

Jesus is God Pt.1

John 17:5

John 17:1–5 (NKJV)

17 Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

We will focus on
John 17:5 (NKJV)

⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Introduction

In an interview of Bart Ehrman on NPR, the Host Terry Gross states,

“When my guest Bart Ehrman was a young, evangelical Christian, he wanted to know how God became a man. But now as an agnostic and historian of early Christianity, he wants to know how a man became God....

Ehrman is the author of several popular books about early Christianity, including "Misquoting Jesus" and "Jesus Interrupted."

He's a professor of religious studies at the University of North Carolina, Chapel Hill.

His newest book is called "How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee"

“In my various books, I tried to deal with big issues, and I think this is the biggest issue I've ever dealt with. And the reason is that if Jesus had not been declared God by his followers, his followers would have remained a sect within Judaism - a small, Jewish sect. And if that was the case, it would not have attracted a large number of gentiles.

If they hadn't attracted a large number of gentiles, there wouldn't have been the steady rate of conversion over the first three centuries to Christianity. It would've been a small, Jewish sect. If Christianity had not become a sizable minority in the empire, the Roman Emperor Constantine almost certainly would not have converted. But then there wouldn't have been the masses of conversions after Constantine, and Christianity would not have become the state religion of Rome.

If that hadn't happened, it would never have become the dominant religious, cultural, political, social, economic force that it became so that we wouldn't have even had the Middle Ages, the Renaissance, the Reformation, or modernity as we know it.

The earliest Christians thought that Jesus had been taken up into heaven and then made a divine being and that he was coming back

what I argue in the book is that during his lifetime, Jesus himself didn't call himself God and didn't consider himself God and that none of his disciples had any inkling at all that he was God.

John is providing a theological understand of Jesus that is not what was historically accurate.

<https://www.npr.org/transcripts/300246095>

Bart Ehrman might be a nice man and a good communicator and may be considered by some to be a scholar. But Bart Ehrman is an apostate and has called Jesus Christ a Liar and a fraud.

In a recent sermon that Andy Stanley preached on why they had shut down their church through the end of the year...

And taking a position that even some of attenders of his church have disagreed with him on to the point of leaving the church,

Andy, has been saying that Jesus never commands us to meet together as a church and that Jesus was more concerned with selfless love of the community than demanding His rights.

In that sermon He made it clear that the more important mission of the church was to be concerned for the health of the community than demanding our rights to meet together.

He used as his text, Philippians 2:6-7 Where Paul talks about Christ being equal with God but set aside his own prerogatives and privileges as God to become a slave to die on the cross.

Andy affirms that Jesus is God but then goes on to say that when Jesus was here, he never “played

the God card, He never said, ok by the way, I'm God."

Now having listened to the entire sermon he preached on that, I understand in context what he was saying. He was stating that Jesus came humbly becoming a man, set aside his rights, even as God and became a slave obedient to the Fathers will even to the point of death on the cross.

So we should follow the example of Jesus and not demand our rights and become a servant of the community...

.....But.....the statement he makes, that Jesus never said "Im God" can be very misleading and is patently false. Regardless how well we understand and apply Philippians 2

Jesus did on many occasions claim specifically to be God, and it was for the specific reason to demand His rights as God.

John 5:5–18 (NKJV)

⁵ Now a certain man was there who had an infirmity thirty-eight years. ⁶ When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

⁷ The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up;

but while I am coming, another steps down before me.”

⁸ Jesus said to him, “**Rise, take up your bed and walk.**” ⁹ And immediately the man was made well, took up his bed, and walked.

And that day was the Sabbath. ¹⁰ The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.”

¹¹ He answered them, “He who made me well said to me, ‘**Take up your bed and walk.**’ ”

¹² Then they asked him, “Who is the Man who said to you, ‘**Take up your bed and walk**’?” ¹³ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

¹⁴ Afterward Jesus found him in the temple, and said to him, “**See, you have been made well. Sin no more, lest a worse thing come upon you.**”

¹⁵ The man departed and told the Jews that it was Jesus who had made him well.

¹⁶ For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

¹⁷ But Jesus answered them, “**My Father has been working until now, and I have been working.**”

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but

also said that God was His Father, making Himself equal with God.

