

But the question is not, whether the Jews *might not and ought not* to have inferred the Divine Sonship of the Messiah from their own Scriptures, but whether, for the most part, they really *did* deduce that doctrine from those Scriptures? They ought doubtless to have been prepared by those Scriptures for a *suffering* Messiah; but this we know was *not* the case, and the Cross of Christ was to them a stumbling-block (1Co i:23); and one of the strongest objections which they raised against the Christians was, that they worshipped a man who died a death which is declared to be an accursed one in the Law of Moses, which was delivered by God himself (De xxi:23).

May it not also be true, that the Jews of our Lord's age failed likewise of attaining to the true sense of their own Scriptures, in the opposite direction? May it not also be true, that they did not acknowledge the *Divine* Sonship of the Messiah, and that they were not prepared to admit the claims of one who asserted Himself to be the Christ, and also affirmed Himself to be the Son of God, coequal with the Father?

JESUS IS GOD

In looking at this question *_ priori*, it must be remembered that the Hebrew Scriptures declare in the strongest and most explicit terms the Divine *Unity*. "Hear, O Israel, the Lord our God is *one* Lord" (De vi:4), this is the solemn declaration which the Jews recite daily, morning and evening (see Mishnah, *Berachoth*, chap. i.). They regarded themselves as set apart from all the nations of earth to be a witness of God's *unity*, and to the protest against the polytheism of the rest of mankind. And having suffered severe chastisements in the Babylonish Captivity for their own idolatries, they shrunk—and still shrink—with fear and abhorrence, from everything that might seem in any degree to trench upon the doctrine of the unity of the Godhead.

To this consideration we must add, *_ posteriori*, the external evidence derived from the testimony of ancient writers who lived near to our Lord's age.

Trypho, the learned Jew, who debated with Justin Martyr at Ephesus about a. d. 150, on the points of controversy between the Jews and Christians, expressly states, "that it seems to him not only paradoxical but silly (μωρον), to say that the Messiah, or Christ, preexisted from eternity as God, and that He condescended to be born as man, and"—Trypho explodes the notion—that Christ is "not man begotten of man" (Justin M. *Dialog. c. Tryphon*. 48, vol. ii. p. 154, ed. Otto, Jen. 1842). Here is a distinct assertion on the part of the Jew that the Messiah is merely *man*; and here also is a denial of the Christian doctrine, that He is God. preexisting from eternity, and took the nature of man. In the same Dialogue the Jewish interlocutor, Trypho, approves the tenets of the Ebionite heretics, who asserted that the Christ was a mere man (ψιλος ανθρωπος), and adds this remarkable declaration: "all we (Jews) expect that the Messiah will come as a *man from man* (i. e. from human parents), and that Elias will anoint Him when He is come" (παντες ημεις τον χριστον ανθρωπον εξ ανθρωπων προσ-δοκωμεν γενησεσθαι, και τον Ηλιαν χρισα αυτον ελθοντα, Trypho Judaeus, ap. Justin M. *Dialog*. 49, p. 156). And in 54, St. Justin Martyr, speaking in the name of the Christian believers, combats that assertion, and affirms that the Hebrew prophecies themselves, to which he appeals, testify that the Messiah is *not* a man born of man, according to the ordinary manner of human generation, ανθρωπος εξ ανθρωπων κατα το κοινος των ανθρωπων γεννηθεις. And there is a remarkable passage in a subsequent portion of the same dialogue, where Justin says, "*If*, O Trypho, ye understood who He is that is sometimes called the Messenger of mighty counsel, and a Man by Ezekiel, and designated as the Son of Man by Daniel, and as a Child by Isaiah, and the Messiah and God by Daniel, and a Stone by many, and Wisdom by Solomon, and a Star by Moses, and the Day-spring by Zechariah, and who is represented as suffering, by Isaiah, and is called by him a Rod, and a Flower and Corner Stone, and the Son of God, you would not have spoken blasphemy against Him, who is already come, and who has been born, and has suffered, and has ascended into Heaven, and will come again" (Justin M. *c. Tryphon*. 126, p. 409); and Justin affirms that he has proved, against the Jews, that "Christ, who is the Lord and God, and Son of God," appeared to their Fathers, the Patriarchs, in various forms, under the old dispensation (128, p. 425). Compare the authorities in Dörner, *On the Person of Christ*, i. pp. 265-271, Engl. transl.

JESUS IS GOD

In the middle of the third century, Origen wrote his apologetic work in defense of Christianity against Celsus, the Epicurean, and in various places of that treatise he recites the allegations of the Jews against the Gospel. In one passage, when Celsus, speaking in the person of a Jew, had said that one of the Hebrew prophets had predicted that the Son of God would come to judge the righteous and to punish the wicked, Origen rejoins, that such a notion is most improperly ascribed to a *Jew*; inasmuch as the Jews did indeed look for a Messiah, but *not* as the Son of God. "No Jews," he says, would allow that any prophet ever said that a Son of God would come; but what the Jews do say, is, that the Christ of God will come; and they often dispute with us Christians as to this very question, for instance, concerning the Son of God, on the plea that no such Person exists or was ever foretold" (Origen, *Adv. Cels.* i. 49, vol. i. p. 365, B; see p. 38 and p. 79, ed. Spencer, and other places, e. g. pp. 22, 30, 51, 62, 71, 82, 110, 136).

