

## The Deity of the Lord Jesus Christ (2)

### Who was John the Baptist preparing the way for?

Isaiah 40:3

The voice of him that crieth in the wilderness, Prepare ye the way of the JEHOVAH, make straight in the desert a highway for our God.

John 1:19-1:30

<sup>19</sup> And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

<sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup> He said, I [am] **the voice of one crying in the wilderness, Make straight the way of the Lord**, as said the prophet Esaias.

<sup>24</sup> And they which were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup> He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose. <sup>28</sup> These things were done in Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup> The next day John seeth **Jesus** coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. <sup>30</sup> This is He of whom I said, After me cometh a Man Which is preferred before me: for He was before me.

Now if John the Baptist does not want us to infer that the prophecy applies to **Jesus** (v.29), why does he proclaim the prophecy and then point out **Jesus**?

Similarly in Mark's Gospel. If Mark does not want us to infer that **Jesus Christ** is the subject of his Gospel, and of the prophecy, why does he state the subject of the Gospel, **Jesus Christ**, and then, through a messenger (John the Baptist), a quote a prophecy that supposedly applies to Another?

Mark 1:1-1:3

<sup>1</sup> The beginning of the gospel of **Jesus Christ**, the Son of God; <sup>2</sup> As it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee. <sup>3</sup> The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make His paths straight.**

Clearly, all these Scriptures testify that Isaiah 40:3 refers to the Lord Jesus Christ.

### God was manifest in the flesh

1 Tim 3:16 reads<sup>1</sup>

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

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<sup>1</sup> This reading is supported by 6 uncial manuscripts, 252 minuscule manuscripts, 3 early translations, 27 church fathers. Modern translations read "**He** was manifest...", a reading which is supported by 1 uncial manuscript, at most 2 minuscule manuscripts, at most 1 early translation and no definite citation by church fathers. See J.W.Burgon, *The Revision Revised*.

## Titus

Surely there is only one possible inference from these verses:

- 1:3 God our Saviour
- 1:4 the Lord Jesus Christ our Saviour
- 2:13 the great God and our Saviour Jesus Christ
- 3:4 God our Saviour
- 3:6 Jesus Christ our Saviour

## John 1:1; 1:14

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.  
In the beginning was the Word, and the Word was with God, and the Word was God.

In the clause *and the Word was God*, the predicate of the verb *to be* in the Greek is Θεός (God). This word Θεός precedes the verb, and in being so placed it is given great emphasis. It is without the article because of a grammatical rule that a predicate that precedes the verb does not take an article.

Now read John 1:14:

And the Word was made 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.

## The judgment seat

Romans 14:10-13

<sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of **Christ**. <sup>11</sup> For it is written, As I live, saith the **Lord**, every knee shall bow to Me, and every tongue shall confess to **God**. <sup>12</sup> So then every one of us shall give account of himself to **God**.

Some manuscripts read in Romans *the judgment seat of God*. But there is no doubt about the following text:

2 Corinthians 5:10

For we must all appear before the judgment seat of **Christ**; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

## Further Scriptures

- The *I am* passages (c.f. Exodus 3:14) in John's Gospel:  
John 6:35, 8:12, 9:5, 10:7, 10:11, 11:25, 14:6, 15:1. See also John 4:26, 6:20, 6:41, 8:23, 8:24 (2x), 8:28, 10:9, 10:14, 13:19, 15:5, 18:5, 18:6, 18:37.
- Philippians 2:11 *Jesus Christ is Lord*
- Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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