Matthew 12:1–9 (NKJV)

12 At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. ² And when the Pharisees saw *it*, they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!”

³ But He said to them, “**Have you not read what David did when he was hungry, he and those who were with him: ⁴ how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? ⁵ Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? ⁶ Yet I say to you that in this place there is *One* greater than the temple. ⁷ But if you had known what *this* means, ‘*I desire mercy and not sacrifice,*’ you would not have condemned the guiltless. ⁸ For the Son of Man is Lord even of the Sabbath.”**

Matthew 9:1–8 (NKJV)

9 So He got into a boat, crossed over, and came to His own city. ² Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, **“Son, be of good cheer; your sins are forgiven you.”**

³ And at once some of the scribes said within themselves, “This Man blasphemes!”

⁴ But Jesus, knowing their thoughts, said, **“Why do you think evil in your hearts? ⁵ For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? ⁶ But that you may know that the Son of Man has power on earth to forgive sins”**—then He said to the paralytic, **“Arise, take up your bed, and go to your house.”** ⁷ And he arose and departed to his house.

⁸ Now when the multitudes saw *it*, they marveled and glorified God, who had given such power to men.

The once widely accepted, understood and taught doctrine of the Deity of Jesus Christ is rapidly becoming unclear confession evangelical christian. According to Ligioner State of Theology survey, 52% of American believe Jesus was a good teacher but not God

That is not surprising

But among confessed evangelicals

30% believe that Jesus was just a good teacher and not God.

On the question

Is Jesus the first and greatest being created by God?

Only 25% strongly disagree with this statement.

The sad reality is based on the survey of those who never attend church at all....

35% strongly disagree with this statement.

so

You are more likely to have a right view of the Deity of Christ if you never attend church!!!

Churches are doing more harm than good!!!!

So

I want to help correct that.

We look at the verse here in John 17:5

John 17:5 (NKJV)

⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

His Eternal Preexistence

He existed before His Incarnation
He existed before All Creation
He existed Eternally

His Incarnational Existence

He Makes Claims Only God Can Claim
His Does Miracles Only God Can
His Receives Worship as Only God Can

His Future Existence

His Position Lord of Lords
His Posture He is Judge
His Praise = He is Worshipped

His Eternal Preexistence

1. He existed before His Incarnation

He was in Heaven

John 17:8 (NKJV)

⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

John 3:31 (NKJV)

³¹ He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

John 6:33 (NKJV)

³³ For the bread of God is He who comes down from heaven and gives life to the world.”

John 3:13 (NKJV)

¹³ No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

John 16:28 (NKJV)

²⁸ I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

John 13:3 (NKJV)

³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

John 8:42 (NKJV)

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

1 Timothy 1:15 (NKJV)

¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

He Appeared in the Old Testament

These are Theophanies or Christophanies

Hermeneutical Rule

1 John 4:12 (NKJV)

¹² No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

1 Timothy 1:17 (NKJV)

¹⁷ Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

1 Timothy 6:16 (NKJV)

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.

Exodus 33:20 (NKJV)

²⁰ But He said, “You cannot see My face; for no man shall see Me, and live.”

God cannot be seen, but when He makes himself seeable, we cannot behold His full glory
But He has chosen to reveal Himself in His Son.
Even these are not the full glory of God.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

Colossians 1:15 (NKJV)

¹⁵ He is the image of the invisible God, the firstborn over all creation.

In the Old Testament, He appeared a number of times as “the Angel of the Lord” and in Visions the Prophets saw.

His identity as Angel of Yahweh. Clearly the Angel of Yahweh is a self-manifestation of Yahweh, for He speaks as God, identifies Himself with God, and claims to exercise the prerogatives of God (Gen. 16:7–14; 21:17–18; 22:11–18; 31:11–13; Exod. 3:2; Judg. 2:1–4; 5:23; 6:11–22; 13:3–22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). Yet He is distinguished from Yahweh (Gen. 24:7; Zech. 1:12–13). That He is a Member of the Trinity is indicated by the fact that the appearances of the Angel of Yahweh cease after the Incarnation. This is confirmed by the Old Testament statement that the Angel of God accompanied Israel when they left Egypt (Exod. 14:19; cf. 23:20) and the New Testament statement that the Rock who followed Israel was Christ (1 Cor. 10:4).