In the 4th century Eusebius testified that the Jews of that age would *not* accept the title son of God as applicable to the Messiah (Euseb. *Dem Evang.* iv. 1), and in later days they charge Christians with impiety and blasphemy for designating Christ by that title (Leontius, *Conc. Nicen.* ii Act. iv.).

Lastly, a learned Jew, Orobio, in the 17th century, in this conference with Limborch, affirms that if a prophet, or even, if it were possible, the Messiah himself, were to work miracles, and yet lay claim to *divinity*, he ought to be put to death by stoning, as one guilty of blasphemy (Orobio ap. Limborch, *Amica Collatio*, p. 295, ed. Goud. 1688).

Hence, therefore, on the whole, there seems to be sufficient reason for concluding (with Basnage, *Histoire des Juifs*, iv. c. 24), that although the Jews of our Lord's age might have inferred, and ought to have inferred, from their own Scriptures, that the Messiah, or Christ, would be a Divine Person, and the Son of God in the highest sense of the term; and although some among them, who were more enlightened than the rest, entertained that opinion; yet it was not the popular and generally received doctrine among the Jews that the Messiah would be other than a man, born of human parents, and not a Divine Being, and Son of God.

This conclusion reflects much light upon certain important questions of the Gospel History, and clears up several difficulties with regard to the evidences of Christianity.

1. It supplies an answer to the question, "Why was Jesus Christ put to death?" He was accused by the Jews before Pilate as guilty of sedition and rebellion against the power of Rome (Lu xxiii:1-5); cf. (Joh xix:12); but it is hardly necessary to observe that this was a mere pretext, to which the Jews resorted for the sake of exasperating the Roman governor against Him, and even of compelling Pilate, against his will, to condemn Him, in order that he might not lay himself open to the charge of "not being Caesar's friend" (Joh xix:12); whereas, if our Lord had really announced an intention of emancipating the Jews from the Roman yoke, He would have procured for Himself the favor and support of the Jewish rulers and people.

JESUS IS GOD

Nor does it appear that Jesus Christ was put to death because He claimed to be the Christ. The Jews were at that time anxiously looking for the Messiah; the Pharisees asked the Baptist whether he was the Christ (Joh i:20-25); "and all men mused in their hearts of John whether he were the Christ or not" (Lu iii:15).

On this it may be observed, in passing, that the people well knew that John the Baptist was the son of Zacharias and Elizabeth; they knew him to be a *mere man*, born after the ordinary manner of human generation; and yet they all thought it probable that *he* might be the *Christ*.

This circumstance proves, that, according to their notions, the Christ was *not* to be a *Divine* Person; certainly not the Son of God, in the Christian sense of the term. The same conclusion may be deduced from the circumstance that the Jews of that age eagerly welcomed the appearance of those *false Christs* (Mt xxiv:24), who promised to deliver them from the Roman yoke, and whom they knew to be mere men, and who did not claim Divine origin, which they certainly would have done, if the Christ was generally expected to be the Son of God.

We see also that after the miraculous feeding, the people were desirous of "making Jesus a king" (Joh vi:15); and after the raising of Lazarus at Bethany they met Him with enthusiastic acclamations, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord" (Mt xxi:9; Mr xi:9; Joh xii:13). And the eager and restless facility with which the Jews admitted the pretensions of almost every fanatical adventurer who professed to be the Messiah at that period, seems to show that they would have willingly allowed the claims of one who "wrought many miracles," as, even by the confession of the chief priests and Pharisees, Jesus of Nazareth did (Joh xi:47), if He had been content with such a title as the Jews assigned to their expected Messiah, namely, that of a great Prophet, distinguished by mighty works.

We find that when our Lord put to the Pharisees this question, "What think ye of Christ, whose Son is He?" their answer was *not*, "He is the Son of God," *but* "He is the Son of David;" and they could not answer the second question which He next propounded to them, "How then doth David, speaking in the Spirit, call Him *Lord*?" The reason was, because the Pharisees did not expect the Messiah to be the Son of God; and when He, who is the Messiah, claimed to be God, they rejected his claim to be the Christ.

The reason, therefore, of his condemnation by Jewish Sanhedrim, and of his delivery to Pilate for crucifixion, was not that He claimed to be the Messiah or Christ, but because He asserted Himself to be *much more* than that: in a word, because He claimed to be the *Son of God*, and to be *God*.

This is further evident from the words of the Jews to Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God" (Joh xix:7); and from the previous resolution of the Jewish Sanhedrim, "Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we

JESUS IS GOD

any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose and led Him unto Pilate" (Lu xxii:70, 71, xxiii:1).

In St. Matthew's Gospel the question of the high-priest is as follows: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Mt xxvi:63). This question does not intimate that in the opinion of the high-priest the Christ was the Son of God, but it shows that Jesus claimed both titles, and in claiming them for Himself asserted that the Christ was the Son of God; but that this was not the popular opinion, is evident from the considerations above stated, and also from his words to St. Peter when the Apostle confessed Him to be the "Christ, the Son of the living God" (Mt xvi:16); He declared that Peter had received this truth, not from human testimony, but by extraordinary revelation: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Mt xvi:17).

