A scenic photograph of a beach. In the foreground, golden sand is marked with several footprints. A gentle wave with white foam washes onto the shore. The ocean is a deep blue, and a distant island is visible on the horizon under a clear sky with a few wispy clouds.

**JESUS
IS DEITY**

From the time when Christ was born of the virgin Mary - which makes Him **the God-man** - critics have denied and **sought to deny the Deity of the only begotten Son of God.**

If the incarnation of Christ were not true,
man would be lost without any hope of redemption.
For Christ to be the **"Lamb of God,** that takes away the sin of the world" (John 1:29,36;) He had to become **"Immanuel,** which is being interpreted, **God with us"** of (Matt 1:23;)

He had to be **one** of the **persons in the Godhead** who was
"made a little lower than the angels, even Jesus,
because of the suffering of death crowned with glory and
honour, that by the grace of God he should taste of death
for every man." (Heb 2:9;)

He had to **share "flesh and blood"** with mankind in order
that **He might deliver** "all them who through fear of death
were all their lifetime subject to bondage." (Heb 2:14-15;)

WHO IS JESUS - HIS PRE-EXISTENCE.

John well states his purpose in **John 20:30-31**; "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, **that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name.**"

Just as each of the earlier writers by inspiration sustained their purpose in writing, so did John sustain his purpose.

It becomes crystal-clear why John began his record in eternity, **before** "the beginning." **The Son of God did not begin at the beginning of creation; in fact, He had no beginning.** He "**became flesh.**" showing His **eternality.**

No person who persists **in denying the Deity of Christ** can have the abundant life. Christ stated, "I said therefore unto you, that you shall die in your sins: for except you believe that I am He, you shall die in your sins." (John 8:24;)

King James 1 John 4:2 Hereby know ye the Spirit of God:
Every spirit that confesses
that Jesus Christ is come in the flesh is of God:

ΕΝ	ΤΟΥΤΩ	ΓΙΝΩΣΚΕΤΕ	ΤΟ	ΠΝΕΥΜΑ	ΤΟΥ	ΘΕΟΥ	ΠΑΝ	ΠΝΕΥΜΑ	Ο	ΟΜΟΛΟΓΕΙ	ΙΗΣΟΥΝ	ΧΡΙΣΤΟΝ
en	toutO	ginOskete	to	pneuma	tou	theou	pan	pneuma	ho	homologeí	iEsoun	christon
IN	this	YE-ARE-KNOWING	THE	spirit	OF-THE	God	EVERY	spirit	WHICH	IS-avowING	JESUS	ANointed
												Christ

ΕΝ	ΣΑΡΚΙ	ΕΛΗΛΥΘΟΤΑ	ΕΚ	ΤΟΥ	ΘΕΟΥ	ΕΣΤΙΝ
en	sarki	elEluthota	ek	tou	theou	estin
IN	FLESH	HAVING-COME	OUT	OF-THE	God	IS

Living Bible 1 John 4:2; “and the way to find out if their message is from the Holy Spirit is to ask: Does it really agree **that Jesus Christ, God's Son, actually became man with a human body?** If so, then the message is from God.”

Note the severe condition of denying "that Jesus Christ is come in the flesh": "every spirit that **confesses not Jesus** is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already"

2532 [e]	3956 [e]	4151 [e]	3739 [e]	3361 [e]	3670 [e]	3588 [e]	2424 [e]	5547 [e]	
kai	pan	pneuma	ho	mē	homologeī	ton	Iēsoun	christon	
3 καὶ	πᾶν	πνεῦμα	ὁ	μὴ	ὁμολογεῖ	τὸν	Ἰησοῦν	, χριστὸν	
and	any	spirit	that	not	confesses	-	Jesus	Christ	
Conj	Adj-NNS	N-NNS	RelPro-NNS	Adv	V-PIA-3S	Art-AMS	N-AMS	N-AMS	
1722 [e]	4561 [e]	2064 [e]	1537 [e]	3588 [e]	2316 [e]	3756 [e]	1510 [e]	2532 [e]	3778 [e]
en	sarki	elēlythota	ek	tou	Theou	ouk	estin	kai	touto
ἐν	σαρκὶ	ἐληλυθότα	ἐκ	τοῦ	Θεοῦ	οὐκ	ἔστιν	καὶ	τοῦτό
in the	flesh	has come	of	-	God	not	is	and	this
Prep	N-DFS	V-RPA-AMS	Prep	Art-GMS	N-GMS	Adv	V-PIA-3S	Conj	DPro-NNS
1510 [e]	3588 [e]	3588 [e]	500 [e]	3739 [e]	191 [e]	3754 [e]	2064 [e]	2532 [e]	
estin	to	tou	antichristou	ho	akēkoate	hoti	erchetai	kai	
ἔστιν	τὸ	τοῦ	ἀντιχρίστου	, ὁ	ἀκηκόατε	ὅτι	ἔρχεται	, καὶ	
is	that	of the	antichrist	which	you heard	that	is coming	and	
V-PIA-3S	Art-NNS	Art-GMS	N-GMS	RelPro-ANS	V-RIA-2P	Conj	V-PIM/P-3S	Conj	

International English 1 John 4:3; "Another spirit **refuses to say this about Jesus. That spirit is not from God.** This is the spirit of the enemy of Christ. You have heard he was coming and now he is already in the world!"

WHO IS JESUS?

In Genesis, the very first book of the Bible,
God creates the first man (Adam)
and the first woman (Eve) in His own image.

God places them into a perfect environment,
the Garden of Eden.

God gave them a commandment to keep,
but they broke it. **Breaking God's law is called sin.**

We are like Adam and Eve
in that we also have sinned.

"The wages of sin is death" (Romans 6:23).
This death is not just the physical death we die,
(the separation of the spirit from the body);
Spiritual death involves separation from God.

WHO IS JESUS?

In 2 Thessalonians 1:7-9; We learn that **the Lord Jesus** shall be:- “revealed from heaven with His mighty angels, in flaming fire taking vengeance on those **who do not know God**, and on those **who do not obey the gospel of our Lord Jesus Christ**. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”

To avoid eternal punishment **we must come to know God and trust Him** and return to a relationship with Him. **The Bible reveals God to us and tells us how we may be saved.**

God's plan for redeeming man from his sins is seen first in the Garden of Eden.

At the very moment God was pronouncing the penalty for man's sins.

He also promised the opportunity to redeem him.

(Genesis 3:15;)

WHO IS JESUS?

Later, when God chose Abraham and his descendants for His own special people, He promised **"in your seed shall all the nations of the world be blessed."** (Genesis 26:4; 28:14).

This seed who would bless all nations **is Jesus.** (Gal 3:16;).
Jesus is the one who (according to the Old Testament) will come into the world through the descendants of Abraham.
(the nation of Israel);
Jesus is also the main subject of the New Testament.

WHO IS JESUS?

His **miracles were unique.**
And the influence
He has had on the World
is **unsurpassed**
by any other.

Jesus was no ordinary man,
nor was He merely
a great teacher, rabbi, guru,
or even a prophet.

**He was all of these,
but much more.**



WHO IS JESUS?

WHAT MAKES JESUS
DIFFERENT FROM OTHER
GREAT RELIGIOUS
TEACHERS, PROPHETS
OR PHILOSOPHERS?

If any adjective were to
describe Jesus, it would be
"UNIQUE"!

His message was unique.

**The claims He made
regarding Himself
were unique.**



WHO IS JESUS?

For **unlike** the other great religious teachers who came before or after Him.

Jesus not only spoke about love and God.

He was love!
He was God!



WHO IS JESUS.

YAHWEH is the only SAVIOUR.

Isaiah 43:11; I, *even I, am* the LORD;
and **beside Me *there is* no saviour.**

אֲנִכִּי	אֲנִכִּי	יְהוָה	וְאֵין	מִבְּלִעְדִּי	מִלְּשִׁיעַ	:
anki	anki	ieue	u·ain	m·blod·i	mushio	:
I	I	Yahweh	and·there-is-no	from·apart-from·me	one- ^c saving	

God – YAHWEH is the ONLY Saviour

WHO IS JESUS.

YAHWEH is the only SAVIOUR.

Salvation is found in Jesus only.

**“There is no salvation by anyone else,
for there is NO OTHER NAME under heaven
given among people
by which we must be saved.”**

Acts 4:12;

JESUS IS UNIQUE!

Jesus was born over 2,000 years ago.

**He is the only person who ever lived who was
both thoroughly HUMAN and yet DEITY (Godhood)
at the same time.**

**Some might ask why we use
the name YAHWEH instead of JEHOVAH**

Y H W H = God

Pronounced Y a H W e H

**Vowels were added later in Hebrew
(200-700 A.D. by the Masoretes)**

The man made word:-

Jehovah

was introduced centuries after Christ.

WHO IS JESUS.

Some might ask why we use
the name **YAHWEH** instead of **JEHOVAH**

The word **JEHOVAH**
was made by taking the vowels from **ADONAI**

ADONAI = Lord
and adding them to the **Y H V H**
Which became
Y A H O W A H

Which was then translated into English as:-

J e H o V a H

WHO IS JESUS - HIS PRE-EXISTENCE.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

“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.” (John 1:14).

When was the beginning?

It Was when God CREATED the universe.

In the beginning God created the heavens and the earth. Gen 1:1;

WHO IS JESUS - HIS PRE-EXISTENCE.

Jesus said unto them, Truly, Truly,
I say unto you, **Before Abraham was, I am.**

John 8:58;

**Before the world existed Jesus pre-existed
as the word who WAS with God and WAS God.**

And now, Father, **reveal my glory** as I stand
in your presence, **the glory We SHARED**
before the **world began.**

Physically, Jesus was descended from Abraham.

But He is also part of the Godhead.

God (the Word) became a human being,
one of us. **“For in Him dwells**

all the fullness of the Godhead bodily.” (Colossians 2:9).

WHO IS JESUS - HIS PRE-EXISTENCE.

In Isa 9:6; referring to **The Messiah** (Jesus).
The strongest use of the word **father** is seen:-
Everlasting Father.

"For to us a child is born, to us **a son** is given,
and the government will be on his shoulders.
He will be called Wonderful Counsellor, **Mighty God,**
Everlasting Father, Prince of Peace." (Isaiah 9:6;)

When Isa 9:6; is seen alongside:-
John 8:58; "**Before Abraham was, I am.**"

And Matt 1:23; "**Emmanuel,**
which being interpreted is, God with us."

WHO IS JESUS - HIS PRE-EXISTENCE.
We see **Jesus** clearly portrayed as **God**,
As Deity in His pre-existence.

And we also see **Him** still as **God**
Described as becoming flesh. (humanity.)
In John 1:1-3, 14, 18;

**Christ stated, "I said therefore unto you,
that you shall die in your sins:
for except you believe that I am He,
you shall die in your sins." (John 8:24;)**

**It becomes obvious that
to Deny JESUS is both GOD and MAN
will bring condemnation.**

WHO IS JESUS - HIS PRE-EXISTENCE.

Physically, Jesus was descended from Abraham.

But He is also part of the Godhead.

God (the Word) became a human being, one of us. **“For in Him dwells all the fullness of the Godhead bodily.”** (Col 2:9;)

3754 [e] hoti 9 ὅτι For Conj	1722 [e] en ἐν in Prep	846 [e] autō αὐτῷ him PPro-DM3S	2730 [e] katoikei κατοικεῖ dwells V-PIA-3S	3956 [e] pan πᾶν all Adj-NNS	3588 [e] to τὸ the Art-NNS
4138 [e] plērōma πλήρωμα fullness N-NNS	3588 [e] tēs τῆς of the Art-GFS	2320 [e] Theotētos Θεότητος Deity N-GFS	4985 [e] sōmatikōs σωματικῶς bodily Adv	;	

Is there any doubt as to what Paul has said?

“...it is in Him...” — In Jesus

“...that all...” — entirely, the whole

“...the fullness...” — that which is filled, complete,
the substance

“...of the divine quality...” — of the state of being God

“...dwells...” — is present, is found

“...bodily.” — in physical form

WHO IS JESUS - HIS PRE-EXISTENCE.

What was 'Jesus' doing in the beginning?

“All things were made by Him; and without Him was not any thing made that was made.”

John 1:3;

Why was the universe created?