2. His ministries as Angel of Yahweh. (1) He often acted as messenger to various people (Gen. 16:7–14; 22:11–18; 31:11–13). (2) He guided and

protected Israel (Exod. 14:19; 23:20; 2 Kings 19:35). (3) He was the instrument of judgment on Israel when God sent a pestilence on the people (1 Chron. 21:1–27). (4) He was the agent of refreshment to Elijah (1 Kings 19:5–7).

Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (pp. 275–276). Chicago, IL: Moody Press.

Genesis 16:7–10 (NKJV)

⁷ Now the Angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. ⁸ And He said, “Hagar, Sarai’s maid, where have you come from, and where are you going?”

She said, “I am fleeing from the presence of my mistress Sarai.”

⁹ The Angel of the Lord said to her, “Return to your mistress, and submit yourself under her hand.”

¹⁰ Then the Angel of the Lord said to her, “I will multiply your descendants exceedingly, so that they shall not be counted for multitude.”

Genesis 22:11–18 (NKJV)

¹¹ But the Angel of the Lord called to him from heaven and said, “Abraham, Abraham!”

So he said, “Here I am.”

¹² And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear

God, since you have not withheld your son, your only *son*, from Me.”

¹³ Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

¹⁴ And Abraham called the name of the place, The-Lord-Will-Provide; as it is said *to* this day, “In the Mount of the Lord it shall be provided.”

¹⁵ Then the Angel of the Lord called to Abraham a second time out of heaven, ¹⁶ and said: “By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only *son*—¹⁷ blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies. ¹⁸ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Exodus 14:17–19 (NKJV)

¹⁷ And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. ¹⁸ Then the Egyptians

shall know that I *am* the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.”

¹⁹ And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.

1 Corinthians 10:1–4 (NKJV)

10 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ² all were baptized into Moses in the cloud and in the sea, ³ all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

John 12:37–41 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke:

*“Lord, who has believed our report?
And to whom has the arm of the Lord been
revealed?”*

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ *“He has blinded their eyes and hardened their hearts,
Lest they should see with their eyes,
Lest they should understand with their hearts and turn,
So that I should heal them.”*

⁴¹ These things Isaiah said when he saw His glory and spoke of Him.

John 12:42 (NKJV)

⁴² Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue;

Isaiah 6:1–5 (NKJV)

6 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said:

“Holy, holy, holy *is* the Lord of hosts;

The whole earth *is* full of His glory!”

⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

⁵ So I said:

“Woe *is* me, for I am undone!
Because I *am* a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For my eyes have seen the King,
The Lord of hosts.”

With its stronger external support ὅτι is to be preferred over ὅτε (“when”; Metzger 203). Αὐτοῦ refers to Jesus, as the following περὶ αὐτοῦ makes clear. Apparently Isaiah had a vision of the pre-incarnate glory of Christ (cf. 17:5)—as the One subsisting in God’s essence (Phil 2:6). Ἐλάλησεν 3rd sg. aor. act. indic. of λαλέω.

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 7705-7708). B&H Publishing Group. Kindle Edition.

His Eternal Preexistence

1. He existed before His Incarnation

2. He existed before All Creation

If Christ was involved in creating, then, of course, He had to exist before Creation.

Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (p. 274). Chicago, IL: Moody Press.

John 1:3 (NKJV)

³ **All things were made through** Him, and **without** Him **nothing was made** that **was made**.

Παντα δι αυτου **εγενετο** και **χωρις** αυτου **εγενετο ουδε εν** ο **γεγονεν**

All things

Παντα Nominative Neuter Plural

pas: all, every

Original Word: πᾶς, πᾶσα, πᾶν

Part of Speech: Adjective

Transliteration: pas

Phonetic Spelling: (pas)

Definition: all, every

Usage: all, the whole, every kind of.

3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24).

3956 /pās ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." **365** (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts.

The “everything” that came into existence through Christ includes both animate and inanimate creation, all realms of created existence including angelic hosts, but of course excluding God.