It was the claim which He put forth to be the Christ *and* Son of God, that led to our Lord's condemnation by the unanimous verdict of the Sanhedrim: "They all condemned Him to be guilty of death" (Mr xiv:64; Mt xxvi:63-66); and the sense in which He claimed to be Son of God is clear from the narrative of (Joh v:15). The Jews sought to more to kill Him because He not only had broken the Sabbath, but said also that God was his own Father (πατερα ιδιον ελεγε τον θεον), making Himself "equal unto God;" and when He claimed Divine preexistence, saying, "Before Abraham was (εγενετο), I am, then took they up stones to cast at Him" (Joh viii:58, 59); and when He asserted his own unity with God, "I and the Father are *one*"—one *substance* (εν), not one *persons* (εις)—"then the Jews took up stones again to stone Him" (Joh x:30, 31); and this is evident again from their own words, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God" (Joh x:33).

Accordingly we find that, after the Ascension, the Apostles labored to bring the Jews to acknowledge that Jesus was not only the *Christ*, but was *also a Divine* Person, even the *Lord* Jehovah. Thus, for example, St. Peter, after the outpouring of the Holy Ghost on the Day of Pentecost by Christ, says, "*Therefore* let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, *both* Lord (Κυριον, Jehovah) *and Christ*" (Ac ii:36). {c}

2. This conclusion supplies a convincing proof of Christ's Godhead. *If* He is not the Son of God, equal with God, then there is no other alternative but that He was guilty of blasphemy; for He claimed "God as his own Father, making Himself equal with God," and by doing so He proposed Himself as an object of Divine worship. And in that case He would have rightly been put to death; and the Jews in rejecting and killing Him would have been acting in obedience to the Law of God, which commanded them to put to death any prophet, however distinguished he might be by the working of miracles, if he were guilty of blasphemy (De xiii:1-11); and the crucifixion of Jesus would have been an act of pious zeal on their part for the honor of God, and would have commended them to his favor and protection, whereas we know that it was that act which filled the cup of their national guilt, and has made them outcasts from God to this day (Mt xxiii:32-38; Lu xiii:33-35; 1Th ii:15, 16; Jas v:6).

JESUS IS GOD

When they repent of this sin, and say, "Blessed (ευλογημενος) is He that cometh in the name of the Lord," and acknowledge Jesus to be Christ and the Son of God, coequal with God, then Israel shall be saved (Ro xi:26).

3. This conclusion also explains the fact—which might otherwise have perplexed and staggered us—that the miracles which Jesus wrought, and which the Jews and their rulers acknowledged to have been wrought by Him, did not have their due influence upon them; those mighty and merciful works did not produce the effect upon them which they ought to have produced, and which those works would have produced, if the Jews and their rulers had been prepared, as they ought to have been, by an intelligent study of their own Scriptures, to regard their expected Messiah as the Son of God, coequal with God.

Not being so prepared, they applied to those miracles the test supplied by their own Law, which enjoined that, if a prophet arose among them, and worked miracles and endeavored to draw them away from the worship of the true God, those miracles were to be regarded as trials of their own steadfastness, and were not to be accepted as proofs of a Divine mission, "but the prophet himself was to be put to death" (De xiii:1-11). The Jews tried our Lord and his miracles by this law. Some of the Jews ventured to say that "Jesus of Nazareth was specially in the mind of the Divine Lawgiver when He framed that law" see Fagius on the Chaldee Paraphrase of (De xiii), and his note on (De xviii:15), and that it was provided expressly to meet his case. Indeed they do not hesitate to say that, in the words of the Law, "if thy brother, the *son of thy mother*, entice thee secretly" (De xiii:6), there was a prophetic reference to the case of Jesus, who "said that He had a human mother, but not a human father, but was the Son of God and was God" (see Fagius, *l. c.*).

Jesus claimed to be the Messiah; but, according to the popular view and preconceived notions of the Jews, the Messiah was to be merely a human personage, and would not claim to be God and to be entitled to Divine power. Therefore, though they admitted his miracles to be really wrought, yet they did not acknowledge the claim grounded on those miracles to be true, but rather regarded those miracles as trials of their loyalty to the One True God, whose prerogatives, they thought, were infringed and invaded by Him who wrought those miracles; and they even ascribed those miracles to the agency of the Prince of the Devils (Mt xii:24, 27; Mr iii:22; Lu xi:15), and said that he, who wrought those miracles, had a devil (Joh vii:20, viii:48), and they called Him Beelzebub (Mt x:25), because they thought that He was setting Himself in opposition to God.

4. "They *all* condemned Him to be guilty of death" (Mr xiv:64). The Sanhedrim was unanimous in the sentence of condemnation. This is remarkable. We cannot suppose that there were not some conscientious persons in so numerous a body. Indeed, it may readily be allowed that many of the members of the Sanhedrim were actuated by an earnest zeal for the honor of God when they condemned Jesus to death, and that they did what they did with a view to God's glory, which they supposed to be disparaged by our Lord's pretensions; and that they were guided by a desire to comply with God's

JESUS IS GOD

law, which required them to put to death every one who was guilty of blasphemy in arrogating to himself the power which belonged to God.

Hence we may explain our Lord's words on the cross, "Father, forgive them, for they *know not* what they do" (Lu xxiii:34), "Father, they are not aware that He whom they are crucifying is thy Son," and St. Peter said at Jerusalem to the Jews after the crucifixion, "Now, brethren, I wot that *through ignorance* ye did it (*i. e.* rejected and crucified Christ), as did also your rulers" (Ac iii:17); and St. Paul declared in the Jewish synagogue at Antioch in Pisidia, "they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, have fulfilled them in condemning Him" (Ac xiii:27).