**“all things were created by Him,
that are in heaven and that are in earth,
visible and invisible ... all things
were created by Him and for Him
and He is before all things and all things
are sustained by Him.”** Colossians 1:16-17;

“All things were made by Him; and without Him was not any thing made that was made.” Jn 1:3;

3956 [e]	1223 [e]	846 [e]	1096 [e]	2532 [e]	5565 [e]	846 [e]	1096 [e]	3761 [e]	1520 [e]	3739 [e]	1096 [e]
panta	dī'	autou	egeneto	kai	chōris	autou	egeneto	oude	hen	ho	gegonen
3 πάντα	δι'	αὐτοῦ	ἐγένετο ,	καὶ	χωρὶς	αὐτοῦ	ἐγένετο	οὐδὲ	ὓν	ὁ	γέγονεν .
All things	through	him	emerged	and	without	him	emerged	not even	one [thing]	that	has emerged
Adj-NNP	Prep	PPro-GM3S	V-AIM-3S	Conj	Prep	PPro-GM3S	V-AIM-3S	Adv	Adj-NNS	RelPro-NNS	V-RIA-3S

“all things were created by Him, that are In heaven and that are in earth, visible and invisible.. all things were created by Him and for Him.” Col 1:16;

3754 [e]	1722 [e]	846 [e]	2936 [e]	3588 [e]	3956 [e]	1722 [e]	3588 [e]	3772 [e]	2532 [e]	1909 [e]	3588 [e]	1093 [e]
hoti	en	autō	ektisthē	ta	panta	en	tois	ouranois	kai	epi	tēs	gēs
16 ὅτι	ἐν	αὐτῷ	ἐκτίσθη	τὰ	πάντα ,	ἐν	τοῖς	οὐρανοῖς ,	καὶ	ἐπὶ	τῆς	γῆς ;
because	by	him	were created	-	all things	in	the	heavens	and	upon	the	earth
Conj	Prep	PPro-DM3S	V-AIP-3S	Art-NNP	Adj-NNP	Prep	Art-DMP	N-DMP	Conj	Prep	Art-GFS	N-GFS

3588 [e]	3707 [e]	2532 [e]	3588 [e]	517 [e]	1535 [e]	2362 [e]	1535 [e]	2963 [e]	1535 [e]	746 [e]	1535 [e]
ta	horata	kai	ta	aorata	eite	thronoi	eite	kyriotētes	eite	archai	eite
τὰ	ὀρατὰ ,	καὶ	τὰ	ἀόρατα ;	εἴτε	θρόνοι ,	εἴτε	κυριότητες ,	εἴτε	ἄρχαι ,	εἴτε
the	visible	and	the	invisible	whether	thrones	or	lordships	or	rulers	or
Art-NNP	Adj-NNP	Conj	Art-NNP	Adj-NNP	Conj	N-NMP	Conj	N-NFP	Conj	N-NFP	Conj

1849 [e]	3588 [e]	3956 [e]	1223 [e]	846 [e]	2532 [e]	1519 [e]	846 [e]	2936 [e]
exousiai	ta	panta	dī'	autou	kai	eis	auton	ektistai
ἐξουσίαι :	τὰ	πάντα	δι'	αὐτοῦ	καὶ	εἰς	αὐτὸν	ἐκτισται .
authorities	-	all things	by	him	and	for	him	have been created
N-NFP	Art-NNP	Adj-NNP	Prep	PPro-GM3S	Conj	Prep	PPro-AM3S	V-RIM/P-3S

“All things were made by Him; and without Him was not any thing made that was made.” Jn 1:3;

Everything That Exists

**All things that *never*
came into being**

GOD

**All things that
came into being**

**ALL CREATED
THINGS**

**According to the law of
excluded middle:-
either a thing was created
or it wasn't created
—there is no third option—**



**All these things were
created through Jesus
(John 1:3)**

**According to the law of non contradiction
a thing **can't be both created and not created**,
so the categories are mutually exclusive.
Any particular thing has to be one or the other.**

“All things were made by Him; and without Him was not any thing made that was made.” Jn 1:3;

Everything That Exists

All things that *never* came into being

GOD

All things that *came* into being

ALL CREATED THINGS

NWT. Tries to undermine the text by saying “and **apart from him not even one thing** came into existence.” But even this attempt does not need to mean what they want it to mean.

“Apart from Him” means “apart from His agency.”
It is like saying, **“Apart from me you’ll never get to London. I’ve got the car.”** Apart from Jesus’ agency nothing came into being that has come into being.
Why? Because Jesus is the Creator. He is God.

John 1:1 and John 1:3; are **saying the same thing two different ways for emphasis and clarity:**
everything that ever came into being **owes its existence to Jesus, who caused it all to happen.**

WHO IS JESUS - HIS PRE-EXISTENCE.

If Jesus caused **all created things to come into existence**, then He must have **existed before all created things** came into existence.

Therefore, **the Word could not have been created.**

if Jesus **created everything** that has come into being, and Jesus also came into being (as some contend), then **Jesus created Himself** which is a **contradiction** in terms.

The point is that **Jesus as the Word, as God is existing before the creation of all things that ever came into being.**

WHO IS JESUS - HIS PRE-EXISTENCE.

What was 'Jesus' doing in the beginning?

New King James Colossians 1:15;
“He is the **image of the invisible God**,
the **firstborn** over all creation.”

International English Colossians 1:15;
“Christ is **the image of God who cannot be seen**.
Christ is **superior to** everything that was made.”

Colossians 1:15;
“ho's estin eikoo'n tou'Theou' tou' aora'tou,
prooto'tokos pa'sees kti'seoo's.”

WHO IS JESUS - HIS PRE-EXISTENCE. What was 'Jesus' doing in the beginning?

KJV. Revelation 3:14; "And unto the angel of the church of the Laodiceans write; these things **saith the Amen, the faithful and true witness, the beginning** of the creation of God;

Living Bible Revelation 3:14; "Write this letter to the leader of the church in Laodicea: This message is from **the one who stands firm, the faithful and true Witness** [of all that is or was or evermore shall be], the **primeval source** of God's creation:"

William's New Testament Revelation 3:14; "To the messenger of the church in Laodicea write: **'The Amen, the true and faithful witness, the origin** of God's creation, **speaks** as follows:"

WHO IS JESUS - HIS PRE-EXISTENCE.

What was 'Jesus' doing in the beginning?

Revelation 3:14; "Kai' too' ange'loo tee's en
Laodikei'a ekkleesi'asgra'pson: Ta'de le'gei ho
Ame'e'n, ho Ma'rtus ho Pisto's kai'Aleethino's,
hee Archee' tee's kti'seoo's tou' Theou'.

Rev 3:14; **BEGINNING, ARCHE** translated **ORIGIN**
New English N.T.

"THE PRIME SOURCE OF ALL GOD'S CREATION"
the cause, the principle, the author of all creation.

As in John 1:1; This passage actually means that
CHRIST IS THE ORIGIN OF THE CREATION OF GOD.

This is seen to be true in other passages also
Heb 1:2; Col 1:16; John 1:3; Eph 3:9;

WHO IS JESUS - HIS PRE-EXISTENCE.

In what sense was Jesus the FIRST-BORN, PROTOKOS, of all creation.

a) Col 1:15; "First-born of all creation"

His eternal relationship with the Father

b) Col 1:18; "First-born from the dead" Rev 1:5;
in relation to the resurrection

c) Rom 8:29; "First-born among many brethren"
position in relationship to the church.

d) Heb 1:6; "When he brings again the First-born into the world" **in relation to His return.**

e) This word FIRST-BORN, PROTOKOS, does not mean that Christ is a created being, The word has to do with RANK and POSITION and PREEMINENCE.

JW - NWT Col 1:16-17; "Because by means of him all (other) things have been created in the heavens and upon the earth, the things visible and things invisible no matter whether they are thrones or Lordship or governments or authorities. All (other) things have been created through him and for him."

J.W. Say that the (other) is put in to clarify the English text but the real truth is that it is in to deny the eternal nature (Deity) of Christ.

3754 [e] hoti 16 ὅτι because Conj	1722 [e] en ἐν by Prep	846 [e] autō αὐτῷ him PPro-DM3S	2936 [e] ektisthē ἐκτίσθη were created V-AIP-3S	3588 [e] ta τὰ - Art-NNP	3956 [e] panta πάντα all things Adj-NNP	1722 [e] en ἐν in Prep	3588 [e] tois τοῖς the Art-DMP	3772 [e] ouranois οὐρανοῖς heavens N-DMP	
2532 [e] kai καί and Conj	1909 [e] epi ἐπὶ upon Prep	3588 [e] tēs τῆς the Art-GFS	1093 [e] gēs γῆς earth N-GFS	3588 [e] ta τὰ the Art-NNP	3707 [e] horata ὁρατά visible Adj-NNP	2532 [e] kai καί and Conj	3588 [e] ta τὰ the Art-NNP	517 [e] aorata ἀόρατα invisible Adj-NNP	1535 [e] eite εἴτε whether Conj
2362 [e] thronoi θρόνοι thrones N-NMP	1535 [e] eite εἴτε or Conj	2963 [e] kyriotētes κυριότητες lordships N-NFP	1535 [e] eite εἴτε or Conj	746 [e] archai ἀρχαί rulers N-NFP	1535 [e] eite εἴτε or Conj	1849 [e] exousiai ἐξουσίαι authorities N-NFP	3588 [e] ta τὰ - Art-NNP		
3956 [e] panta πάντα all things Adj-NNP	1223 [e] di' δι' by Prep	846 [e] autou αὐτοῦ him PPro-GM3S	2532 [e] kai καί and Conj	1519 [e] eis εἰς for Prep	846 [e] auton αὐτὸν him PPro-AM3S	2936 [e] ektistai ἐκτίσται have been created V-RIM/P-3S			

WHO IS JESUS - HIS PRE-EXISTENCE.

In what sense was Jesus the FIRST-BORN,
PROTOKOS, of all creation.

VINE "First begotten/first-born **PROTOKOS**,
from **PROTOS**=first and **TIKIO** = to beget is used of Christ
as born of a virgin Lk 2:7;
g) In John 1:30; He was before me **PROTOS** lit He was first -
Jesus as the word (Deity)
pre-existed and was prior to John.

The logos of **Jn 1:1-3**; show us the very essence of **God**
(deity) becoming in the form of a man (Jn 1:14;)
to Show men who and What God is. Jn 1:18;

Paul in **Phil 2:6**; shows He claims **EQUALITY** with GOD
yet because of mans sin He empties Himself.
yet He still is the very image of the invisible God
and the expression of God's person. Col 1:15; Heb 1:3;

WHO IS JESUS - HIS PRE-EXISTENCE.

The Father testified to the son, calling Him **“My beloved son”** on at least two occasions (Matthew 3:17; Matthew 17:5; Mark 1:11; Mark 9:7; Luke 3:22; Luke 9:35; and 2 Peter 1:17;) namely at His baptism and at His transfiguration.

That tells us who Jesus is:- That’s why Mark’s gospel begins: “The beginning of the gospel of Jesus Christ, **the son of God.**” (Mark 1:1;)

Jesus Calls himself **“First and Last”** and **“Almighty”** titles that belong only to God, (Deity) as it is recorded in Revelation:

WHO IS JESUS - HIS PRE-EXISTENCE.

There is something special and unique about the words **Alpha and Omega** as they appear in Revelation (1:8,11; 21:6; 22:13;) Jesus Christ used those terms to describe Himself, terms that **refer to His deity**.

King James Rev 1:8; “**I am Alpha and Omega**, the beginning and the ending, saith **the Lord**, which is, and which was, and which is to come, **the Almighty**.”

ΕΓΩ	ΕΙΜΙ	ΤΟ	Α	ΚΑΙ	ΤΟ	Ω	ΑΡΧΗ	ΚΑΙ	ΤΕΛΟΣ	ΛΕΓΕΙ	Ο	ΚΥΡΙΟΣ	Ο	ΩΝ	ΚΑΙ	Ο	ΗΝ	ΚΑΙ
egO	eimi	to	ha	kai	to	O	archE	kai	telos	legei	ho	kurios	ho	On	kai	ho	En	kai
I	AM	THE	Alpha	AND	THE	OMEGA	ORIGINAL	AND	FINISH	IS-saying	THE	Master	THE	BEING	AND	THE	WAS	AND
							beginning		consummation			Lord	the-one			the-one		
Ο	ΕΡΧΟΜΕΝΟΣ	Ο	ΠΑΝΤΟΚΡΑΤΩΡ															
ho	erchomenos	ho	pantokratOr															
THE	COMING	THE	ALL-HOLDER															
the-one			Almighty															

King James Rev 22:13; “**I am Alpha and Omega**, the beginning and the end, the first and the last.”

