

*a paper:*

ON THE DIVINITY AND HUMANITY OF THE LORD JESUS CHRIST

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PREFACE

The purpose of this paper is to explore Who JESUS CHRIST is in His Person and natures. Is He merely a good moral man and teacher, historical or otherwise, in the pages of The Holy Bible? Is He perhaps a prophet, a Divinely inspired seer and Spirit filled moralist? Or is He an angelic being sent to call men back to GOD's Law and holiness? Or a Divine apparition given so that men might follow Him to back to GOD?

Or is JESUS CHRIST exactly Who The Holy Scriptures and The faithful Church proclaim Him to be? Is He in fact exactly Who He Himself claims to be and in fact is? JESUS in His Person born of the seed of the woman and yet conceived in His mother's womb by The HOLY GHOST, fully GOD and fully man but without sin. The Lord JEHOVAH Incarnate. The Son of GOD. The Saviour of the world!

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## ABSTRACT

Article II of traditional Anglican “Thirty-Nine Articles of Religion” declares, “The Son, Which is The Word of The Father, begotten from everlasting of The Father, The very and eternal GOD, and of one substance with The Father, took Man’s nature in the womb of the blessed Virgin [Mary], of her substance: ...The Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one [JESUS] CHRIST, very GOD, and very Man...”<sup>1</sup>

This is a Christian confession of faith that echoes the decrees of the early undivided Church Councils, particularly those of Nicea and Chalcedon. It is an affirmation of orthodox Christian faith professed in The Apostles’, Nicene and Athanasian Creeds. And it is a call to The Church today to renew herself in holiness and purity, befitting The Bride of CHRIST, to return to The Truths contained in The historic Creeds of The early Church!

Early Christians adopted The Fish as a both a symbol of and proclamation of The Faith to one another and to a hostile heathen culture. The word in Greek for fish is “ΙΧθῦς” – pronounced “I-ch-th-y-s” in English. In The Greek, this gives us an acronym that declares Who JESUS CHRIST is in His Person and salvific works: “Ἰησοῦς - Χριστός - θεός - υἱός - σωτήρ.” This is pronounced in English as “**I**esous – **C**hristos – **T**heos – **Y**ios – **S**oter,” which means “JESUS – CHRIST – GOD – Son – Saviour.”<sup>2 3</sup> We may see the acronym behind The Christian Fish symbol more clearly in this form:

I – Iesous - Ἰησοῦς - JESUS  
Ch - Christos – Χριστός - CHRIST  
Th - Theos – θεός – GOD  
Y - Yios - υἱός - Son  
S - Soter – σωτήρ – Saviour

## DEDICATION

O LORD, that we may be convicted in our hearts, converted in our souls, enlightened in our minds, confess with our mouths and live daily in our lives with joyful thankfulness this Truth: that JESUS is The CHRIST our Messiah, GOD Incarnate, The very Son of GOD and Saviour of our lives both earthly and eternal! In The Name of GOD The Father, and The Son and The Holy Ghost. Amen.

## EPIGRAPH

Ἰησοῦς - Χριστός - θεός - υἱός - σωτήρ. **I**esous – **C**hristos – **T**heos – **Y**ios – **S**oter. JESUS is The CHRIST, GOD Incarnate, The Son of The Most High and The Saviour of men!

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<sup>1</sup> 4, Anglican Book of Common Prayer, Thirty-Nine Articles of Religion, Article II, p 609.

<sup>2</sup> 7, “Acrostic.” A.J. Maas. Article in New Advent Encyclopedia.

<sup>3</sup> 8, History of The Christian Fish Symbol, table titled “The ‘Greek’ Connection, # 1.”

## I. A PROPOSITION:

JESUS is The CHRIST, GOD Incarnate, The Son of The Most High and The Saviour of men!