Hence it is evident that the predictions of Holy Scripture may be accomplished before the eyes of men, while they are unconscious of that fulfillment; and that the prophecies may be even accomplished by persons who have the prophecies in their hands, and do not know that they are fulfilling them. Hence also it is clear that men may be guilty of enormous sins when they are acting according to their consciences and with a view to God's glory, and while they hold the Bible in their hands and hear its voice sounding in their ears (Ac xiii:27); and that it is therefore of unspeakable importance not only to hear the words of the Scriptures, but to mark, learn, and inwardly digest them, with humility, docility, earnestness, and prayer, in order to understand their *true meaning*.

Therefore the Christian student has great reason to thank God that He has given in the *New Testament* a divinely-inspired interpretation of the *Old Testament*, and also has sent the Holy Spirit to teach the Apostles all things (Joh xiv:26), to abide forever with his Church (Joh xiv:16), the body of Christ (Col i:24), which He has made to be the pillar and ground of truth (1Ti iii:15), and on whose interpretations, embodied in the creeds generally received among Christians, we may safely rely, as declaring the *true sense* of the Bible.

If the Jews and their rulers had not been swayed by prejudice, but in a careful, candid, and humble spirit had considered the evidence before them, they would have known that their promised Messiah was to be the Son of God, coequal with God, and that He was revealed as such in their own Scriptures, and thus his miracles would have had their due effect upon their minds.

5. Those persons who now deny Christ to be the Son of God, coequal and coeternal with the Father, are followers of the Jews, who, on the plea of zeal for the divine *Unity*, rejected and crucified Jesus, who claimed to be God. Accordingly we find that the Ebionites, Cerinthians, Nazarenes, Photinians, and others who denied Christ's divinity, arose from the ranks of Judaism (cf. Waterland, *Works*, v. 240, ed. Oxf. 1823: on these heresies the writer of this article may perhaps be permitted to refer to his *Introduction* to the First Epistle of St. John, in his edition of the Greek Testament). It has been well remarked by the late Professor Blunt that the arguments by which the ancient Christian Apologists, such as Justin Martyr, Tertullian, and others, confuted the Jews, afford the

JESUS IS GOD

strongest armor against the modern Socinians (see also the remark of St. Athanasius, *Orat. ii. adv. Arianos*, pp. 377-383, where he compares the Arians to the Jews).

The Jews sinned against the comparatively dim sight of the *Old Testament*: they who have fallen into their error reject the evidence of both Testaments.

6. Lastly, the conclusion stated in this article supplies a strong argument for the Divine origin and truth of Christianity. The doctrine of Christ, *the Son of God* as well as *Son of Man*, reaches from the *highest pole of Divine glory to the lowest pole of human suffering*. No *human mind* could ever have devised such a scheme as that: and when it was presented to the mind of the Jews, the favored people of God, they could not reach to *either of these two poles*; they could not mount to the height of the Divine exaltation in Christ the *Son of God*, nor descend to the depth of human suffering in Christ the *Son of Man*. They invented the theory of *two Messiahs*, in order to escape from the imaginary contradiction between a suffering and triumphant Christ; and they rejected the doctrine of Christ's Godhead in order to cling to a defective and unscriptural Monotheism. They failed of grasping the true sense of their own Scriptures in both respects. But in the Gospel, Jesus Christ, Son of God and Son of Man, reaches from one pole to the other, and *filleth all in all* (Eph i:23). The Gospel of Christ ran counter to the Jewish zeal for Monotheism, and incurred the charge of Polytheism, by preaching Christ the Son of God, coequal with the Father; and also contravened and challenged all the complex and dominant systems of Gentile Polytheism, by proclaiming the Divine Unity. It boldly confronted the World, and it has conquered the World: because "the excellency of the power of the Gospel is not of man, but of God" (2Co iv:7).

The author of the above article may refer for further confirmation of his statements, to an excellent work by the Rev. W. Wilson, B. D., and Fellow of St. John's College, Cambridge, entitled *An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ*, Cambridge, 1797 [new ed. 1838]; and to Dr. J. A. Dorner's *History of the Development of the Doctrine of the Person of Christ*, of which an English translation has been printed at Edinburgh, 1861, 2 vols.; and to Hagenbach, *Dogmengeschichte*, 42, 65, 66, 4te Auflage, Leipz. 1857. C. W.

* On the use and meaning of the name "Son of God," see C. D. Ilgen, *De notione tituli Filii Dei, Messiae in Libris sac. tribut*, in Paulus's *Memorab.* 1795, St. vii. pp. 119-198; two arts. in the *General Repos. and Review* (Cambridge) for Oct. 1812 and April 1813 (by Edward Everett); Horn, *Ueb. d. verschied. Sinn, in welch. Christus im N. T. Gottes Sohn genannt wird*, in Röhr's *Mag. f. christl. Prediger*, 1830, Bd. iii. Heft 2, Prof. Stuart's *Excursus* on (Ro i:4), in his *Comm. on the Ep. to the Romans* (2d ed. 1835); Dr. Lewis Mayer, in the *Amer. Bibl. Repos.* for Jan. 1840; W. Gass, *De utroque Jesu Christi Nomine in N. T. obvio, Dei Filii et Hominis*, Vratisl. 1840; Neander, *Life of Jesus*, p. 94 ff. (Amer. trans.); Schumann, *Christus* (1852), i. 254 ff., 324 ff., and elsewhere; Ewald, *Geschichte Christus'*, 3e Ausg., p. 150 ff. (2e A. p. 94 ff.); W. S. Tyler, in the *Bibl. Sacra* for Oct. 1865; and Cremer, *Bibl.-theol. Wörterb. d. neutest. Gräcität* (1866), art. υἱος.