ΕΓΩ	ΕΙΜΙ	ΤΟ	Α	ΚΑΙ	ΤΟ	Ω	ΑΡΧΗ	ΚΑΙ	ΤΕΛΟΣ	Ο	ΠΡΩΤΟΣ	ΚΑΙ	Ο	ΕΧΧΑΤΟΣ
egO	eimi	to	ha	kai	to	O	archE	kai	telos	ho	prOtos	kai	ho	eschatos
I	AM	THE	Alpha	AND	THE	Omega	ORIGINAL	AND	FINISH	THE	BEFORE-most	AND	THE	LAST
							beginning		consummation		first			

WHO IS JESUS - HIS PRE-EXISTENCE.

King James Rev 22:13; “I am Alpha and Omega, the beginning and the end, the first and the last.”

ΕΓΩ	ΕΙΜΙ	ΤΟ	Α	ΚΑΙ	ΤΟ	Ω	ΑΡΧΗ	ΚΑΙ	ΤΕΛΟΣ	Ο	ΠΡΩΤΟΣ	ΚΑΙ	Ο	ΕΣΧΑΤΟΣ
egO	eimi	to	ha	kai	to	O	archE	kai	telos	ho	prOtos	kai	ho	eschatos
I	AM	THE	Alpha	AND	THE	Omega	ORIGINAL	AND	FINISH	THE	BEFORE-most	AND	THE	LAST
_____	_____	_____	_____	_____	_____	_____	beginning	_____	consummation	_____	first	_____	_____	_____

Jesus as the Word is the Alpha and the Omega in His eternal nature, His role in creation, His sustaining of the universe, and in His fulfillment as the Messiah.

“And when I saw him, I fell at his feet as dead. And He laid His right hand upon me, saying unto me, Fear not; **I am the first and the last: I am He that lives, and was dead;** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Revelation 1:17-18).

ΑΥΤΟΥ	ΧΕΙΡΑ	ΕΠ	ΕΜΕ	ΛΕΓΩΝ	ΜΟΙ	ΜΗ	ΦΟΒΟΥ	ΕΓΩ	ΕΙΜΙ	Ο	ΠΡΩΤΟΣ	ΚΑΙ	Ο	ΕΣΧΑΤΟΣ
autou	cheira	ep	eme	legOn	moi	mE	phobou	gO	eimi	ho	prOtos	kai	ho	eschatos
OF-Him	HAND	ON	ME	saying	to-ME	NO	BE-YOU-FEARING		AM	THE	BEFORE-most	AND	THE	LAST
							be-you-fearing!				first			

ΚΑΙ	Ο	ΖΩΝ	ΚΑΙ	ΕΓΕΝΟΜΗΝ	ΝΕΚΡΟΣ	ΚΑΙ	ΙΔΟΥ	ΖΩΝ	ΕΙΜΙ	ΕΙΣ	ΤΟΥΣ	ΑΙΩΝΑΣ	ΤΩΝ	ΑΙΩΝΩΝ	ΑΜΗΝ
kai	ho	zOn	kai	egenomEn	nekros	kai	idou	zOn	eimi	eis	tous	aiOnas	tOn	aiOnOn	amEn
AND	THE	LIVING	AND	I-BECAME	DEAD	AND	BE-PERCEIVING	LIVING	I-AM	INTO	THE	eons	OF-THE	eons	AMEN
		living-one					lo!								

ΚΑΙ	ΕΧΩ	ΤΑΣ	ΚΛΕΙΣ	ΤΟΥ	ΑΔΟΥ	ΚΑΙ	ΤΟΥ	ΘΑΝΑΤΟΥ
kai	echO	tas	kleis	tou	hadou	kai	tou	thanatou
AND	I-AM-HAVING	THE	LOCKers	OF-THE	UN-PERCEIVED	AND	OF-THE	DEATH
			keys		unseen			

We can see from Isaiah that this term is a term that **refers specifically to YHWH, Yahweh, the Lord**: Isaiah 41:4 “Who hath wrought and done it, calling the generations from the beginning? **I the Lord, the first, and with the last; I am He.**”

Isaiah 48:12 “Hearken unto me, O Jacob and Israel, my called; **I am He; I AM the first, I also am the last.**”

WHO IS JESUS – Deity and Humanity.

King James Matthew 1:23; “Behold, a virgin shall be with child, and shall bring forth a son, and **they shall call His name Emmanuel**, which being interpreted is, **God with us.**”

ΙΔΟΥ	Η	ΠΑΡΘΕΝΟΣ	ΕΝ	ΓΑΣΤΡΙ	ΕΞΕΙ		ΚΑΙ	ΤΕΖΕΤΑΙ		ΥΙΟΝ	ΚΑΙ	ΚΑΛΕΣΟΥΣΙΝ	ΤΟ
idou	hE	parthenos	en	gastri	exei		kai	texetai		huion	kai	kalesousin	to
BE-PERCEIVING	THE	virgin	IN	BELLY	SHALL-BE-HAVING	AND	SHALL-BE-BRINGING-FORTH	SON	AND	THEY-SHALL-BE-CALLING	THE		
lo!							she-shall-be-bringing-forth						

ΟΝΟΜΑ	ΑΥΤΟΥ	ΕΜΜΑΝΟΥΗΛ	Ο	ΕΣΤΙΝ	ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ	ΜΕΘ	ΗΜΩΝ	Ο	ΘΕΟΣ
onoma	autou	emmanouEl	ho	estin	methermEneuomenon	meth	hEmOn	ho	theos
NAME	OF-Him	EMMANUEL	WHICH	IS	beING-after-TRANSLATED	WITH	US	THE	God (PLACer)
					being-construed				God

No one was good enough to be sacrificed
for the forgiveness of mans sin
God had to step into human form to take our place
so that **God's justice and mercy could be met.**

WHO IS JESUS – Deity and Humanity.

Jesus is God. (John 1:1,14;)

“In the beginning was the Word, and the Word was with God, and the Word was God.”

**“And the Word became flesh and dwelt among us,
We beheld His glory, the glory as of
the only begotten of the Father, full of grace and truth.”**

1722 [e]	746 [e]	1510 [e]	3588 [e]	3056 [e]	2532 [e]	3588 [e]	3056 [e]	1510 [e]	4314 [e]
En	archē	ēn	ho	Logos	kai	ho	Logos	ēn	pros
1 Ἐν	ἀρχῇ	ἦν	ὁ	Λόγος	, καὶ	ὁ	Λόγος	ἦν	πρὸς
In [the]	beginning	was	the	Word	and	the	Word	was	with
Prep	N-DFS	V-IIA-3S	Art-NMS	N-NMS	Conj	Art-NMS	N-NMS	V-IIA-3S	Prep

3588 [e]	2316 [e]	2532 [e]	2316 [e]	1510 [e]	3588 [e]	3056 [e]
ton	Theon	kai	Theos	ēn	ho	Logos
τὸν	Θεόν	, καὶ	Θεὸς	ἦν	ὁ	Λόγος
-	God	and	God	was	the	Word
Art-AMS	N-AMS	Conj	N-NMS	V-IIA-3S	Art-NMS	N-NMS

1722 [e]	746 [e]	1510 [e]	3588 [e]	3056 [e]	2532 [e]	3588 [e]	3056 [e]	1510 [e]	4314 [e]
En	archē	ēn	ho	Logos	kai	ho	Logos	ēn	pros
1 Ἐν	ἀρχῇ	ἦν	ὁ	Λόγος ,	καὶ	ὁ	Λόγος	ἦν	πρὸς
In [the]	beginning	was	the	Word	and	the	Word	was	with
Prep	N-DFS	V-IIA-3S	Art-NMS	N-NMS	Conj	Art-NMS	N-NMS	V-IIA-3S	Prep

3588 [e]	2316 [e]	2532 [e]	2316 [e]	1510 [e]	3588 [e]	3056 [e]
ton	Theon	kai	Theos	ēn	ho	Logos
τὸν	Θεόν ,	καὶ	Θεὸς	ἦν	ὁ	Λόγος .
-	God	and	God	was	the	Word
Art-AMS	N-AMS	Conj	N-NMS	V-IIA-3S	Art-NMS	N-NMS

John 1:1; Other Greek texts from www.biblehub.com

Nestle GNT 1904
Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

Westcott and Hort 1881
EN APXH ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Westcott and Hort / [NA27 variants]
EN APXH ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

RP Byzantine Majority Text 2005
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Greek Orthodox Church 1904
Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.

Tischendorf 8th Edition
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Scrivener's Textus Receptus 1894
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

Stephanus Textus Receptus 1550
Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

JW NWT “In [the] beginning the Word was,
and the Word was with God, and the Word was **a god.**”

What basis is there for making a distinction between the **‘theos’** of John 1:1b and the **‘theos’** of John 1:1c, unless one is **predisposed** to a particular doctrine?

In John 1, the word **‘theos’** appears 13 times, 7 times with the definite article (1:b, 1:2, 1:29, 1:34, 1:36, 1:49, 1:51) and 6 times without the definite article (1:1c, 1:6, 1:12, 1:13, 1:18a, 1:18b). **Consistency** would demand that **the indefinite article be added** to all occurrences which lack the definite article.

Further, there are other verses similar to John 1:1, which have the word **‘theos’** occurring two or more times, once with the definite article, once without (John 3:2; John 13:3; Romans 1:21; 1 Thess 1:9; Hebrews 9:14; 1 Peter 4:11).

The NWT has not added the indefinite article ‘a’ to any of these passages.

USING THE WORD “GOD”

The word God, **theos** in the Greek, ought to be understood as the supreme Divine Being, nothing less, nothing more.

If we ascribe to the word **God** a **specific personality**, problems will arise in the reading of the scriptures, and in understanding the nature and plurality of the Godhead.

Some immediately ascribe the word God to the Father. This is faulty, and will bring about much confusion. **It is true that more often than not, the word God is used of the Father, BUT certainly NOT exclusively.**

We must **examine the context** wherein the word is found, and then ascertain **who is spoken of**, whether it is **the Father, the Son or the Holy Spirit.**

WHO IS JESUS - HIS PRE-EXISTENCE.

IT IS JOHN who originated this title for Christ and who made it current and well understood in the church of his day. It is also correct to say that **what this title expressed in one weighty word** was known in the church from the very start.

John's **Logos** is He that is called "**Faithful and True**" in Rev 19:11; see v13; "and **His name** is called **The Word of God.**" He is identical with the "**Amen, the faithful and true witness.**" in Rev 3:14;

So John went out to Jews and Greeks to tell them that in **Jesus Christ** this creating, illuminating, controlling, sustaining mind of God,

Was **MORE THAN THAT** that **He WAS GOD** and had come to earth.

WHO IS JESUS – Deity and Humanity.

John came to tell them that men need no longer guess and grope; all that they had to do was to **look at Jesus** and they would see **not only the mind of God but God Himself.**

As God He is eternal. He never had a beginning. He will never have an end. He dwells not in time, as we do, but in eternity, **in the eternal Now.**

(a concept that is almost impossible for us to grasp.)

As human as God could descend, as Divine as man could aspire to! The Mediator between God and Man. **Hear, O Israel: the Lord your God, the Lord is One."**

'WITH' in the Greek is not indicating co-existence with God, but **refers to being of the same substance as God. DEITY the Godhood the God family.**

WHO IS JESUS – Deity and Humanity.