## II. INTRODUCTION

Who is The Person of JESUS CHRIST? A mere good man? A Divine apparition Who never had a true human body and its frailties? Or was He, as The Holy Scriptures reveal – and as The faithful Church has always taught - fully GOD and fully man but without sin? In MATTHEW 16, JESUS asks His Disciples, “...Whom do men say that I The Son of Man am?”<sup>4</sup> Some of them offered, “they say You are John The Baptist come back to life!” Others declared, “We have heard it said that You are the prophet Elijah come again!” Still others declared, “Other men have said You are the prophet Jeremiah returned to life! Or perhaps even another prophet of Old!”<sup>5</sup>

But JESUS pressed His Disciples, “...But Whom say ye that I am?”<sup>6</sup> And of all His Disciples, there was only Peter who answered, “...Thou art The CHRIST, The Son of The living GOD!”<sup>7</sup> And it was upon That Rock – This Revelation by GOD Saint Peter that JESUS is The CHRIST, The Anointed Son of GOD – that The Lord promised, “...I will build My Church; and the gates of hell shall not prevail against it!”<sup>8</sup>

We hear this question today all around us, both from outside The Church and from within, “Who is This JESUS of The Bible?” Was He only a good moral man now dead and gone, leaving us only a righteous example for men to follow? Was He a prophet of GOD? Or perhaps an angel? Or maybe a theophony of The Creator sent to assure men of Divine love? Or was JESUS exactly Whom Saint Peter confessed Him to be, “...Thou art The CHRIST, The Son of The living GOD?”<sup>9</sup> The Holy Scriptures reveal, The early Church Councils declare, and the orthodox Christian Creeds confess that This historic Person – The One Who is The Epitome of All Revelation – is JESUS The CHRIST, GOD Incarnate, The Son of The Most High and The Saviour of men!

## III. THE INCARNATION

Throughout The Old Testament – from The Law, to The Prophets and into The Writings<sup>10</sup> - GOD’s Revelation to men progressed. Though in what form The Almighty walked with Adam and Eve in The Garden before The Fall we do not know, it was no

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<sup>4</sup> 1, KJV, MATTHEW 16:13.

<sup>5</sup> 1, KJV, MATTHEW 16:14. The NKJV renders Elias as “Elijah” and Jeremias as “Jeremiah,” which I have substituted for purposes of clarity in my text.

<sup>6</sup> 1, KJV, MATTHEW 16:15.

<sup>7</sup> 1, KJV, MATTHEW 16:16.

<sup>8</sup> 1, KJV, MATTHEW 16:18.

<sup>9</sup> 1, KJV, MATTHEW 16:16.

<sup>10</sup> 2, Passionate Conservative Judaism, TaNaKh, An English transliteration acronym for the 3 parts of The Hebrew Bible: TORAH – Instruction, The Five Books of Moses; NEVI’IM – The Prophets; KETUVIM – The Writings.

doubt GOD The Son – The Second Person of The Trinity - in His pre-incarnate Self Who they beheld and fellowshiped with. But after The Fall, no man – not even Moses the friend of GOD – beheld in their flesh The Creator face to face as He is, until the fullness of time was come in GOD’s prophetic timetable.

For though The Almighty showed forms and types of His Presence among men throughout The Old Testament, no man in the flesh again beheld Him directly until The Incarnation. And of the expectation of The Coming of The Messiah, ancient Israel sought it hungrily from the midst of their suffering and distress – from the fall of The Northern and then Southern Kingdom, the destruction of The Jerusalem Temple and into the prophetic silence of the inter-Testament period. Only in the fullness of time, fully in accordance with The LORD’s design and will, did The pre-existing Word of GOD take upon Himself flesh and walk among men. Of The Incarnation Litton observes, “In The Person of [JESUS] CHRIST all previous manifestations of GOD are summed as in an epitome; the scattered rays are here concentrated in a focus!”<sup>11</sup>

#### IV. THE ANGLICAN 39 ARTICLES OF FAITH

Article II of traditional Anglican “Thirty-Nine Articles of Religion” declares, “The Son, Which is The Word of The Father, begotten from everlasting of The Father, The very and eternal GOD, and of one substance with The Father, took Man’s nature in the womb of the blessed Virgin [Mary], of her substance: so that two whole and perfect Natures, that is to say, The Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one [JESUS] CHRIST, very GOD, and very Man...”<sup>12</sup> This is an affirmation by The Founding Fathers of The Anglican Church at the dawn of The Protestant Reformation which reaffirms the orthodox Christian Faith of The early Church Councils – particularly the Councils of Nicea and Chalcedon – on The nature of The Person of our Lord JESUS CHRIST.