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1388-1389). B&H Publishing Group. Kindle Edition.

were made

ΕΓΕΝΕΤΟ

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Definition: to come into being, to happen, to become

Usage: I come into being, am born, become, come about, happen.

1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. **1096** (gínomai)

fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative verb "to be" (is, was, will be) as with **1510** /eimí (**1511** /eínai, **2258** /ēn).

1096 (ginomai) means "to become, and signifies a change of condition, state or place" (Vine, Unger, White, NT, 109).
 M. Vincent, "1096 (gínomai) means to come into being/ manifestation implying motion, movement, or growth" (at 2 Pet 1:4). Thus it is used for God's actions as emerging from eternity and becoming (showing themselves) in time (physical space).

through

δι

dia: through, on account of, because of

Original Word: διά

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Definition: through, on account of, because of

Usage: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.

Ephesians 3:9 (NKJV)

⁹ and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

Hebrews 1:2 (NKJV)

² has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

John 1:3 (NKJV)

³ **All things** were made **through** Him, and **without** Him **nothing** was made that was made.

Παντα δι αυτου εγενετο και **χωρις** αυτου εγενετο **ουδε εν** ο γεγονεν

without χωρις

chóris: separately, separate from

Original Word: χωρίς

Part of Speech: Adverb

Transliteration: chóris

Phonetic Spelling: (kho-rece')

Definition: separately, separate from

Usage: apart from, separately from; without.

5565 xōrís (a preposition, also used as an adverb which is probably derived from 5561 /xōra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

5565. χωρίς chōris; adv. akin to **χῆρος chēros** (*bereaved*); *separately, separate from*:—apart(10), besides(2), independent(2), itself(1), separate(1), without(25).

Thomas, R. L. (1998). [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Anaheim: Foundation Publications, Inc.

nothing

οὐδε ἐν

oudé (from [3756](#) /ou, "not" and [1161](#) /dé, "moreover") – properly, moreover not, neither indeed, not even, nor even.

ἐν

heis: one

Original Word: εἷς, μία, ἓν

Part of Speech: Adjective

Transliteration: heis

Phonetic Spelling: (hice)

Definition: one

Usage: one.

Οὐδὲ ἐν is sometimes taken to be equivalent to οὐδέν (“nothing”), but the sense is more emphatic (R 751), “not even one thing,” “no single thing” (NEB).

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1400-1401). B&H Publishing Group.

Kindle Edition.

[Berean Literal Bible](#)

All things came into being through Him, and without Him not even one thing came into being that has come into being.

[New American Standard Bible](#)

All things came into being through Him, and apart from Him nothing came into being that has come into being.

The point is very clear,

If it was made

If it was created

If it came into existence

If at one time it did not exist and now it does. He created it. He brought it into existence.

Colossians 1:16 (NKJV)

¹⁶ For by Him **all things** 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.

ΟΤΙ ΕΝ ΑΥΤΩ **ΕΚΤΙΣΘΗ ΤΑ ΠΑΝΤΑ** ΤΑ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΤΑ ΟΡΑΤΑ ΚΑΙ ΤΑ ΑΟΡΑΤΑ ΕΙΤΕ ΘΡΟΝΟΙ ΕΙΤΕ ΚΥΡΙΟΤΗΤΕΣ ΕΙΤΕ ΑΡΧΑΙ ΕΙΤΕ ΕΞΟΥΣΙΑΙ ΤΑ ΠΑΝΤΑ ΔΙ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΕΚΤΙΣΤΑΙ

ΤΑ ΠΑΝΤΑ with definite article it is more collective rather than distributive in John 1:3

ΕΚΤΙΣΘΗ

were created **ktizó: to build, create**

Original Word: κτίζω

Part of Speech: Verb

Transliteration: ktizó

Phonetic Spelling: (ktid'-zo)

Definition: to build, create

Usage: I create, form, shape, make, always of God. 2936 ktízō – properly, create, which applies only to God who alone can make what was "not there before" (Latin, ex nihilo, out of nothing, J.Thayer);

1 Corinthians 8:6 (NKJV)

⁶ yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

Psalm 102:24–27 (NKJV)

²⁴ I said, “O my God,....

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.