“God:- revealed in the flesh, Justified in the Spirit, observed by angels, preached to the nations, believed on in the world, received up into glory.” 1Timothy 3:16;

ΚΑΙ	ΟΜΟΛΟΓΟΥΜΕΝΩΣ	ΜΕΓΑ	ΕΣΤΙΝ	ΤΟ	ΤΗΣ	ΕΥΣΕΒΕΙΑΣ	ΜΥΣΤΗΡΙΟΝ	ΘΕΟΣ	ΕΦΑΝΕΡΩΘΗ	ΕΝ	ΣΑΡΚΙ
kai	homologoumenOs	mega	estin	to	tEs	eusebeias	mustErion	theos	ephanerOthE	en	sarki
AND	avowedly	GREAT	IS	THE	OF-THE	devoutness	CLOSE-KEEP	God	WAS-made-APPEAR	IN	FLESH
							secret		was-manifested		

ΕΔΙΚΑΙΩΘΗ	ΕΝ	ΠΝΕΥΜΑΤΙ	ΩΦΘΗ	ΑΓΓΕΛΟΙΣ	ΕΚΗΡΥΧΘΗ	ΕΝ	ΕΘΝΕΣΙΝ	ΕΠΙΣΤΕΥΘΗ	ΕΝ	ΚΟΣΜΩ
edikaiOthE	en	pneumati	OphthE	aggelois	ekEruchthE	en	ethnesin	episteuthE	en	kosmO
WAS-JUSTIFIED	IN	spirit	WAS-VIEWED	to-MESSENGERS	WAS-PROCLAIMED	IN	NATIONS	WAS-BELIEVED	IN	SYSTEM
			was-seen		was-heralded	among				world

ΑΝΕΛΗΦΘΗ	ΕΝ	ΔΟΞΗ
anelEphthE	en	doxE
WAS-UP-GOTTEN	IN	esteem
was-taken-up		glory

WHO IS JESUS - HIS PRE-EXISTENCE.

Jesus is Elohim. Elohim is a Hebrew name that is used of God 2,570 times in the Old Testament. The name literally means “**strong one,**” and its plural ending (im in Hebrew) indicates **fullness of power.**

Elohim is portrayed in the Old Testament as the powerful and sovereign governor of the universe, ruling over the affairs of humankind.

WHO IS JESUS - HIS PRE-EXISTENCE.

Jesus is recognized as both **Yahweh** and **Elohim** in the prophecy in **Isaiah 40:3**; “Prepare the way of the **LORD [Yahweh]**; make straight in the desert a highway for **our God [Elohim]**.”

This verse was written in reference to John the Baptist preparing for the coming of Christ (as confirmed in **John 1:23**;) and represents **one of the strongest affirmations of Christ's deity in the Old Testament.**

In Isaiah 9:6; we likewise read **a prophecy of Christ** with a singular variant **(El) of Elohim**: “And His name will be called Wonderful, Counselor, **Mighty God [El]**, **Everlasting Father**, Prince of Peace.”

WHO IS JESUS - HIS PRE-EXISTENCE.

There are over **8000 references to God** in the Old Testament
God is referred to as **Father** in only **15 verses** in **all the Old Testament**. This is striking, since "**father**" is a metaphor used to describe God by nearly all ancient peoples.

Contrast that to the New Testament, where **Jesus** refers to **God as Father hundreds of times** in the Gospels and the **Apostles** refer to **God as Father scores of times** in the remainder of the New Testament.

God is referred to as **Father in the creative (not exactly biologically begetting) sense** only twice:-

"Is this the way you repay the LORD, O foolish and unwise people? Is he not your **Father**, your Creator, who made you and formed you?" (Deuteronomy 32:6;)

"Yet, O LORD, you are our **Father**. We are the clay, you are the potter; we are all the work of your hand." (Isaiah 64:8:)

WHO IS JESUS - HIS PRE-EXISTENCE.

Despite the over 8000 references
to God in the Old Testament.

God **described as Father**, is surprisingly rare
(**only fifteen times**) in the **Old Testament**.

**There God is specifically called the Father
of the nation of Israel.**

(Deut 32:6; 1 Chron 29:10; Isa [twice] 63:16; 64:8;
Jeremiah 3:4; 3:19; 31:9; Mal 1:6; 2:10;)

or the **Father of certain individuals** (2 Sam 7:14 ;
1 Chron 17:13 ; 22:10; 28:6; Psalm 68:5 ; 89:26)

At times the **father imagery** is present
although the term "**Father**" is not used
[Exod 4:22-23; Deut 1:31; 8:5 ; 14:1; Psalm 82:6; 103:13;
Prov 3:12; Jer 3:22; 31:20; Hosea 11:1-4; Mal 3:17;]

WHO IS JESUS - HIS PRE-EXISTENCE.

Twice God describes Himself as **Father** to the king who will be His son (1 Chronicles 17:13; 22:10;).

More often, God is referred to as **Father** in a **defending, saving** context:

"He will call out to me, 'You are my **Father**, my God, the Rock my Saviour.'" (Psalms 89:26;)

"But you are our **Father**, though Abraham does not know us or Israel acknowledge us; you, O LORD, are our **Father**, our Redeemer from of old is your name." (Isaiah 63:16;)

"They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's **father**, and Ephraim is my firstborn son." (Jeremiah 31:9;)

WHO IS JESUS - HIS PRE-EXISTENCE.

In a single **Messianic passage** the Child is referred to **in terms suitable to only God Himself:**

"For to us a child is born, to us **a son** is given, and the government will be on his shoulders. And He will be called Wonderful Counsellor, **Mighty God, Everlasting Father**, Prince of Peace." (Isaiah 9:6;)

Twice in Jeremiah, God puts "**Father**" into the mouth of his people in the form of address, the vocative:-

"Have you not just called to me: 'My **Father**, my friend from my youth....' (Jeremiah 3:4;)

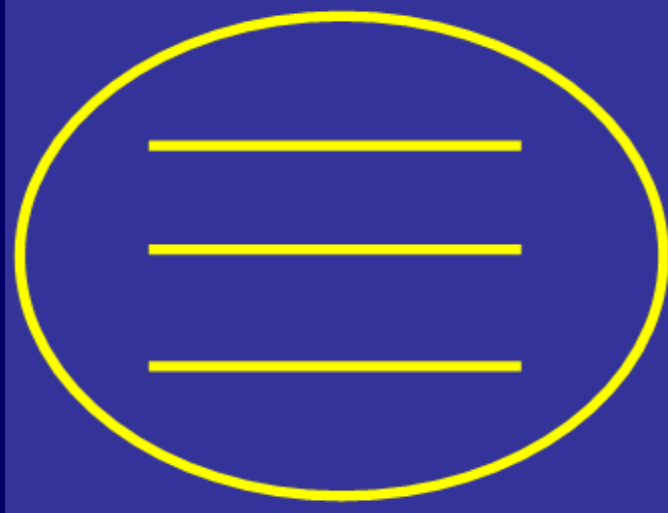
"I thought you would call me '**Father**' and not turn away from following me." (Jeremiah 3:19b;)

WHO IS JESUS - HIS PRE-EXISTENCE.

So we see **a contrast** between the Old Testament and the new Testament.

If we were to **draw this contrast** perhaps it will help us understand that Jesus pre-existed as God. Perhaps we would draw the concept like this!

In the Beginning:-



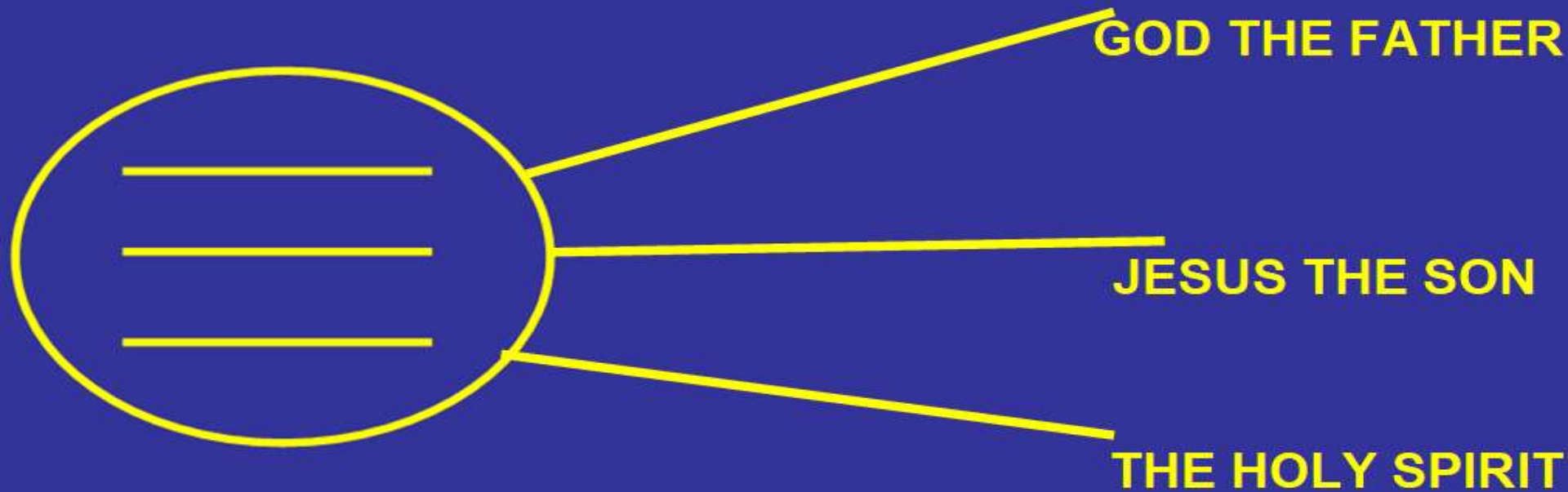
GOD / DEITY // GODHOOD / ETERNAL ESSENCE

THREE YET ONE / ALL EQUAL

When we come to the **New Testament**.

We see a different picture of:-

The Father, The Son and Holy Spirit,
performing **different roles** in the scheme or plan
of redeeming man:-



STILL GOD / DEITY / GODHOOD
PERFORMING DIFFERENT ROLES IN MAN'S REDEMPTION,
THE EMPHASIS IS ON SHARING RELATIONSHIP WITH MAN.

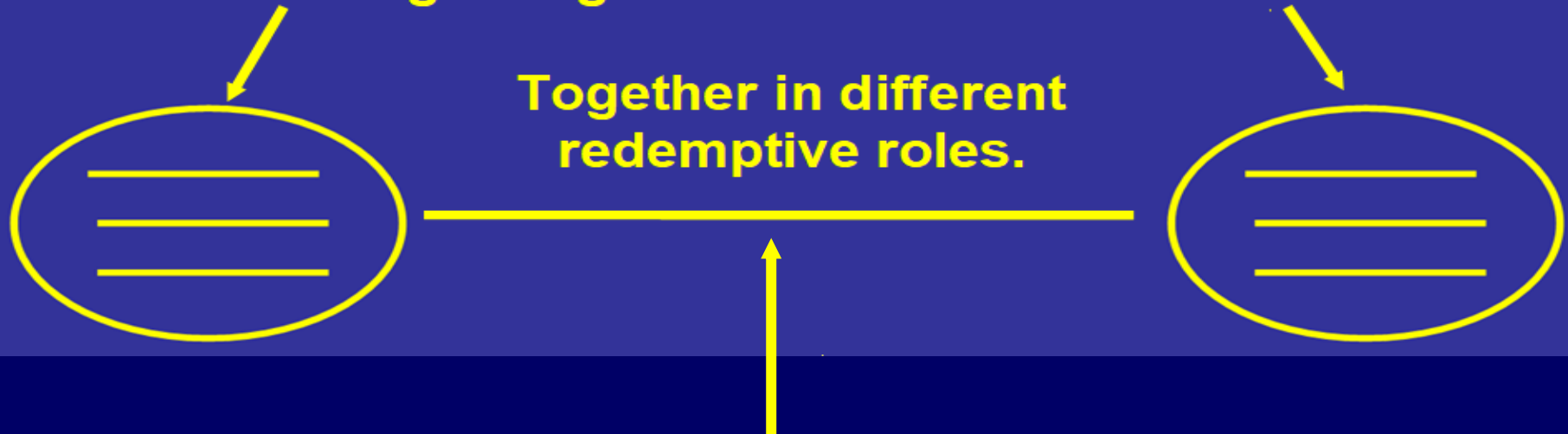
New Jerusalem with Apocrypha

John 17:5; “Now, Father, **glorify me with that glory I had with you before ever the world existed.**”

New King James John 17:5; “And now, O Father, **glorify Me together with Yourself, with the glory which I had with You before the world was.**”

Glory of Deity / Godhood
Essence in Beginning.