#### V. THE EARLY UNDIVIDED CHURCH COUNCILS

The early Church, answering heretics from within her midst, grappled with the questions of Who JESUS CHRIST is in His Person and natures. For instance there were the Arians, who claimed of JESUS CHRIST that “There was a time when The Son did not exist; The Father preexisted The Son; The hypostasis or substance of The Son differs from that of The Father; The Son is a creature similar in every way to the other creatures...; The Son is subject to alterations and moral change.”<sup>13</sup>

The Council of Nicea, in responding to the Arian controversy, in 325 AD declared that JESUS CHRIST is One Person of two natures, fully GOD and fully man but without sin: “We believe in one GOD, The Father Almighty, Maker of all things visible and invisible. And in one Lord JESUS CHRIST, The Son of GOD, begotten of The Father

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<sup>11</sup> 3, Litton, Person and Work of CHRIST, Incarnation of The Logos, p 176.

<sup>12</sup> 4, Anglican Book of Common Prayer, Thirty-Nine Articles of Religion, Article II, p 609.

<sup>13</sup> 5, Erickson, The Council of Nicea, “Arian tenets that are explicitly denied in The Nicene Creed,” p 55.

[The only-begotten; that is of the essence of The Father, GOD of GOD], Light of Light, very GOD of very GOD, begotten, not made, being of one substance (homoousios) with The Father...”<sup>14</sup>

A century later controversy again arose over the Person and natures of CHRIST - focused around The Churchman Eutyches (375-454 AD) - who declared to the Synod of Constantinople, “that whereas CHRIST had two natures before The Incarnation, there was but one afterward.”<sup>15</sup> To this the Council of Chalcedon in 451 AD reaffirmed the Nicene Council’s declared understanding of CHRIST’s one Person in two natures: “We ...confess one and the same Son, our Lord JESUS CHRIST, The same perfect in Godhood and also perfect in manhood; truly GOD and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with The Father according to The Godhood, and consubstantial with us according to The Manhood; in all things like unto us, without sin; begotten before all ages of The Father according to The Godhood...”<sup>16</sup>

The Council of Chalcedon continued, “One and The same CHRIST, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person (prosoyon) and one Subsistence (hypostasis), not parted or divided into two Persons, but One and The same Son, and only begotten, GOD The Word, The Lord JESUS CHRIST...”<sup>17</sup>

## VI. THE EARLY CONFSSIONAL CREEDS OF FAITH

The Apostles’ Creed confesses both CHRIST’s Divinity and humanity. Of His preexisting Divinity, we have “I believe in GOD The Father Almighty, Maker of Heaven and earth. And in JESUS CHRIST His only Son, our Lord.” Of His Incarnation we have, “Who was conceived by The HOLY GHOST, Born of the Virgin Mary.”<sup>18</sup> And of His true humanity we see, not only in His being born of the seed of the woman, but also in His suffering and death, that He “Suffered under Pontius Pilate, Was crucified, dead, and buried. He descended into hell;” But then His victorious Divinity is again confessed: “The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD The Father Almighty...”<sup>19</sup>

The Nicene Creed confesses faith in CHRIST’s Divinity and humanity in greater detail. Of His preexistent Divinity, we confess faith “... in one Lord JESUS CHRIST, The only-begotten Son of GOD, Begotten of His Father before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance

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<sup>14</sup> 5, Erickson, The Council of Nicea, “The Nicene Creed, p 55.

<sup>15</sup> 5, Erickson, Eutychianism, p 64, paragraph 1.

<sup>16</sup> 5, Erickson, The Council of Chalcedon, p 65.

<sup>17</sup> 5, Ibid.

<sup>18</sup> 4, Book of Common Prayer, Apostles’ Creed, p 16, paragraph 2.

<sup>19</sup> 4, Ibid.

with the Father, by Whom all things were made:”<sup>20</sup> Then comes confession in The Lord’s Incarnation: “Who for us men and for our salvation came down from Heaven, And was incarnate by The HOLY GHOST of the Virgin Mary, And was made man.”<sup>21</sup>

The Nicene Creed next confesses CHRIST’s true humanity, not only in that He was born of the seed of the woman, but that He “...was crucified also for us under Pontius Pilate. He suffered and was buried,”<sup>22</sup> But then again we have our confession of CHRIST’s Deity: “And the third day He rose again according to the Scriptures, And ascended into Heaven, And sitteth on the right hand of The Father. And He shall come again with glory to judge both the quick and the dead...”<sup>23</sup>