JESUS IS GOD

The subject is of course discussed in the various works on Biblical and dogmatic theology. A

{a} The present article, in conjunction with that of Saviour, forms the supplement to the life of our Lord [See Jesus Christ, vol. ii. p. 1347.]

{b} * On these passages and on the general subject, see, on the one hand Hengstenberg's *Christology of the Old Test.*; on the other, three articles by Dr. G. R. Noyes in the *Christian Examiner* for Jan., Mar. and July, 1836. A.

{c} * In ascribing to St. Peter the remarkable proposition that "God hath *made* Jesus Jehovah," the writer of this article appears to have overlooked the fact that κυριον ("Lord") in (Ac ii:36) refers to τω κυριω μου ("my Lord") in ver. 34, quoted from (Ps x:1), where the Hebrew correspondent is not Jehovah but אֲדֹנָי, *ádôn*, the common word for "lord" or "master." St. Peter's meaning here may be illustrated by his language elsewhere; see (Ac v:31, 1Pe i:21, iii:22); and comp. (Eph i:20-22; Php ii:9-11). On the N. T. use of κυριος see Winer, *De sense vocum κυριος et ο κυριος in Actis et Epp. Apost.*, Erlang. 1828; Prof. Stuart in the *Bibl. Repas.* for October, 1831, pp. 733-776, and Cremer's *Bibl.-theol. Worterb. d. neutest. Gracitat* (1866), p. 340 f. A.

SON OF MAN

(בן-אדם, and in Chaldee בר-אנש: ο υιος του ανθρωπου, υιος ανθρωπου), the name of the Second Person of the ever-blessed Trinity, the Eternal Word, the Everlasting Son, becoming Incarnate, and so made the Son of Man, the second Adam, the source of all grace to all men, united in his mystical body, the Christian Church.

1. In a general sense every descendant of Adam bears the name "Son of Man" in Holy Scripture, as in (Job xxv:6; Ps cxliv:3, cxlvi:3; Isa li:12, lvi:2). But in a more restricted signification it is applied by way of distinction to particular persons. Thus the prophet Ezekiel is addressed by Almighty God as *Ben-Adam*, or "Son of Man," about eighty times in his prophecies. This title appears to be assigned to Ezekiel as a memento from God—(μεμνησο ανθρωπος ων)—in order that the prophet, who had been permitted to behold the glorious manifestation of the Godhead, and to hold converse with the Almighty, and to see visions of futurity, should not be "exalted above measure by the abundance of his revelations," but should remember his own weakness and mortality, and not impute his prophetic knowledge to himself, but ascribe all the glory of it to God, and be ready to execute with meekness and alacrity the duties of his prophetic office and mission from God to his fellow-men.

2. In a still more emphatic and distinctive sense the title "Son of Man" is applied in the Old Testament to the Messiah. And, inasmuch as the Messiah is revealed in the Old Testament as a Divine Person and the Son of God (Ps ii:7, lxxxix:27; Isa vii:14, ix:6), it is a prophetic pre-announcement of his *incarnation* compare (Ps viii:4) with (Heb ii:6, 7,

JESUS IS GOD

8), and (1Co xv:27). In the Old Testament the Messiah is designated by this title, "Son of Man," in his royal and judicial character, particularly in the prophecy of (Da vii:13): "Behold One like the *Son of Man* came with the clouds of heaven, and came to the Ancient of Days and there was given Him dominion and glory. ... His dominion is an everlasting dominion." Here the title is not *Benish*, or *Ben-Adam*, but *Bar-enosh*, which represents humanity in its greatest frailty and humility, and is a significant declaration that the exaltation of Christ in his kingly and judicial office is due to his previous condescension, obedience, self-humiliation, and suffering in his human nature comp. (Php ii:5-11).

The title "Son of Man," derived from that passage of Daniel, is applied by St. Stephen to Christ in his heavenly exaltation and royal majesty: "Behold I see the heavens opened, and the Son of Man standing on the right hand of God" (Ac vii:56). This title is also applied to Christ by St. John in the Apocalypse, describing our Lord's priestly office, which He executes in heaven (Re i:13): "In the midst of the seven golden candlesticks" (or golden lamps, which are the emblems of the churches, i. 20), "one like the Son of Man clothed with a garment down to the foot" (his priestly attire); "his head and his hairs were white like wool, as white as snow" attributes of divinity; comp. (Da vii:9). St. John also in the Apocalypse (xiv. 14) ascribes the title "Son of Man" to Christ when he displays his kingly and judicial office: "I looked and beheld a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle"—to reap the harvest of the earth.

3. It is observable that Ezekiel never *calls himself* "Son of Man;" and in the Gospels Christ is never called "Son of Man" by the Evangelists; but wherever that title is applied to Him there, it is *applied by Himself*.

The only passages in the New Testament where Christ is called "Son of Man" by any one *except Himself* are those just cited, and they relate to Him, not in his humiliation upon earth, but in his heavenly exaltation consequent upon that humiliation. The passage in (Joh xii:34), "Who is this Son of Man?" is an inquiry of the people concerning Him who applied this title to Himself.