Glory of Deity / Godhood
Essence in the end



**FATHER / SON / HOLY SPIRIT
ALL DEITY / GOD, BUT PLAYING DIFFERENT ROLES
IN MANS REDEMPTION.**

(Acts 16:31;)

**Believing in Christ and believing in God
are seen as identical acts.**

WHO IS JESUS - HIS PRE-EXISTENCE.

He tells them again in John 8:58, "Truly, truly, I say to you, before Abraham was, I am."

The Pharisees again respond with death threats because when Jesus said "I am" He was using the name and nature of Yahweh to describe Himself.

ΕΙΠΕΝ	ΑΥΤΟΙΣ	Ο	ΙΗΣΟΥΣ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕΣΘΑΙ	ΕΓΩ	ΕΙΜΙ
eipen	autois	ho	iEsous	amEn	amEn	legO	humin	prin	abraam	genesthai	egO	eimi
said	to-them	THE	JESUS	AMEN	AMEN	I-AM-sayING	to-YOU(P)	ERE	ABRAHAM	TO-BE-BECOMING	I	AM
				verily	verily		to-ye			to-come-into-being		

וַיֹּאמֶר	מֹשֶׁה - אֶל אֱלֹהִים	אֶהְיֶה	אֲשֶׁר	אֶהְיֶה	וַיֹּאמֶר	כֹּה	תֹאמַר	לְבָנָי	יִשְׂרָאֵל
u·iamr	aleim al - mshe	aeie	ashr	aeie	u·iamr	ke	thamr	l·bni	ishral
and·he-is-saying	Elohim to Moses	I-shall-become	who	I-am-becoming	and·he-is-saying	thus	you-shall-say	to·sons-of	Israel

אֶהְיֶה	שְׁלַחְנִי	אֵלֵיכֶם :
aeie	shlch·ni	ali·km :
I-shall-become	he-sent·me	to·you(P)

Jesus is using the term **God the Father** used In Exodus 3:15; They cry **blasphemy!**

WHO IS JESUS – Deity and Humanity.

JW. NWT. “Jesus said to them, “Most truly I say to you, before Abraham came into existence, **I have been.**” (Jn 8:58;)

In the Greek, Jesus said, ‘**ego eimi,**’ literally, ‘**I am.**’

The NWT rendering, “**I have been**”

is inconsistent at best, and deceptive at worst.

The JW’s **In an attempt** to give some sense of **validity** to this translation they point to two other texts (John 3:28; & 14:9;) that are rendered the same way “**have been.**”

WHO IS JESUS – Deity and Humanity.

Consider the word **“eimi”** in the immediate context of Jn 8:58;

“...**I am {eimi}** the light of the world...” (8:12;)

“...**I am {eimi}** not alone, but the Father who sent me
is with me.” (8:16;)

“**I am {eimi}** one that bears witness about myself...” (8:18;)

“...**I am {eimi}** from the realms above...

I am {eimi} not from this world.” (8:23;)

“...if you believe not that **I am {eimi} [he]**,
you will die in your sins.” (8:24;)

“...then you will know that **I am {eimi} [he]...**” (8:28;)

“As long as **I am {eimi}** in the world,
I am {eimi} the world’s light.” (9:5;)

Why change the rendering of ‘**eimi**’ in John 8:58;?

To **avoid the power** of Jesus statement,

“...**before Abraham came into existence, I am.**”

WHO IS JESUS – Deity and Humanity.

This is undoubtedly a statement of eternal existence, wherein Jesus identifies Himself with the One who appeared to Moses. (Exodus 3:14;)
Notice the progression of the conversation in John 8:-

v 18 – The Father who sent me bears witness of me.

v 19 – Where is your Father?

v 21 – Where I am going you cannot come.

v 22 – He will not kill himself, will he?

v 23 – I am not from this world.

v 25 – Who are you?

v 28 – When once you have lifted up the Son of man, then you will know that I am [he].

v 42 – From God I came forth.

v 46 – Who of you convicts me of sin?

v 48 – You are a Samaritan and have a demon.

v 51 – If anyone observes my word, he will never see death.

v 52 – Now we do know you have a demon.

v 53 – You are not greater than our father Abraham...Who do you claim to be?

v 58 – Before Abraham came into existence, I have been (ego eimi)

...they picked up stones...

There are number of statements here where Jesus is claiming pre-existence and Deity. The Jews understand that, hence their reaction.

WHO IS JESUS - HIS PRE-EXISTENCE.

John 10:30; Jesus said "I and the Father are one."

If this statement leaves any room for doubt, the reaction of the Pharisees (the Jewish religious leaders) to this statement obliterates that doubt.

ΕΓΩ	ΚΑΙ	Ο	ΠΑΤΗΡ	ΕΝ	ΕΣΜΕΝ
egO	kai	ho	patEr	hen	esmen
I	AND	THE	FATHER	ONE	ARE
					we-are

John 10:33; They were so enraged by His words "I and the Father are one" they were ready to stone Him, saying "... YOU, a mere man, CLAIM to be God"

611 [e]	846 [e]	3588 [e]	2453 [e]	4012 [e]	2570 [e]	2041 [e]	3756 [e]	3034 [e]	4771 [e]	235 [e]
apekrithēsan	autō	hoi	Ioudaioi	Peri	kalou	ergou	ou	lithazomen	se	alla
33 ἀπεκρίθησαν	αὐτῷ	οἱ	Ἰουδαῖοι	, Περὶ	καλοῦ	ἔργου	οὐ	λιθάζομέν	σε	, ἀλλὰ
Answered	him	the	Jews	For	a good	work	not	we do stone	you	but
V-AIP-3P	PPro-DM3S	Art-NMP	Adj-NMP	Prep	Adj-GNS	N-GNS	Adv	V-PIA-1P	PPro-A2S	Conj

4012 [e]	988 [e]	2532 [e]	3754 [e]	4771 [e]	444 [e]	1510 [e]	4160 [e]	4572 [e]	2316 [e]
peri	blasphēmiās	kai	hoti	sy	anthrōpos	ōn	poieis	seautōn	Theon
περὶ	βλασφημίας	, καὶ	ὅτι	σύ	, ἄνθρωπος	ὢν	, ποιεῖς	σεαυτὸν	Θεόν
for	blasphemy	and	because	you	a man	being	make	yourself	God
Prep	N-GFS	Conj	Conj	PPro-N2S	N-NMS	V-PPA-NMS	V-PIA-2S	PPro-AM2S	N-AMS

WHO IS JESUS - HIS PRE-EXISTENCE.

Notice again the attempt at corruption by the NWT
John 10:33; “...for **blasphemy**, even because you,
although being a man, make yourself **a god**.”

NOTE – the indefinite article ‘a’ is not present in the Greek.

4012 [e]	988 [e]	2532 [e]	3754 [e]	4771 [e]	444 [e]	1510 [e]	4160 [e]	4572 [e]	2316 [e]
peri	blasphēmias	kai	hoti	sy	anthrōpos	ōn	poieis	seauton	Theon
περὶ	βλασφημίας	, καὶ	ὅτι	σύ	, ἄνθρωπος	ὢν	, ποιεῖς	σεαυτὸν	Θεόν
for	blasphemy	and	because	you	a man	being	make	yourself	God
Prep	N-GFS	Conj	Conj	PPro-N2S	N-NMS	V-PPA-NMS	V-PIA-2S	PPro-AM2S	N-AMS

When Jesus sees they plan to harm Him for
His statement, **Jesus does not deny His claim**,
or tell them He miss-spoke. He doesn't say
"No, wait! You don't understand my meaning."

WHO IS JESUS – Deity and Humanity.

Another example comes from the disciple, Thomas, who addressed Jesus as **"my Lord and my God."**

In John 20:28;

KAI	ΑΠΕΚΡΙΘΗ	Ο	ΘΩΜΑΣ	KAI	ΕΙΠΕΝ	ΑΥΤΩ	Ο	ΚΥΡΙΟΣ	ΜΟΥ	KAI	Ο	ΘΕΟΣ	ΜΟΥ
kai	apekrithE	ho	thOmas	kai	eipen	autO	ho	kurios	mou	kai	ho	theos	mou
AND	answerED	THE	THOMAS	AND	said	to-Him	THE	Master	OF-ME	AND	THE	God	OF-ME
								Lord					

More direct translation into English,
"The Lord of me and the God of me."

Jesus **commends** Thomas for his faith.

WHO IS JESUS – Deity and Humanity.

Acts 20:28; tells us, "Be shepherds of **the church of God**, which **He bought with His own blood**."

We know who **bought the church** —the church of God—with His own blood. **It was Jesus Christ.**

ΠΡΟΕΧΕΤΕ	ΟΥΝ	ΕΑΥΤΟΙΣ	ΚΑΙ	ΠΑΝΤΙ	ΤΩ	ΠΟΙΜΝΙΩ	ΕΝ	Ω	ΥΜΑΣ	ΤΟ	ΠΝΕΥΜΑ	ΤΟ	ΑΓΙΟΝ	ΕΘΕΤΟ
prosechete	oun	heautois	kai	panti	to	poimniō	en	hō	humas	to	pneuma	to	hagion	etheto
BE-YE-heeding	THEN	to-selves	AND	to-EVERY	THE	flocklet	IN	WHICH	YOU(P)	THE	spirit	THE	HOLY	PLACED
be-ye-heeding!		to-yourselfs		to-entire			among		ye					appointed

ΕΠΙΣΚΟΠΟΥΣ	ΠΟΙΜΑΙΝΕΙΝ	ΤΗΝ	ΕΚΚΛΗΣΙΑΝ	ΤΟΥ	ΘΕΟΥ	ΗΝ	ΠΕΡΙΕΠΟΙΗΣΑΤΟ	ΔΙΑ	ΤΟΥ	ΙΔΙΟΥ	ΑΙΜΑΤΟΣ
episkopous	poimainein	tēn	ekklesian	tou	theou	hēn	periepoiēsato	dia	tou	idiou	haimatos
ON-NOTErs	TO-BE-SHEPHERDING	THE	OUT-CALLED	OF-THE	God	WHICH	He-procurES	THRU	THE	OWN	BLOOD
supervisors			ecclesia					through			

KJV 1 Peter 1:19; "But with the **precious blood of Christ**, as of a lamb without blemish and without spot."

ΑΛΛΑ	ΤΙΜΙΩ	ΑΙΜΑΤΙ	ΩΣ	ΑΜΝΟΥ	ΑΜΩΜΟΥ	ΚΑΙ	ΑΣΠΙΛΟΥ	ΧΡΙΣΤΟΥ
alla	timiō	haimati	hōs	amnou	amōmou	kai	aspilou	christou
but	to-VALUable	BLOOD	AS	LAMB	OF-UN-FLAWS	AND	OF-UN-SPOTted	ANOINTED
	to-precious			of-lamb	flawless		unspotted	of-Christ

WHO IS JESUS – Deity and Humanity.

Paul says in Titus 2:13;
believers are to “wait patiently for the coming
of our God and Saviour, Jesus Christ.”

4327 [e] prosdechomenoi 13 προσδεχόμενοι awaiting V-PPM/P-NMP	3588 [e] tēn τὴν the Art-AFS	3107 [e] makarian μακαρίαν blessed Adj-AFS	1680 [e] elpida ἐλπίδα , hope N-AFS	2532 [e] kai καὶ and Conj	2015 [e] epiphaneian ἐπιφάνειαν [the] appearing N-AFS	3588 [e] tēs τῆς of the Art-GFS		
1391 [e] doxēs δόξης glory N-GFS	3588 [e] tou τοῦ of the Art-GMS	3173 [e] megalou μεγάλου great Adj-GMS	2316 [e] Theou Θεοῦ God N-GMS	2532 [e] kai καὶ and Conj	4990 [e] Sōtēros Σωτῆρος Savior N-GMS	1473 [e] hēmōn ἡμῶν , of us PPro-G1P	5547 [e] Christou Χριστοῦ Christ N-GMS	⇒
2424 [e] Iēsou Ἰησοῦ Jesus								

WHO IS JESUS – Deity and Humanity.

JW. NWT Rom 9:5; “to whom the forefathers belong and from whom the Christ [sprang] according to the flesh: God, who is over all, [be] blessed forever. Amen.”