Isaiah 42:5 (NKJV)

⁵ Thus says God the Lord,
Who created the heavens and stretched them out,
Who spread forth the earth and that which comes
from it,
Who gives breath to the people on it,
And spirit to those who walk on it:

Isaiah 44:24 (NKJV)

²⁴ Thus says the Lord, your Redeemer,
And He who formed you from the womb:
“I *am* the Lord, who makes all *things*,
Who stretches out the heavens all alone,
Who spreads abroad the earth by Myself;

Isaiah 48:12–13 (NKJV)

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.

Jeremiah 32:17 (NKJV)

¹⁷ ‘Ah, Lord God! Behold, You have made the
heavens and the earth by Your great power and
outstretched arm. There is nothing too hard for You.

Genesis 1:1 (NKJV)

1 In the beginning God created the heavens and the
earth.

His Eternal Preexistence

1. He existed before His Incarnation
2. He existed before All Creation
3. He existed Eternally

The Old Testament prophets claimed eternality for Messiah. Micah said that His goings forth are from the days of eternity

Ryrie, C. C. (1999). [*Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*](#) (p. 275). Chicago, IL: Moody Press.

Micah 5:2 (NKJV)

- ² “But you, Bethlehem Ephrathah,
Though you are little among the thousands of
 Judah,
Yet out of you shall come forth to Me
 The One to be Ruler in Israel,
 Whose goings forth *are* from of old,
 From everlasting.”

Habakkuk 1:12 (NKJV)

- ¹² Are You not from everlasting,

O Lord my God, my Holy One?

We shall not die.

O Lord, You have appointed them for judgment;

O Rock, You have marked them for correction.

Isaiah 9:6 (NKJV)

6 For unto us a Child is born,
 Unto us a Son is given;
 And the government will be upon His shoulder.
 And His name will be called
 Wonderful, Counselor, Mighty God,
 Everlasting Father, Prince of Peace.

John 8:58–59 (NKJV)

58 Jesus said to them, **“Most assuredly, I say to you, before Abraham was, I AM.”**

59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

8 : 58 Ἀμὴν κτλ . 1:51. Πρίν + acc. and infin., “before.” Γενέσθαι (aor. mid. infin. of γίνομαι) stands in sharp contrast with εἶναι : “Before Abraham came into existence/was born, I AM.” A similar construction is found in Ps 90:2 (89:2), πρὸ τοῦ ὄρη γενηθῆναι . . . σὺ εἶ , “before the mountains came into existence, you exist.” Heb. ’ani

hu' , “I (am) he” (= Ἐ γ ώ εἰμι in the LXX) was Yahweh’s self-designation (Isa 43:10; 46:4; 48:12).

Psalm 90:2 (NKJV)

² **Before the mountains were brought forth,**
Or ever You had formed the earth and the world,
Even from everlasting to everlasting, **You are God.**

Psalm 89:2 (Logos LXX)

² **πρὸ τοῦ ὄρη γενηθῆναι**† καὶ πλασθῆναι τὴν γῆν
καὶ τὴν οἰκουμένην καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ
αἰῶνος **σὺ εἶ.**

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 6090-6096). B&H Publishing Group. Kindle Edition. The timeless εἰμί points to the absolute, independent, and eternal existence of Jesus; it places Jesus “in God’s existence beyond time, in his eternal present” (Schnackenburg 2:223; he believes Exod 3:14 [LXX], Ἐγ ώ εἰμι ὁ ὢν , forms the basis of Jesus’ claim [2:224, 494 n. 144]). Barrett spells out the implications of εἰμί this way: “I eternally was, as now I am, and ever continue to be” (352).

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 6096-6099). B&H Publishing Group. Kindle Edition.

John 1:1–2 (NKJV)

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.

Εν αρχῇ **ἦν** ὁ λόγος καὶ ὁ λόγος **ἦν** πρὸς τὸν Θεὸν καὶ Θεὸς **ἦν** ὁ λόγος οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν

In the beginning The sense is not “From the very beginning,” which would be ἀπ’ ἀρχῆς (1 John 1:1; 3:8). “In the beginning” means in effect “before the world was created” (GNB; cf. John 17:5, 24; Eph 1:4). In Prov 8:23–24 (LXX) ἐν ἀρχῇ clearly means “before time was” and “before he (the Lord) made the earth.”