The reason of what has been above remarked seems to be, that, as on the one hand it was expedient for Ezekiel to be reminded of his own humanity, in order that he should not be elated by his revelations; and in order that the readers of his prophecies might bear in mind that the revelations in them are not due to Ezekiel, but to God the Holy Ghost, who spake by him see (2Pe i:21); so, on the other hand, it was necessary that they who saw Christ's miracles, the evidences of his divinity, and they who read the evangelic histories of them, might indeed adore Him as God, but might never forget that He is Man.

4. The two titles "Son of God" and "Son of Man," declaring that in the one Person of Christ there are two natures, the nature of God and the nature of man, joined together, but not confused, are presented to us in two memorable passages of the Gospel, which

JESUS IS GOD

declare the will of Christ that all men should confess Him to be God and man, and which proclaim the blessedness of this confession.

(1.) "Whom do men say that I, the Son of Man, am?" was our Lord's question to his Apostles; and "Whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God." Our Lord acknowledged this confession to be true, and to have been revealed from heaven, and He blessed him who uttered it: "Blessed art thou, Simon *Bar-jona*"—"Thou art son of Jonas, *Bar-jona* comp. (Joh xxi:15); and as truly as *thou art Bar-jona*, so truly am I *Bar-enosh*, Son of Man, and *Ben-Elohim*, Son of God; and *My Father*, who is in heaven, hath revealed this truth unto thee. Blessed is every one who holds this faith; for I myself, Son of God and Son of Man, am the living *Rock* on which the Church is built; and he who holds this faith is a genuine *Petros*, a lively *stone*, hewn out of me the Divine *Petra*, the Everlasting *Rock*, and built upon me" (see the authorities cited in the note on (Mt xvi:18), in the present writer's edition).

(2.) The other passage where the two titles (Son of God and Son of Man) are found in the Gospels is no less significant. Our Lord, standing before Caiaphas and the chief priests, was interrogated by the high-priest, "Art thou the Christ, the Son of God?" (Mt xxvi:63); comp. (Mr xiv:61). "Art thou what thou claimest to be, the Messiah? *and* art thou, as thou professest to be, a *Divine* Person, the Son of God, the Son of the Blessed?" "Jesus saith unto him, Thou sayest it; I am" (Mt xxvi:64; Mr xiv:62).

But, in order that the high-priest and the council might *not* suppose Him to be a *Divine* Person *only*, and *not* to be also really and truly *Man*, our Lord added of *his own accord*, "Nevertheless" (*πλην*, *besides*, or, as St. Mark has it, *και*, *also*, in addition to the avowal of my divinity) "I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Mt xxvi:64; Mr xiv:62). That is, "I am indeed the Son of God, but do not forget that I am also the Son of Man. Believe and confess the true faith, that I, who claim to be the Christ, am Very God and Very Man."

5. The Jews, in our Lord's age, were not disposed to receive either of the truths expressed in those words. They were so tenacious of the doctrine of the Divine Unity as they understood it that they were not willing to accept the assertion that *Christ* is the "Son of God," Very God of Very God (see above, article Son of God), and they were not disposed to admit that God could become Incarnate, and that the Son of God could be also the Son of Man (see the remarks on this subject by Dorner, *On the Person of Christ*, Introduction, throughout).

Hence we find that no sooner had our Lord asserted these truths, than "the high-priest rent his clothes, saying, He hath spoken blasphemy. What think ye? and they all condemned Him to be guilty of death" (Mt xxvi:65, 66; Mr xiv:63, 64). And when St. Stephen had said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," *then* they "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him" (Ac vii:57, 58). They could no longer restrain their rage against him as guilty of blasphemy,

JESUS IS GOD

because he asserted that Jesus, who had claimed to be the Son of God, and who had been put to death because He made this assertion, is also the Son of Man, and was then glorified; and that therefore they were mistaken in looking for *another* Christ, and that they had been guilty of putting to death the Messiah.

6. Here, than, we have a clear view of the difficulties which the Gospel had to overcome, in proclaiming Jesus to be the Christ, and to be the Son of God, and to be the Son of Man; and in the building up of the Christian Church on this foundation. It had to encounter the prejudices of the whole world, both Jewish and Heathen, in this work. It did encounter them, and has triumphed over them. Here is a proof of its Divine origin.

7. If we proceed to analyze the various passages in the Gospel where Christ speaks of Himself as the Son of Man, we shall find that they not only teach the doctrine of the Incarnation of the Son of God and thus afford a prophetic protest against the heresies which afterwards impugned that doctrine, such as the heresy of the Docetae, Valentinus, and Marcion, who denied that *Jesus Christ was come in the flesh*, see on (1Jo iv:2), and (2Jo 7), but they also declare the consequences of the Incarnation, both in regard to Christ, and in regard also to all mankind.

The consequences of Christ's Incarnation are described in the Gospels, as a capacity of being a perfect pattern and example of godly life to men (Php ii:5; 1Pe ii:21); and of suffering, of dying, of "giving his life as a ransom for all," of being "the propitiation for the sins of the whole world" (1Jo ii:2, iv:10), of being the source of life and grace, of Divine Sonship (Joh i:12), of Resurrection and Immortality to all the family of Mankind, as many as receive Him (Joh iii:16, 36, xi:25), and are engrafted into his body, and cleave to Him by faith and love, and participate in the Christian sacraments, which derive their virtue and efficacy from his Incarnation and Death, and which are the appointed instruments for conveying and imparting the benefits of his Incarnation and Death to us comp. (Joh iii:5, vi:53), who are "made partakers of the Divine nature" (2Pe i:4), by virtue of our union with Him who is God and Man.