3739 [e]	3588 [e]	3962 [e]	2532 [e]	1537 [e]	3739 [e]	3588 [e]	5547 [e]	3588 [e]	2596 [e]
hōn	hoi	pateres	kai	ex	hōn	ho	Christos	to	kata
5 ὧν	οἱ	πατέρες ;	καὶ	ἐξ	ὧν	ὁ	Χριστὸς ,	τὸ	κατὰ
whose [are]	the	patriarchs	and	of	whom [is]	the	Christ	-	according to
RelPro-GMP	Art-NMP	N-NMP	Conj	Prep	RelPro-GMP	Art-NMS	N-NMS	Art-ANS	Prep

4561 [e]	3588 [e]	1510 [e]	1909 [e]	3956 [e]	2316 [e]	2128 [e]	1519 [e]	3588 [e]	165 [e]
sarka	ho	ōn	epi	pantōn	Theos	eulogētos	eis	tous	aiōnas
σάρκα ,	ὁ	ὧν	ἐπὶ	πάντων	Θεὸς ,	εὐλογητὸς	εἰς	τοὺς	αἰῶνας !
[the] flesh	-	being	over	all	God	blessed	to	the	ages
N-AFS	Art-NMS	V-PPA-NMS	Prep	Adj-GNP	N-NMS	Adj-NMS	Prep	Art-AMP	N-AMP

There is no punctuation marks in Greek where you put the mark changes the meaning.

Text Analysis

Strong's	Transliteration	Greek	English	Morphology
3739 [e]	hōn	ὧν	whose [are]	RelPro-GMP
3588 [e]	hoi	οἱ	the	Art-NMP
3962 [e]	pateres	πατέρες,	patriarchs;	N-NMP
2532 [e]	kai	καὶ	and	Conj
1537 [e]	ex	ἐξ	of	Prep
3739 [e]	hōn	ὧν	whom [is]	RelPro-GMP
3588 [e]	ho	ὁ	the	Art-NMS
5547 [e]	Christos	Χριστὸς	Christ,	N-NMS
3588 [e]	to	τὸ	-	Art-ANS
2596 [e]	kata	κατὰ	according to	Prep
4561 [e]	sarka	σάρκα,	[the] flesh,	N-AFS
3588 [e]	ho	ὁ	-	Art-NMS
1510 [e]	ōn	ὦν	being	V-PPA-NMS
1909 [e]	epi	ἐπὶ	over	Prep
3956 [e]	pantōn	πάντων	all	Adj-GNP
2316 [e]	Theos	Θεὸς	God,	N-NMS
2128 [e]	eulogētos	εὐλογητὸς	blessed	Adj-NMS
1519 [e]	eis	εἰς	to	Prep
3588 [e]	tous	τοὺς	the	Art-AMP
165 [e]	aiōnas	αἰῶνας,	ages!	N-AMP
281 [e]	amēn	ἀμήν.	Amen.	Heb

Nestle GNT 1904

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

Westcott and Hort 1881

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

Westcott and Hort / [NA27 variants]

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

RP Byzantine Majority Text 2005

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Greek Orthodox Church 1904

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

Tischendorf 8th Edition

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

Scrivener's Textus Receptus 1894

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

Stephanus Textus Receptus 1550

ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν

Aramaic Bible in Plain English

“And the Patriarchs; and from them The Messiah appeared in the flesh, who is The God Who is over all, to Whom are praises and blessings to the eternity of eternities, amen.”

King James 2000 Bible

“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.”

New Living Translation

“Abraham, Isaac, and Jacob are their ancestors, and Christ himself was an Israelite as far as his human nature is concerned. And he is God, the one who rules over everything and is worthy of eternal praise! Amen.”

- New Revised Standard with Apocrypha

Romans 9:5 to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, {Or [the Christ]} who is over all, God blessed forever. {Or [Messiah, who is God over all, blessed forever]; or [Messiah. May he who is God over all be blessed forever]} Amen.

WHO IS JESUS – Deity and Humanity.

Heb 1:8; “But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

4314 [e] pros 8 πρὸς unto Prep	1161 [e] de δὲ however Conj	3588 [e] ton τὸν the Art-AMS	5207 [e] Huion Υἱόν , Son N-AMS	3588 [e] HO ‘Ο the Art-NMS	2362 [e] thronos θρόνος throne N-NMS	4771 [e] sou σου , of you PPro-G2S	3588 [e] ho ὁ O Art-VMS	2316 [e] Theos Θεὸς , God N-NMS	1519 [e] eis εἰς [is] to Prep
3588 [e] ton τὸν the Art-AMS	165 [e] aiōna αἰῶνα age N-AMS	3588 [e] tou τοῦ of the Art-GMS	165 [e] aiōnos αἰῶνος , age N-GMS	2532 [e] kai καὶ and Conj	3588 [e] hē ἡ the Art-NFS	4464 [e] rhabdos ‘ράβδος sceptre N-NFS	3588 [e] tēs τῆς of Art-GFS	2118 [e] euthytētos εὐθύτητος , righteousness [is] N-GFS	
4464 [e] rhabdos ‘ράβδος the sceptre	3588 [e] tēs τῆς of the	932 [e] basileias βασιλείας kingdom	4771 [e] sou σου** . of you						

In this passage, the Father refers to Jesus as "O God" indicating that Jesus is indeed God, and that they are equal Deity.

WHO IS JESUS – Deity and Humanity.

King James Colossians 2:9; “For in Him **dwelleth all the fulness of the Godhead bodily.**”

Weymouth's New Testament Colossians 2:9; “For it is **in Christ that the fullness of God's nature dwells embodied**, and in Him you are made complete.”

3754 [e]	1722 [e]	846 [e]	2730 [e]	3956 [e]	3588 [e]	4138 [e]	3588 [e]	2320 [e]
hoti	en	autō	katoikei	pan	to	plērōma	tēs	Theotētos
9 ὅτι	ἐν	αὐτῷ	κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	Θεότητος
For	in	him	dwells	all	the	fullness	of the	Deity
Conj	Prep	PPro-DM3S	V-PIA-3S	Adj-NNS	Art-NNS	N-NNS	Art-GFS	N-GFS

4985 [e]
sōmatikōs
σωματικῶς ;
bodily
Adv

Jesus was born of a woman and grew similarly to other humans. Yet He also **held full deity within His human form**, including full knowledge that He is Deity.

WHY CANNOT JEHOVAH'S WITNESS SAY JESUS IS YAHWEH?

A footnote in the New World Translation on 1 Cor. 11:23 informs us that John Christian Reichardt's 1846 version of GREEK SCRIPTURES in Hebrew (J₁₄) uses the tetragrammaton YHWH in place of LORD.

What translator Franz does not tell you is that Reichardt also uses the tetragrammaton in place of LORD at 1 Cor. 12:3. Therefore, 1 Cor. 12:3 should read:

"AND NOBODY CAN SAY: "JESUS IS YAHWEH!" EXCEPT BY HOLY SPIRIT."

JESUS IS YHWH	1 Cor. 12:3	J 14
קח	א אל הקדושים יי	יב
יב	יב	יב
יג	יג	יג
יד	יד	יד
טו	טו	טו
טז	טז	טז
יז	יז	יז
יח	יח	יח
יט	יט	יט
כ	כ	כ
כא	כא	כא
כב	כב	כב
כג	כג	כג
כד	כד	כד
כה	כה	כה
כו	כו	כו
כז	כז	כז
כח	כח	כח
כט	כט	כט
ל	ל	ל
לא	לא	לא
לב	לב	לב
לג	לג	לג
לד	לד	לד
לה	לה	לה
לו	לו	לו
לז	לז	לז
לח	לח	לח
לט	לט	לט
מ	מ	מ
מא	מא	מא
מב	מב	מב
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מו	מו	מו
מז	מז	מז
מח	מח	מח
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נא	נא	נא
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נד	נד	נד
נה	נה	נה
נו	נו	נו
נז	נז	נז
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קקא	קקא	קקא
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קמח	קמח	קמח
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YHWH	1 Cor. 11: 23	J.C.REICHARDT'S	HEBREW
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WHO IS JESUS – Deity and Humanity.

JW. NWT “Keep this mental attitude in you that was also in Christ Jesus, who, **although he was existing in God’s form**, gave no consideration to a seizure, namely, that he should be equal to God. No, but **he emptied himself** and took a slave’s form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake.” (**Philippians 2:5-7;**)

“... gave **no consideration to a seizure**, namely, that **he should be equal to God...**” Notice above they have already admitted “**he was existing in God’s form**”

OC	EN	MORΦΗ	ΘΕΟΥ	ΥΠΑΡΧΩΝ	ΟΥΧ	ΑΡΠΑΓΜΟΝ	ΗΓΗCΑΤΟ	ΤΟ	ΕΙΝΑΙ	ΙCΑ	ΘΕΩ
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_____	_____	_____	_____	being-inherently	_____	pillaging	deems-it	_____	_____	equal-things	_____

WHO IS JESUS – Deity and Humanity.

King James Philippians 2:6-7; “Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:”

Living Bible Philippians 2:6-7; “who, though He was God, did not demand and cling to His rights as God, but laid aside His mighty power and glory, taking the disguise of a slave and becoming like men. Christ humbled Himself.”

John 5:17-18; 10:30-33; 14:9;

OC	EN	MORΦΗ	ΘΕΟΥ	ΥΠΑΡΧΩΝ	ΟΥΧ	ΑΡΠΑΓΜΟΝ	ΗΓΗΣΑΤΟ	ΤΟ	ΕΙΝΑΙ	ΙΣΑ	ΘΕΩ
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WHO	IN	FORM	OF-God	belongING	NOT	SNATCHING	deems	THE	TO-BE	EQUAL	to-God
				being-inherently		pillaging	deems-it			equal-things	

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butnevertheless	himself				taking				

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AND	to-FIGURE	BEING-FOUND	AS	human
	to-fashion			

WHO IS JESUS – Deity and Humanity.

King James 1 John 4:2; “Hereby know ye the Spirit of God: Every spirit that confesseth that **Jesus Christ is come in the flesh is of God:**”

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Living Bible 1 John 4:2; “and the way to find out if their message is from the Holy Spirit is to ask: Does it really agree that Jesus Christ, **God's Son, actually became man with a human body?** If so, then the message is from God.”

International English 1 John 4:2; “This is how you can recognize God's Spirit: One Spirit says, **“I believe that Jesus is the Christ. Jesus came to earth and became a human being.”** That Spirit is from God.”

JESUS CALLED YHWH. (YHWH appears in A.V. as Jehovah)

**Jer 33:16; “Righteous branch to be called,
The LORD (YHWH) is our righteousness.”**

**Jer 23:5-6; “The king is to be called
The LORD (YHWH) is our righteousness.”**

**Zech 12:1-12; (v10) “Look on HIM, LIT, ME”
(first person singular)**

**Zech 13:9; The test = “they will say”,
The LORD (YHWH) is MY GOD.**

Jn 19:37; Jn 20:28;

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			scripture		they-shall-be-seeing-him			

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AND	answerED	THE	THOMAS	AND	said	to-Him	THE	Master	OF-ME	AND	THE	God	OF-ME
								Lord					

MORE THAN ONE CAN BE “ONE”:

A husband and wife are “...**one flesh**...” , yet there are two.
The church is “...**one body**...” , yet has “...many members...”
God is “...**one Yahweh**...” ,
yet there are three persons to the Godhead.