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1265-1268). B&H Publishing Group. Kindle Edition.

Εν ἀρχῇ **ἦν** ὁ λόγος
through the conjunction of ἐν ἀρχῇ and ἦν (not ἐγένετο) John implies the eternal preexistence of the Logos. Ἦν therefore signifies timeless existence: “(In the beginning the Word) was already

eternally existing” or “(At the beginning the Word) had always been in existence” (cf. McHugh 9, “there existed”).

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1268-1271). B&H Publishing Group. Kindle Edition.

και ο λογος **ην** προς τον Θεον

52–53). Rather, εἶναι πρὸς means “be with” in the sense “be in active communion with” (cf. Mark 6:3; 1 John 1:2; Harris 191–92), for when this expression describes a relationship between persons, it signifies personal communion (“in converse with”) rather than simply spatial juxtaposition or personal accompaniment (sim. MM 4; R 623; cf. Z §§ 102–103).

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1285-1288). B&H Publishing Group. Kindle Edition.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

και Θεος **ην** ο λογος

Having distinguished the Logos from the Father (τὸν θεόν , v. 1b), John wished to point to what they had in common, namely, their Godhood (θεός). Like the Father, and equally with him, the Logos may be included in the category of Deity as an inherent partaker in the divine essence. If, then, a

single reason is to be given for the anar. state of θεός , it is that this noun is qualitative (#8 above), indicating the nature of the Logos rather than identifying his person. But in an incidental manner this anar. θεός also confirms that the art. λόγος is the subject of the clause (cf. #2 above) and excludes the inference that the Word exhausts the category of deity (cf. #4 above) or that the Son is the Father (#6 above).

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1303-1308). B&H Publishing Group. Kindle Edition.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

και Θεος ην ο λογος

So why can't this be translated

“the Word was a God”

1. John was monotheist, he believed in one God
2. It contradicts the clear teaching of the Rest of John that teaches Jesus is The God not a god
3. When you have 2 nouns in the same case and one has the definite article and the other does not, the one with the article (the) is the subject and the one without is the predicate. It is qualitative.

Example

the man is human

the man = human
 the man is Mark
 the man = Mark

We may paraphrase v. 1 as follows. “At the very beginning of creation and time, the Word as the perfect expression of God the Father had already always existed, and this Word was in active communion with God, and this Word inherently shared the same nature as God.”

Harris, Murray J.. John (Exegetical Guide to the Greek New Testament) (Kindle Locations 1324-1326). B&H Publishing Group. Kindle Edition.

Philippians 2:5–7 (NKJV)

⁵ Let this mind be in you which was also in Christ Jesus,

⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

⁶ who, **being** in the form of God, did not consider it robbery to be equal with God,

being P.A. Part

huparchó: to begin, to be ready or at hand, to be

Original Word: ὑπάρχω

Part of Speech: Verb

Transliteration: huparchó

Phonetic Spelling: (hoop-ar'-kho)

Definition: to begin, to be ready or at hand, to be

Usage: I begin, am, exist, am in possession.

5225 hypárxō (from 5223 /hýparksis, "under" and 757/ arxō, "begin, go first") – properly, already have (be in possession of); what exists, especially what pre-exists, i.e. is already under one's discretion (note the prefix hypo).

Luke 11:13 (NKJV)

¹³ If you then, **being** evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!”

Matthew 19:21 (NKJV)

²¹ Jesus said to him, “If you want to be perfect, go, sell what you **have** and give to the poor, and you will have treasure in heaven; and come, follow Me.”

6 who, being in the **form** of God, did not consider it robbery to be equal with God,

form

morphé: form, shape

Original Word: μορφή, ἥς, ἡ

Transliteration: morphé

Phonetic Spelling: (mor-fay')

Definition: form, shape

Usage: form, shape, outward appearance.

3444 morphé – properly, form (outward expression) that embodies essential (inner) substance so that the form is in complete harmony with the inner essence.