The infinite value and universal applicability of the benefits derivable from the Incarnation and sacrifice of the Son of God are described by our Lord, declaring the perfection of the union of the two natures, the human nature and the Divine, in his own person. "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven; and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life; for God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through Him might be saved" (Joh iii:13-17); and again, "What and if ye shall see the Son of Man ascend up where He was before?" (Joh vi:62), compared with (Joh i:1-3).

8. By his perfect obedience in our nature, and by his voluntary submission to death in that nature, Christ acquired new dignity and glory, due to his obedience and sufferings.

JESUS IS GOD

This is the dignity and glory of his mediatorial kingdom; *that* kingdom which He has as God-man, "the only Mediator between God and man"—(as partaking perfectly of the nature of both, and as making an *At-one-ment* between them), "the Man Christ Jesus" (1Ti ii:5; Heb ix:15, xii:24).

It was as Son of Man that He humbled Himself, it is as Son of Man that He is exalted; it was as Son of Man, born of a woman, that He was made under the Law (Ga iv:4), and as Son of Man He was Lord of the Sabbath-day (Mt xii:8); as Son of Man He suffered for sins (Mt xvii:12; Mr viii:31), and as Son of Man He has authority on earth to forgive sins (Mt ix:6). It was as Son of Man that He had not where to lay his head (Mt viii:20; Lu ix:58), it is as Son of Man that He wears on his head a golden crown (Re xiv:14); it was as Son of Man that He was betrayed into the hands of sinful men, and suffered many things, and was rejected, and condemned, and crucified see (Mt xvii:22, xx:18, xxvi:2, 24; Mr viii:31, ix:31, x:33; Lu ix:22, 44) (Lu xviii:31, xxiv:7), it is as Son of Man that He now sits at the right hand of God, and as Son of Man He will come in the clouds of heaven, with power and great glory, in his own glory, and in the glory of his Father, and all his holy angels with Him, and it is as Son of Man that He will "sit on the throne of his glory," and "before Him will be gathered all nations" (Mt xvi:27, xxiv:30, xxv:31, 32; Mr xiv:62; Lu xxi:27); and He will send forth his angels to gather his elect from the four winds (Mt xxiv:31), and to root up the tares from out of his field, which is the world (Mt xiii:38, 41); and to bind them in bundles to burn them, and to gather his wheat into his barn (Mt xiii:30). It is as Son of Man that He will call all from their graves, and summon them to his judgment-seat, and pronounce their sentence for everlasting bliss or woe; "for, *the Father* judgeth no man, but hath committed all judgment unto *the Son*; ... and hath given Him authority to execute judgment also, *because* He is the *Son of Man*" (Joh v:22, 27). Only "the pure in heart will see God" (Mt v:8; Heb xii:14); but the evil as well as the good will see their Judge: "every eye shall see Him" (Re i:7). This is fit and equitable; and it is also fit and equitable that He who as Son of Man was judged by the world, should also judge the world; and that He who was rejected openly, and suffered death for all, should be openly glorified by all, and be exalted in the eyes of all, as King of kings, and Lord of lords.

9. Christ is represented in Scripture as the second Adam (1Co xv:45, 47); comp. (Ro v:14), inasmuch as He is the *Father* of the new race of mankind; and as we are all by nature in Adam, so are we by grace in Christ; and "as in Adam all die, even so in Christ all are made alive" (1Co xv:22); and "if any man be in Christ, he is a new creature" (2Co v:17; Eph iv:24); and He, who is the *Son*, is also in this respect a *Father*; and therefore Isaiah joins both titles in one, "To us a *Son* is given ... and his name shall be called the Mighty God, the Everlasting *Father*" (Isa ix:6). Christ is the second *Adam*, as the Father of the new race; but in another respect He is unlike Adam, because Adam was formed in mature manhood *from the earth*; but Christ, the second Adam, is *Ben-Adam*, the *Son* of Adam; and therefore St. Luke, writing specially for the Gentiles, and desirous to show the universality of the redemption wrought by Christ, traces his genealogy to Adam (Lu iii:23-38). He is Son of Man, inasmuch as he was the Promised Seed, and was conceived in the womb of the Virgin Mary, and took our nature, the nature of us all, and became "Emmanuel, God with us" (Mt i:23), "God manifest in the flesh" (1Ti iii:16).

JESUS IS GOD

Thus the new Creation sprung out of the old; and He made "all things new" (Re xxi:5). *The Son of God* in Eternity became the *Son of Man* in Time. He turned back, as it were, the streams of pollution and of death, flowing in the innumerable channels of the human family, and introduced into them a new element, the element of life and health, of Divine incorruption and immortality; which would not have been the case, if He had been merely like Adam, having an independent origin, springing by a separate efflux out of the earth, and had not been *Ben-Adam* as well as *Ben- Elohim*, the *Son of Adam*, as well as the *Son of God*. And this is what St. Paul observes in his comparison—and contrast—between Adam and Christ (Ro v:15-18), "*Not*, as was the transgression (in Adam) so likewise was the free gift (in Christ). For if (as is the fact) the many (*i. e.* all) died by the transgression of the one (Adam), much more the grace of God, and the gift by the grace that is of the one Man Jesus Christ, overflowed to the many; and *not*, as by one who sinned, so is the gift; for the judgment came from one man to condemnation, but the free gift came forth from many transgressions to their state of justification. For if by the transgression of the one (Adam), Death reigned by means of the one, much more they who receive the abundance of grace and of the gift of righteousness will reign in life through the one, Jesus Christ ... Thus, where Sin abounded, Grace did much more abound (Ro v:20); for, as, by the disobedience of the one man (Adam), the many were made sinners, so by the obedience of the one (Christ), the many were made righteous. ..."