The Athanasian Creed gives greater confessional detail of Who CHRIST is: the first part declares the doctrine of The Trinity and the second part the doctrine of The Incarnation. “...For the true Faith is that we believe and confess that our Lord JESUS CHRIST, The Son of GOD, is GOD and Man; GOD, of the Substance of The Father, begotten before the worlds; and Man, of the Substance of his Mother [Mary], born in the world; Perfect GOD, and perfect Man, of a reasonable soul and human flesh subsisting; Equal to the Father, as touching His Godhead; and inferior to The Father, as touching His Manhood.”<sup>24</sup>

The Athanasian Creed next introduces the concept of the hypostatic union proclaimed by The Council of Chalcedon: “Who although He is GOD and Man, yet He is not two, but one CHRIST; One, not by conversion of The Godhead into flesh, but by taking of The Manhood unto GOD; One altogether, not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so GOD and Man is one CHRIST...”<sup>25</sup>

## VII. THE CHRISTIAN FISH

Early Christians developed symbols to communicate and proclaim their common faith in JESUS CHRIST, The Epitome Incarnate of All Revelation. One such symbol was the fish, perhaps taken from The Gospel records of The Lord feeding the 5,000 plus with only five loaves of bread and two fish as in MATTHEW 14:19-21: “And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to Heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.”<sup>26</sup>

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<sup>20</sup> 4, Book of Common Prayer, Nicene Creed, p 16-17, paragraph 2.

<sup>21</sup> 4, Book of Common Prayer, Nicene Creed, p 17, paragraph 2.

<sup>22</sup> 4, Ibid.

<sup>23</sup> 4, Ibid.

<sup>24</sup> 4, Book of Common Prayer, Athanasian Creed, part 2 The Incarnation, p 38, paragraphs 1-4.

<sup>25</sup> 4, Book of Common Prayer, Athanasian Creed, part 2 The Incarnation, p 38, paragraphs 5-8.

<sup>26</sup> 1, KJV, MATTHEW 14:19.

And indeed, CHRIST calls all Christians as He called Saint Matthew and Saint Andrew in MATTHEW 4:9, "...Follow Me, and I will make you fishers of men!"<sup>27</sup> This call our Lord gives us in His Great Commission as in MATTHEW 28:19-20, "Go ye therefore, and teach all nations, baptizing them in The Name of The Father, and of The Son, and of The Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."<sup>28</sup>

Maurice Hasset, in an article entitled "Symbolism of The [Christian] Fish," comments on the historical popularity of The Fish as a symbol of Christian Faith "...was due principally, it would seem, to the famous acrostic consisting of the initial letters of five Greek words forming the word for fish (Ichthys), which words briefly but clearly described the character of CHRIST and His claim to the worship of Believers."<sup>29</sup>

Hasset offers that the Christian Fish symbol and the acronym contained therein may have been a Christian protest against a pagan symbol of the heathen Roman Emperor Domitian (81-96 AD) on coinage that declared him to be "Theou Yios," The "Son of GOD."<sup>30</sup> He observes that the word Ichthys itself and the Fish symbol was "...a brief profession of faith in the divinity of CHRIST, The Redeemer of mankind. Believers in this mystic Ichthys were themselves "little fishes", according to the well-known passage of Tertullian...<sup>31</sup>: "We, little fishes, after the image of our Ichthys, JESUS CHRIST, are born in the water."<sup>32</sup>

The word in Greek for fish is "ΙΧΘΥΣ" – pronounced "I-ch-th-y-s" in English. In The Greek, this gives us an acronym that declares Who JESUS CHRIST is in His Person and salvific works: "Ιησοῦς - Χριστός - θεός - υἱός - σωτήρ." This is pronounced in English as "Iesous – Christos – Theos – Yios – Soter," which means "JESUS – CHRIST – GOD – Son – Saviour."<sup>33 34</sup> We may see the acronym behind The Christian Fish symbol more clearly in this form:

I – Iesous - Ἰησοῦς - JESUS  
Ch - Christos – Χριστός - CHRIST  
Th - Theos – θεός – GOD  
Y - Yios - υἱός - Son  
S - Soter – σωτήρ – Saviour

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<sup>27</sup> 1, KJV, MATTHEW 4:9.

<sup>28</sup> 1, KJV, MATTHEW 28:19-20.

