

The Deity of the Lord Jesus Christ (2)

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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 Lord (JEHOVAH), make straight in the desert a highway for our God.

John 1:19-1:30

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

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

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

²⁹ The next day John seeth **Jesus** coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰ 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), quote a prophecy that supposedly applies to another?

Mark 1:1-1:3

¹ The beginning of the gospel of **Jesus Christ**, the Son of God; ² As it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee. ³ 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 reads¹

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.

¹ This reading is supported by 2 uncial manuscripts and at least 563 minuscule manuscripts. Modern translations read "**He** was manifest...", a reading which is supported by 1 uncial manuscript and at most 6 minuscule manuscripts. See www.faraboveall.com/015_Textual/01_Textual.html.

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

¹⁰ 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**. ¹¹ For it is written, *As I live, saith the Lord*, every knee shall bow to Me, and every tongue shall confess to **God**. ¹² 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 (cf. 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.