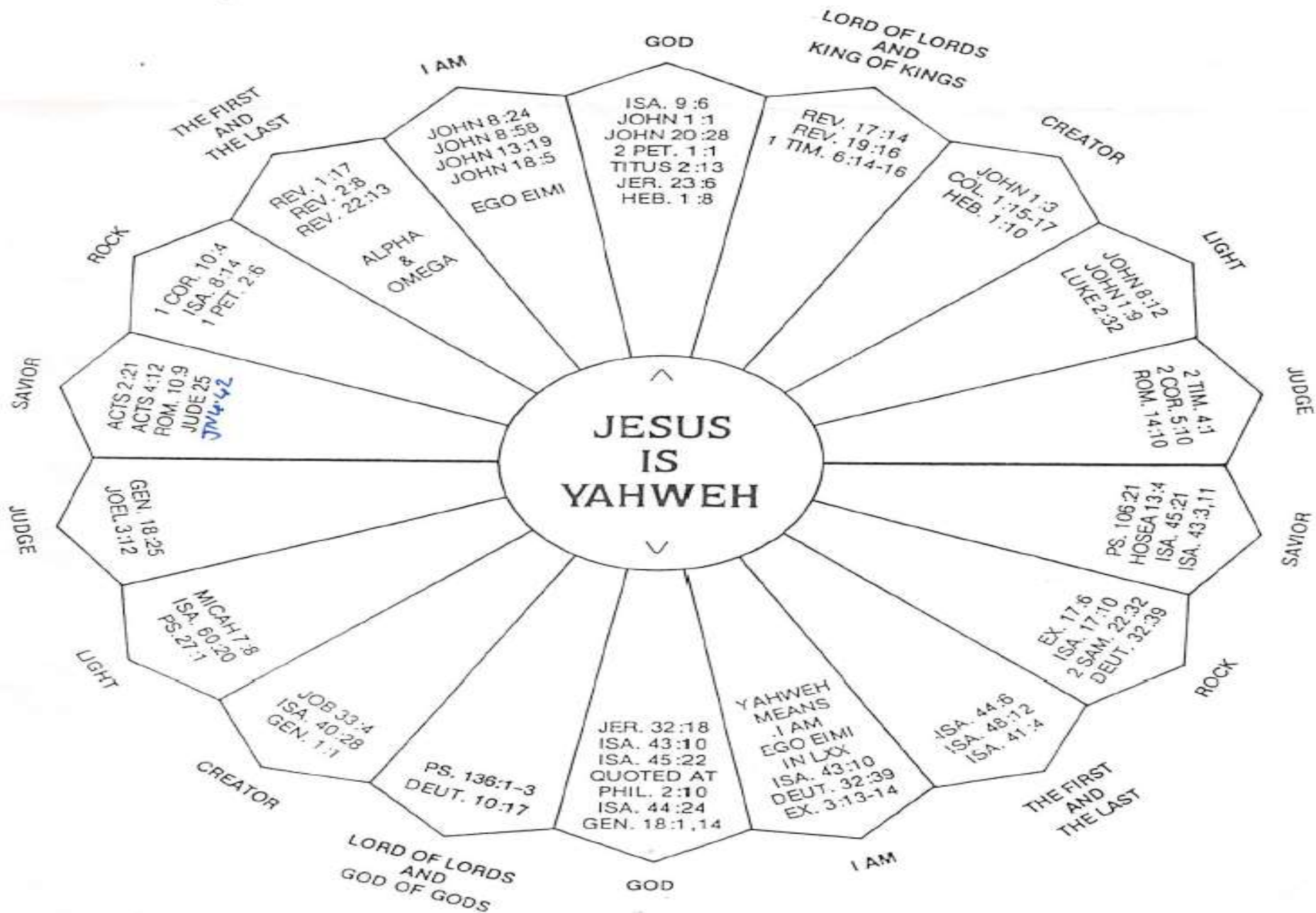
CHARACTERISTIC	FATHER	SON
<i>Creator</i>	Genesis 1:1; 2:4	John 1:1-3
<i>Unchangeable</i>	Psalms 102:26-27	Hebrews 13:8
<i>Omnipresent</i>	Psalms 139:7-12	John 1:47-51; Matthew 18:20
<i>Omnipotent</i>	Genesis 17:1; 18:14	Matthew 28:18
<i>Omniscient</i>	Psalms 147:4-5	John 16:30; 21:17
<i>Discerner of Thoughts</i>	Psalms 44:21; 139:2	Matthew 9:4; 12:25
<i>Power to Forgive Sins</i>	Isaiah 43:25	Matthew 9:6; Mark 2:5-12
<i>Object of Worship</i>	Matthew 4:10; Psalms 99:9	Matthew 2:11; 8:2; 9:18; 14:33
<i>Eternal</i>	Exodus 3:14	John 8:58

HOW ARE THEY “ONE”?

Being united in nature / form / being.
Being united in purpose / goals / aims.
Being united in thought / reason.

"TO US THERE IS ONE GOD."

1 COR. 8:6





FATHER

REV. 7:10

SON

HEB. 8:1

SPIRIT

REV. 1:4

The Godhead: 3 = 1

3 passages and 3 different, though closely related, Greek Words

"Forasmuch then as we are the offspring of God, we ought not to think that the **GODHEAD** is like unto gold, or silver, or stone, graven by art and man's device."
(Acts 17:29)

← "Theion"

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and **GODHEAD**; so that they are without excuse."
(Romans 1:20)

← "Theiotes"

"For in Him dwells all the fulness of the **GODHEAD** bodily." (Colossians 2:9)

← "Theotes"



**THE
GODHEAD**

- Acts 17:39
- Romans 1:20
- Colossians 2:9
- Matthew 3:16-17
- Matthew 28:19
- John 15:26
- 1 John 5:7
- Ephesians 4:4-6

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The word '**Godhood**' defines the state of being '**God, or 'Deity'**' (Incidentally, notice the difference in the words *divine* and *deity*.

Theion or Theotes = *deity*, denotes the **actual nature of God**.
Theiotes = *divinity*, denotes **characteristics or qualities of Godhood**).

ATTRIBUTES OF DEITY!

ATTRIBUTES.	FATHER.	SON.	HOLY GHOST
Omni-presence.	Jer 23:24;	Mt 28:20;	Psa 139:7-12;
Omni-potence.	Rom 1:16;	Mt 28:20;	Rom 15:19;
Omni-science.	Rm 11:33;	Jn 21:17;	Jn 14:26;
Immutability.	Mal 3:6;	Heb 13:8;	Hag 2:5;
Eternality.	Psa 90:2;	Jn 1:1;	Heb 9:14;
Holiness.	Lev 9:2;	Heb 4:15;	Name "Holy."
Love.	1 Jn 3:1;	Mt 9:36;	"comforter."

Passages Verifying the Godhead

Acts 17:39

Matthew 28:19



Romans 1:20

John 15:26



Colossians 2:9

1 John 5:7



Matthew 3:16-17

Ephesians 4:4-6



Biblical Examples of Three Persons:- The Creation.

(Gen 1:1) “In the beginning God created the Heaven and the earth.”

**God – Hebrew “Elohim” plural form of “Eloha”
Showing that more than one
was present in the Creation process.**

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” (Eph 3:9;)

**“And God said, Let us make man in our image, after our likeness.”
We see the Father, Son, and Holy Spirit
united in the creation. (Gen 1:26;)**

Biblical Examples of Three Persons:-

The Baptism of Jesus. (Matt 3:13-17;) Living Bible

13. "Then Jesus went from Galilee to the Jordan River to be baptized there by John. 14. John didn't want to do it. "This isn't proper," he said.

"I am the one who needs to be baptized by you."

15. But Jesus said, "Please do it, for I must do all that is right." So then John baptized him. 16. After His baptism, as soon as Jesus came up out of the water, the heavens were opened to him and he saw the Spirit of God coming down in the form of a dove.

17. And a voice from heaven said,
This is my beloved Son, and
I am wonderfully pleased with Him."

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These Three are One.

“For there are three that bear record in heaven,
the Father, the Word, and the Holy Spirit:-
and these three are one. And there are three that bear
witness in earth, the spirit, and the water, and the
blood: and these three agree in one.” **(1 John 5:7-8;)**

Jesus says:-

“I and my Father are one.” **(John 10:30;)**

“The Jews took up stones to stone Him.
They understood what He was saying.”

These Three are One.

**How can the Father, Christ, and the Holy Spirit
be three and one at the same time?**

The Bible emphatically proclaims that there's One God.
The Bible also proclaims Three have the same nature
The Bible also proclaims that
these Three are distinct Individuals.

“I and my Father are one.” (John 10:30;)

“And he said, 'This explains why a man leaves his father and mother
and is joined to his wife, and the **two are united into one.**'

6. Since they are **no longer two but one**, let no one separate them,
for God has joined them together." (Matt 19:5-6;)

Same word ‘one.’

What does it mean to be “No longer two but one.”

These Three are One. The Marriage.

**The Husband and Wife are separate Persons
God says that they're "One Flesh"
How is the husband and wife one?**

**They're one in purpose, agreement, and life.
They are one family.
Just like the marriage or family.
The Godhead is One
in their plans and purpose.**

These Three are One.

The Church is One Just as the Godhead is One.

20 “I am not praying for these alone
but also for the future believers who will
come to me because of the testimony of these.

21 My prayer for all of them is that **they will be
of one heart and mind, just as you and I are, Father.**

**That just as you are in me and I am in you,
so they will be in us, and
the world will believe you sent me.**

22 I have given them the glory you gave me,
the glorious **unity of being one, as we are--**

23 **I in them and you in me, all being perfected into
one,** so that the world will know you sent me
and will understand that you love them
as much as you love me.” (John 17:20-23;)

In the creation of the New Testament Church.

The Father planned the New Testament church.

“To the intent that now unto the principalities and powers in heavenly places might be known through the church the manifold wisdom of God, According to the eternal purpose which He purposed in Christ Jesus our Lord:” (Eph 3:10-11;)

It was part of God’s eternal purpose.

The Son Built it (Created it).

“And I say also unto you, That you are Peter, and upon this rock I will build my church; The gates of hell shall not prevail against it.” **Matt 16:18;**

The Holy Spirit gave the Law / Word.

“When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.” **(John 16:13;)**

In the creation of the New Testament Church.

*There is **one body** and **one Spirit**;
just as you were called to
one hope when you were called.*

***One Lord, one faith, one baptism;
one God and Father of all,
who is over all and through all
and in all.***

(Ephesians 4:4-6;).



Sometimes we use
the concept of the Deity
expressed as
“Three in One.”

As in **3 in 1 Oil.**
or

A **3 leaf clover** each is an
individual leaf but they all
share the same stem
or root of being.

Water-Ice-Steam
All = H₂O.

ONE GOD YET THREE PERSONALITIES?

Closest we sometimes come to understanding
is perhaps through conjoined twins?



They are **ONE** physically
yet
TWO distinct personalities.

WATER.

FATHER
(GOD)

Deity

H₂O.

SON
(Lord)

ICE.

Holy
Spirit

STEAM.

3 beings manifested
in three ways yet
ONE Godhood – Deity.

NOT BUT

FATHER
Justice.

GOD

SON
Love.

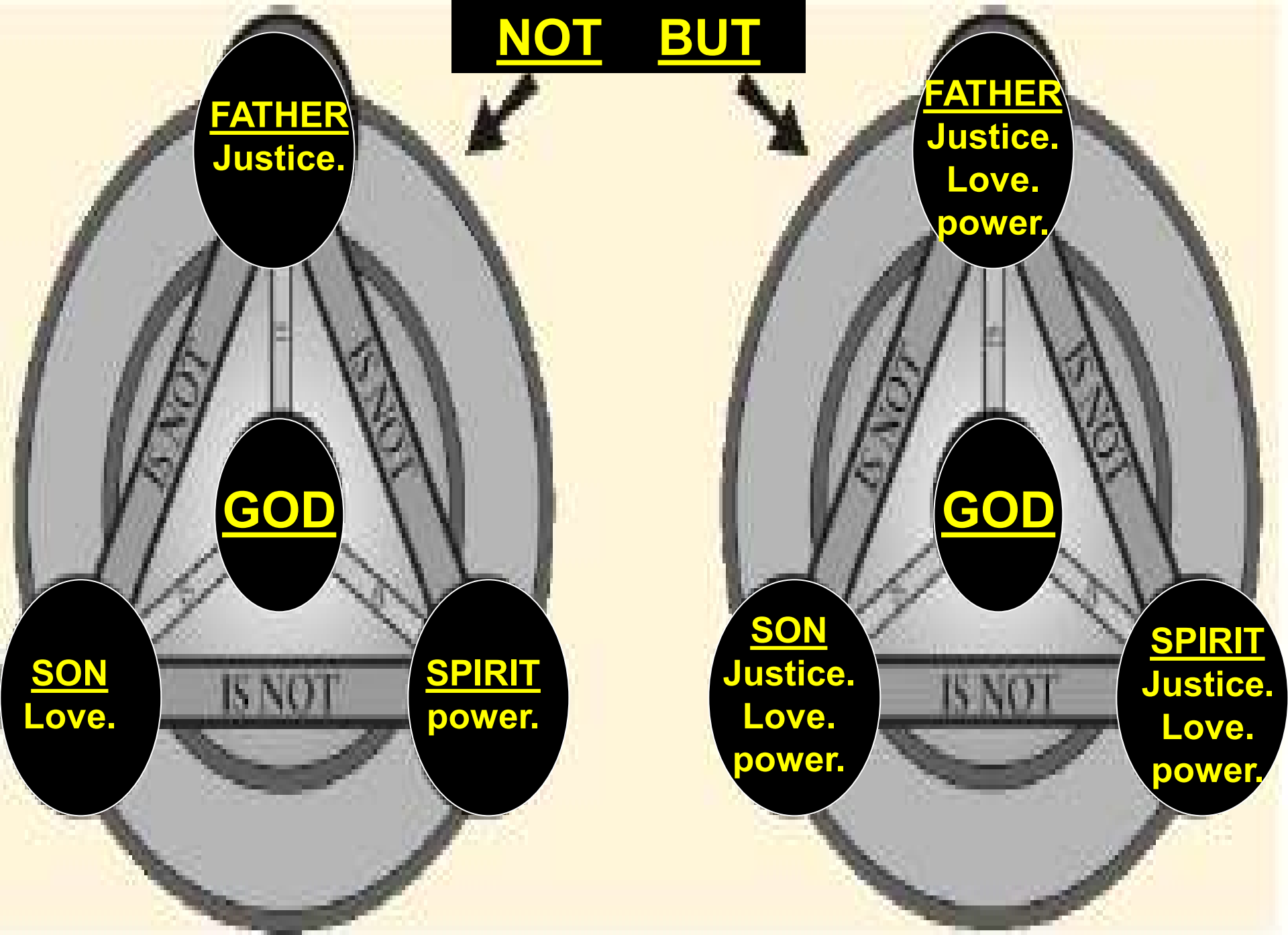
SPIRIT
power.