<sup>29</sup> 6, "Symbolism of The [Christian] Fish." Maurice M. Hasset. Paragraph 2. Article in New Advent Encyclopedia, offers early Christian use and history of the Fish symbol.

<sup>30</sup> 6, Ibid.

<sup>31</sup> 6, Hasset quotes the early Church Father Tertullian from "De baptismo, c. 1."

<sup>32</sup> 6, "Symbolism of The [Christian] Fish." Maurice M. Hasset. Paragraph 3.

<sup>33</sup> 7, "Acrostic." A.J. Maas. Article in New Advent Encyclopedia, addresses "the initial letters forming the words Iesous Christos Theou Houios Soter..., 'JESUS CHRIST, [GOD,] Son of GOD, Saviour...' ...these words form a minor acrostic: Ichthys, fish, the mystical symbol of our Lord. The acrostic is supposed to have been quite popular among the early Christians."

<sup>34</sup> 8, History of The Christian Fish Symbol, table titled "The 'Greek' Connection, # 1."

### VIII. I – Iesous - Ἰησοῦς - JESUS

The first letter gives us The Person of JESUS – Ἰησοῦς <sup>35</sup> – Iesous. Or in The Hebrew, YESHUA” - ישוע <sup>36</sup> - JESUS. This is JESUS, The fully Divine and yet fully human but sinless Person, The Second Person of The Holy Trinity Incarnate Who took on human flesh. This is “JEHOVAH [Our] Salvation” Who is not merely like the man Joshua of Old whom GOD used as an instrument to save His people Israel, but is in fact JEHOVAH Who is Our Salvation Incarnate! <sup>37</sup> He is, as the faithful Church holds in The Nicene Creed, “of one substance (homo-ousios) with The Father...” <sup>38</sup> This in contrast with those who deny His fully Divinity, as Brown observes, who heretically proposed that JESUS in His Person was merely “homoi-ousios, of like substance” with GOD The Father. <sup>39</sup>

The Anglican Church Father Richard Hooker says, “If The Son of GOD had taken to Himself a man now made and already perfected, it would of necessity [have] follow[ed] that there are in CHRIST two Persons, the one assuming, the other assumed; ...[but in fact] The Son of GOD did not assume a man’s person to His Own, but a man’s nature to His Own Person... By taking only the nature of man, He still continueth one Person, and changeth but the manner of His subsisting, which was before in the mere glory of The Son of GOD, and is now in the habit of our flesh.” <sup>40</sup> So Article II of The 39 Articles of Faith confesses That The preexisting Word, “...very and eternal GOD, and of one substance with The Father, took man’s nature in the womb of the blessed Virgin, of her substance, so that two whole and perfect natures... were joined together in one Person,” JESUS CHRIST! <sup>41</sup>

Recall that The Angel of The LORD directed Joseph in MATTHEW 1:21 to call the baby in Mary’s womb, “...thou shalt call His Name JESUS: for He shall save His people from their sins.” <sup>42</sup> So Saint John proclaims first the preexistent Divine Logos in JOHN 1:1, “In the beginning was The Word, and The Word was with GOD, and The Word was GOD.” <sup>43</sup> Saint John next declares The Incarnation of The Divine Logos in The Person of JESUS in JOHN 1:14, “And the Word was made flesh, and dwelt among us, ...full of grace and truth.” <sup>44</sup>

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<sup>35</sup> 9, Barklay-Newman Greek Lexicon, [MATTHEW 1:1] UBS, [UBS] Ἰησοῦς ... (1) JESUS: (a) of The Lord... (d) in the genealogy of Jesus (LUKE 3:29); (2) Joshua (ACTS 7:45; HEBREWS 4:8). Noun genitive masculine singular proper.

<sup>36</sup> 10, HNT, MATTHEW 1:1.

<sup>37</sup> 11, Fausset’s Bible dictionary, entry for “JESUS CHRIST,” 1965.01 JESUS = “JEHOVAH salvation;” for “He Himself (autos, not merely like Joshua He is GOD’s instrument to save) saves His people from their sins” (MATTHEW 1:21).

<sup>38</sup> 5, Erickson, The Council of Nicea, “The Nicene Creed, p 55.

<sup>39</sup> Browne, Exposition of The 39 Articles, Article I, p 82.

<sup>40</sup> 12, Browne, Exposition of The 39 Articles, Article II, page 74. Browne quotes The Anglican Church Father Richard Hooker from his Ecclesiastical Polity, Book V. LII.