10. The benefits accruing to mankind from the Incarnation of the Son of God are obvious from these considerations:—

We are not so to conceive of Christ as of a Delivered *external* to humanity, but as incorporating humanity in Himself, and uniting it to God; as rescuing our nature from Sin, Satan, and Death; and as carrying us through the grave and gate of death to a glorious immortality; and bearing mankind, his lost sheep, on his shoulders; as bearing us and our sins in his own body on the tree (1Pe ii:24); as bringing us through suffering to glory as raising our nature to a dignity higher than that of angels; as exalting us by his Ascension into heaven; and as making us to "sit together with Himself in heavenly places" (Eph ii:6), even at the right hand of God. "To him that overcometh," He says, "will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne" (Re iii:21). These are the hopes and privileges which we derive from the Incarnation of Christ, who is the Life (Joh i:4, xi:25, xiv:6; 1Jo i:2); from our filial adoption by God in Him (Joh i:12; 1Jo iii:1, 2); and from our consequent capacity of receiving the Spirit of adoption in our hearts (Ga iv:6); and from our membership and indwelling in Him, who is the Son of God from all eternity, and who became, for our sakes and for our salvation, the Son of Man, and submitted to the weakness of our humanity, in order that we might partake in the glory of his immortality.

11. These conclusions from Holy Scripture have been stated clearly by many of the ancient Fathers, among whom it may suffice to mention St. Irenaeus (*Adv. Haereses*, iii. 20, p. 247, Grabe): ηνωσεν (Χριστος) ανθρωπον τω Θεω ει γαρ μη ανθρωπος ενικησεν τον αντιπαλον του ανθρωπου, ουκ αν δικαιως ενικηθη ο εχθρος παλιν τε ει μη ο Θεος εδωρησατο την σωτηριαν, ουκ αν βεβαιως εσχομεν αυτην και ει μη

JESUS IS GOD

συνηνωθη ο ανθρωπος τω Θεω, ουκ αν ηδυνηθη μετασχειν της αφθαρσιας εδει γαρ τον μεσιτην Θεου τε και ανθρωπου, δια της ιδιας προς εκατερουσ οικειοτητος εις φιλιαν και ομοιοιαν εκατερουσ συναγαγειν. And iii. 21, p. 250: "Hic igitur Filius Dei, existens Verbum Patris ... quoniam ex Maria factus est Filius hominis ... primitias resurrectionis hominis in Seipso faciens, ut quemadmodum Caput resurrexit a mortuis, sic et reliquum corpus omnis hominis, qui invenitur in vita ... resurgat per compagine et conjunctiones coalescens, et confirmatum augmento Dei" (Eph iv:16). And St. Cyprian (*De Idolorum Vanitate*, p. 538, ed. Venet. 1758): "Hujus gratiae disciplinaeque arbiter et magister Sermo (Λογος) et *Filius Dei* mittitur, qui per prophetas omnes retro Illuminator et Doctor humani generis praedicabatur. Hic est virtus Dei ... carnem Spiritu Sancto cooperante induitur ... Hic Deus noster, Hic Christus est, qui Mediator duorum hominem induit, quem perducatur ad Patrem. Quod homo est, esse Christus voluit, ut et homo possit esse, quod Christus est." And St. Augustine (*Serm.* 121): "Filius Dei factus est Filius hominis, ut vos, qui eratis filii hominis, efficeremini filii Dei." C. W.

* On the title "Son of Man" as applied to Christ, see the works of Gass, Neander, and Cremer, as referred to at the end of the art. Son of God; also Scholten, *De Appell.* του υιου του ανθρωποι, *qua Jesus se Messiam professus est*, Traj. ad Rhen. 1809; C. F. Böhme, *Versuch d. Geheimniss d. Menschensohnes zu enthüllen*, Neust. a. d. O., 1839, F. C. Baur in Hilgenfeld's *Zeitschr. f. wiss. Theol.* for 1860, iii. 274-292, comp. his *Neutest. Theol.* (1864), pp. 75-83; Hilgenfeld, in his *Zeitschrift* etc. 1863, p. 327 ff.; Strauss's *Leben Jesu f. d. deutsche Volk* (1864), 37; Weizs, cker, *Unters. ub. d. evang. Geschichte* (1864), p. 426 ff.; Ewald *Geschichte Christus'*, 3e Ausg., p. 304 ff.; and especially Holtzmann, in Hilgenfeld's *Zeitschr. f. wiss. Theol.* 1865, viii. 212- 237, who reviews the more recent literature. See further W. S. Tyler, in *Bibl. Sacra* for Jan. 1865, Beyschlag, *Christologie des N. T.* (1866), pp. 9-34, and the writers on Biblical Theology in general, as Von Coelln, Reuss, Lutz, Schmid, and Weiss; also the commentators on (Mt viii:20) and (Joh i:51). For the older literature, see Hase's *Leben Jesu*, 4e Aufl. 64, note *f.* "Son of Man" is a frequent designation of the Messiah in the apocryphal Book of Enoch, but the date of this book is uncertain. [Enoch, Book of.] A