FATHER
Justice.
Love.
power.

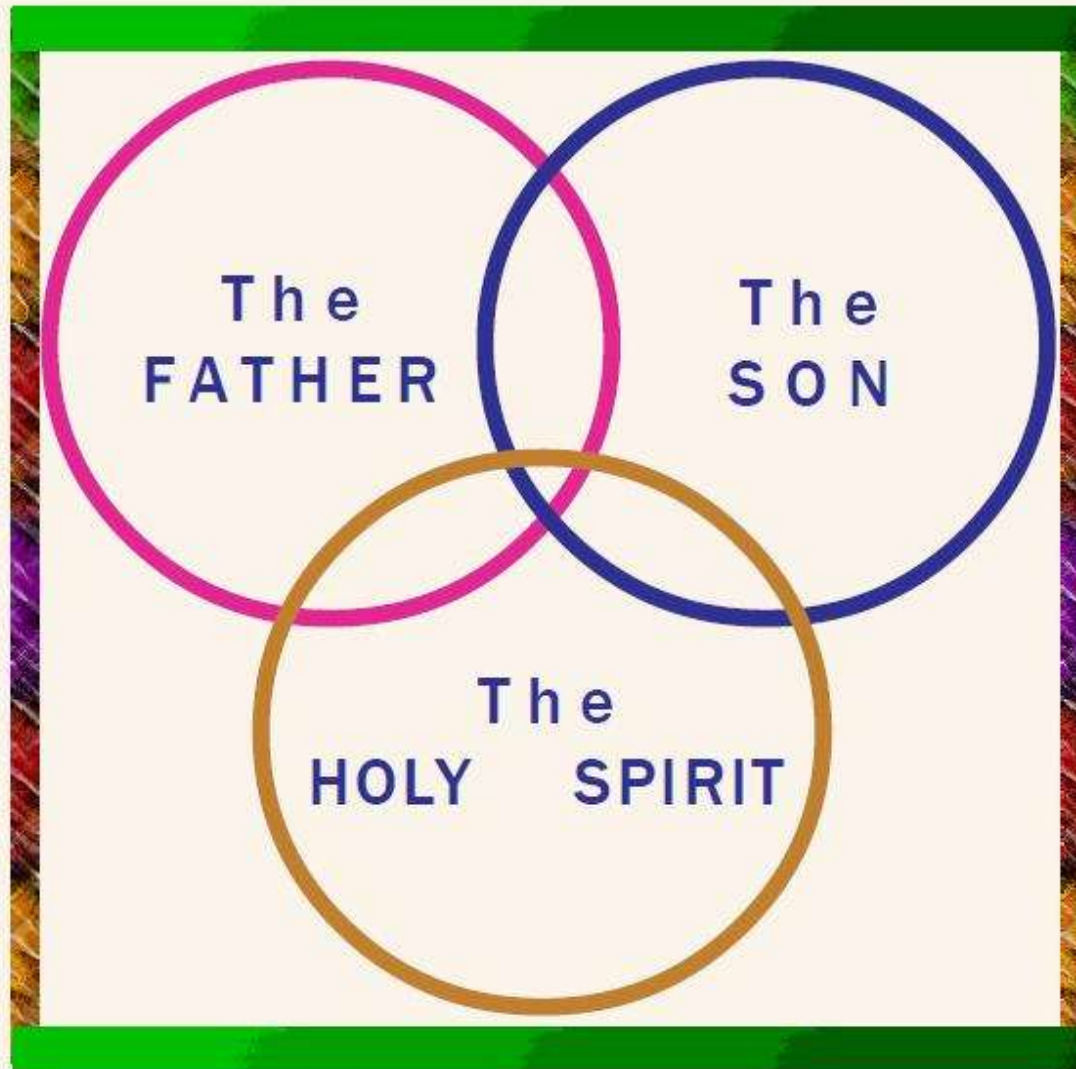
GOD

SON
Justice.
Love.
power.

SPIRIT
Justice.
Love.
power.



Father - Son - Holy Spirit



WHO IS JESUS – Deity and Humanity.

Jesus' identity as God
is the **cornerstone of the gospel message.**

Had He simply been a man, just a good teacher or a prophet, His death on the cross would not have been sufficient to pay the penalty for the sins of the world. (1 John 2:2;)

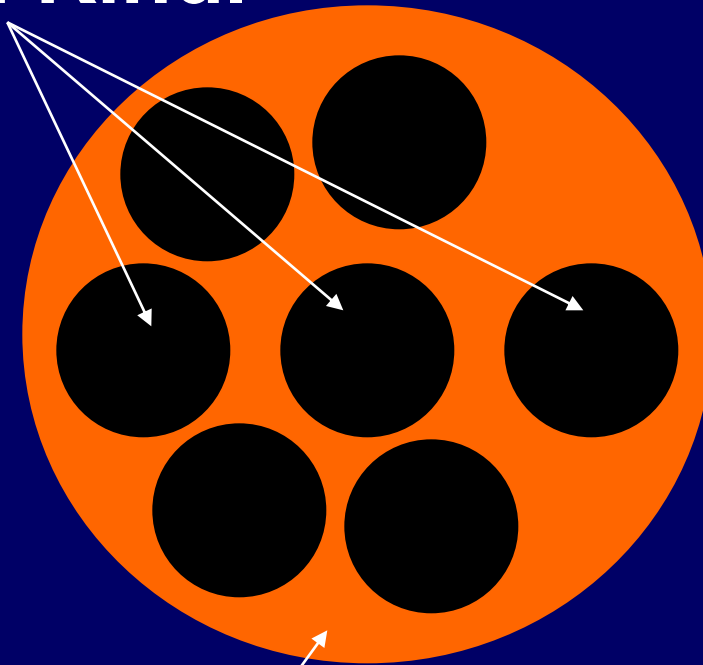
“And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

If He is not truly Deity and humanity then those who hope in Him are deceived and pitiable. (1 Corinthians 15:19;)
Thankfully, there is ample evidence, both from the mouth of Jesus Himself, and from other accounts in Scripture,
to prove to us that Jesus Christ is indeed God.

The Godhead compared to Humanity.

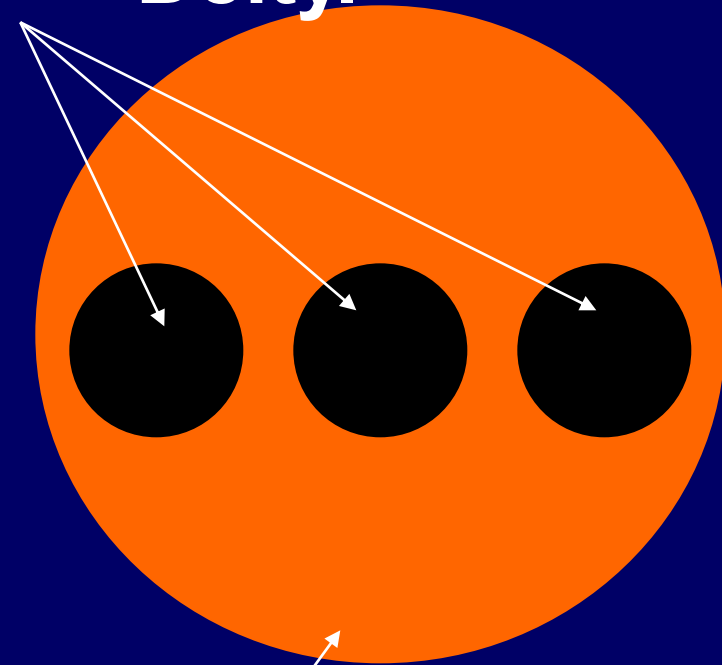
These Three (Divine Persons) make up **One Godhead** (Deity).
In the same way all humans make up **One Humanity**.

Human Kind.



Humanity.

Deity.



Godhead.

Divine Division of Activity.

**These Three make up One God or a United Godhead.
Each Being has His role.**

**God the Father is the architect of the universe.
He planned all things.**

**The Son is the one that created the things
planned by the Father.**

**“In the beginning was the Word, and the Word was with God,
and the Word was God. The same was in the beginning with
God. All things were made by him; and without him was not
any thing made that was made.” (John 1:1-3;)**

The Holy Spirit is the Lawgiver or organizer.

**“And the earth was without form, and void; and darkness was
upon the face of the deep. And the Spirit of God moved upon
the face of the waters.” (Gen 1:2;)**

The Spirit of God – the Holy Spirit gave the natural law.

Conclusion.

**(Deut 6:4) “Hear, O Israel:-
The Lord our God is one Lord:”**

**One as in United.
United in Purpose.
United in Plan.**

**Almighty God works through His Son.
His Son works through The Holy Spirit.
The Holy Spirit Works
through the word of God.**

**There is one true God or Godhood
in the sense that there is one humanity.**

The Godhead is composed of Three Beings:-

Father.

Son.

Holy Spirit.

These Three Work as one:-

in unity and harmony

to accomplish the work of Creation.

The sustaining of the universe.

and Salvation of our souls.

**No matter what way we try to describe
the Godhood. (Deity).**

**No matter what illustrations
we come up with.**

**We will never be able to explain it in full,
because in reality.**

A God who can create a Universe.

**Is far greater than our understanding
or imagination which is why.**

We live by FAITH.

WHO IS JESUS – Deity and Humanity.

“He was slain from the beginning. The Lamb slain from the founding of the world.”

Rev 13:8;

Jesus Spirit was in all the prophets.

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

1 Peter 1:11;

WHO IS JESUS – Deity and Humanity.

All the prophets spoke about Jesus.

“He said to them, O fools and slow of heart to **believe all that the prophets have spoken:-**
Ought not **Christ** to have suffered these things and enter into His glory?”

Then beginning at **Moses and all the prophets,**
He explained to them **in all the scriptures**
the things concerning Himself. Luke 24:25-27

WHO IS JESUS.

Jesus, however, **was not** half human and half Divine.
Sometimes He referred to Himself as
"the Son of Man," referring to **His humanity,**
and sometimes He called Himself **"the Son of God,"**
referring to **His Deity.**

The phrase **SON OF** in this Biblical context means
to **fully possess the characteristics of one's father.**

He was **fully human and yet fully Deity.**
What humility He showed to live on earth
as a human being!

WHO IS JESUS – Deity and Humanity.

“Your attitude should be the kind that was shown us by Jesus Christ, who, though He was God, did not demand and cling to his rights as God, but laid aside His mighty power and glory, taking the disguise of a slave and becoming like men. Christ humbled Himself And He humbled himself even further, going so far as actually to die a criminal's death on a cross.” (Philippians 2:5-8).

JESUS IS DEITY

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**Next in the series:-
Who is the Holy Spirit?**