6 who, being in the form of God, did not consider it **robbery to be equal** with God,

robbery

harpagmos: the act of seizing or the thing seized

Original Word: ἄρπαγμός, οὔ, ὁ

Part of Speech: Noun, Masculine

Transliteration: harpagmos

Phonetic Spelling: (har-pag-mos')

Definition: the act of seizing or the thing seized

Usage: spoil, an object of eager desire, a prize.
 Cognate: 725 harpagmós – to seize, especially by an open display of force. [See 726](#) (harpazō).

⁶ who, being in the form of God, did not consider it **robbery to be equal** with God,

ος εν μορφη Θεου υπαρχων ουχ αρπαγμαον
 ηγησατο ΤΟ **ΕΙΝΑΙ ΙΣΑ** ΘΕΩ

ΕΙΝΑΙ
to be

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Definition: I exist, I am

Usage: I am, exist.

⁶ who, being in the form of God, did not consider it **robbery to be equal** with God,

ος εν μορφη Θεου υπαρχων ουχ αρπαγμαον
 ηγησατο ΤΟ **ΕΙΝΑΙ ΙΣΑ** ΘΕΩ

equal

isos: equal

Original Word: ἴσος, η, ον

Part of Speech: Adjective

Transliteration: isos

Phonetic Spelling: (ee'-sos)

Definition: equal

Usage: equal, equivalent, identical.

2470 ἴσος – equality; having the same (similar) level or value; equivalent, equal in substance or quality (J. Thayer).

[2470 (ἴσος) is the root of the English terms, "isometric" and "isosceles" – referring to equivalencies.]

His Eternal Preexistence

He existed before His Incarnation

He existed before All Creation
He existed Eternally

His Incarnational Existence

He Makes Claims Only God Can Claim

What he says of Himself

John 5:17–18 (NKJV)

¹⁷ But Jesus answered them, “My Father has been working until now, and I have been working.”

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 10:30–33 (NKJV)

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.”

John 14:9 (NKJV)

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

John 14:23 (NKJV)

²³ Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

John 8:58–59 (NKJV)

⁵⁸ Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Revelation 1:4–18 (NKJV)

⁴ John, to the seven churches which are in Asia:

Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, ⁶ and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

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.*”

⁹ I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. ¹⁰ I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send *it* to the seven churches which are in Asia:

to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

¹² Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³ and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴ His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; ¹⁵ His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; ¹⁶ He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. 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.** ¹⁸ **I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.**

So Jesus is clearly identified as the

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.**

Revelation 4:1–11 (NKJV)

4 After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

² Immediately I was in the Spirit; and behold, a throne set in heaven, and *One* sat on the throne.

³ And He who sat there was like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald. ⁴ Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵ And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God.

⁶ Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. ⁷ The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth

living creature *was* like a flying eagle. ⁸ *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 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.”

Revelation 11:15–18 (NKJV)

¹⁵ Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!” ¹⁶ And the twenty-four elders who sat before

God on their thrones fell on their faces and worshiped God, ¹⁷ saying:

“We give You thanks, O Lord God Almighty,
The One who is and who was and who is to come,
Because You have taken Your great power and
reigned.

¹⁸ The nations were angry, and Your wrath has come,
And the time of the dead, that they should be
judged,
And that You should reward Your servants the
prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth.”

Revelation 14:6–7 (NKJV)

⁶ Then I saw another angel flying in the midst of
heaven, having the everlasting gospel to preach to
those who dwell on the earth—to every nation, tribe,
tongue, and people—⁷ saying with a loud voice,
“Fear God and give glory to Him, for the hour of His
judgment has come; and worship Him who made
heaven and earth, the sea and springs of water.”

Revelation 16:4–7 (NKJV)

⁴ Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

⁵ And I heard the angel of the waters saying:

“You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.

⁶ For they have shed the blood of saints and prophets,
And You have given them blood to drink.
For it is their just due.”

⁷ And I heard another from the altar saying, “Even so, Lord God Almighty, true and righteous *are* Your judgments.”

Revelation 21:4–6 (NKJV)

⁴ And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

⁵ Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.”

⁶ And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and *the* End. I will

give of the fountain of the water of life freely to him who thirsts.

Revelation 22:12–13 (NKJV)

¹² “And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work. ¹³ I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last.”