<sup>41</sup> 12, Browne, Exposition of The 39 Articles, Article II, partial text of The Article, p 66.

<sup>42</sup> 1, KJV, MATTHEW 1:21.

<sup>43</sup> 1, KJV, JOHN 1:1.

<sup>44</sup> 1, KJV, JOHN 1:14.

As Litton observes, JESUS comes into His creation of human time and space as "...The Logos ...[The] Mediator between GOD, in His abstract essence, and creation: through Him the worlds were made. And it is The same Logos that communed with the Patriarchs, led the Israelites through the wilderness..., spoke through the prophets..., and presided over the fortunes of the nation" of Israel in The Old testament!<sup>45</sup> This is The Person JESUS of Whom Saint John testifies in JOHN 1:14, "...and we beheld His glory, the glory as of The Only Begotten of The Father..."<sup>46</sup>

This is The same The Divine Logos Incarnate Whom Saints Peter, James and John beheld face to face upon The Mount in His glory as in MATTHEW 17:2-3, "And [JESUS] was transfigured before them: and His face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and ...[Elijah] talking with Him!"<sup>47</sup>

This is The Person JESUS of Whom The Council of Nicea in 325 AD declared to be "homoousious" – "being of one substance ...with [GOD] The Father..."<sup>48</sup> This is The one Person JESUS Who The Council of Chalcedon in 451 AD declared as being in His two Natures in hypostatic union one with the other, fully GOD and fully Man but without sin! Which declared of This JESUS that "...the property of each nature being preserved, and concurring in one Person (prosopon) and one Subsistence (hypostasis), not parted or divided into two Persons, but One..."<sup>49</sup>

This is The Person of JESUS Who came to be first The Suffering Servant of ISAIAH 52:14-53:10a, and Who is now second The Exalted King of ISAIAH 53:10b-12! As The Suffering Servant as in ISAHIAH 53:5, "...He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed!"<sup>50</sup> As The Exalted King as in ISAIAH 53:11, "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many..."<sup>51</sup>

This is The Person JESUS Who is The Incarnation of ISAIAH 33:22, "For The LORD is our judge, The LORD is our lawgiver, The LORD is our king; He will save us!"<sup>52</sup> This is He Who we confess in The Apostles' Creed, "From thence He shall come to judge the quick and the dead," and Who presides over "The holy Catholic Church [visible and invisible]; The Communion of Saints [on earth and in Heaven]; the forgiveness of sins [over the souls of the Elect and the damnation of the Reprobate]; The Resurrection of

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<sup>45</sup> 3, Litton, Person and Work of CHRIST, Incarnation of The Logos, p 177, paragraph 1.

<sup>46</sup> 1, KJV, JOHN 1:14.

<sup>47</sup> 1, KJV, MATTHEW 17:2-3.

<sup>48</sup> 5, Erickson, The Council of Nicea, "The Nicene Creed, p 55.

<sup>49</sup> 5, Erickson, The Council of Chalcedon, p 65.

<sup>50</sup> 1, KJV, ISAHIAH 53:5.

<sup>51</sup> 1, KJV, ISAIAH 53:11.

<sup>52</sup> 1, KJV, ISAIAH 33:22.

the body [glorified of all Believers into Eternal Paradise]; And the Life everlasting” of His people with Him forever in Glory! <sup>53</sup>

#### IX. Ch - Christos – Χριστος - CHRIST

The From The Greek Iesus Christos - Ἰησοῦ Χριστος <sup>54</sup> - we obtain JESUS The CHRIST. And from the Hebrew, HAMMASHIYACH YESHUA” - הַמָּשִׁיחַ יֵשׁוּעַ <sup>55</sup> - The Messiah JESUS. The meaning of “The CHRIST” is The “Anointed One,” referring to The “Messianic Prince.” JESUS CHRIST is The True “King of Israel,” both of The Old Testament Chosen Nation and The New Testament Church, His Chosen People called out of all nations. JESUS The Messiah King is also The True “High Priest of Israel,” as He is now also The Great High Priest in Heaven of all Christian men! <sup>56</sup>

The title CHRIST became JESUS’ Personal designation after His Given Name because of The Anointing of The HOLY SPIRIT upon Him. Fausset observes that “...in The Epistles, ‘CHRIST’ implies His consecration and qualification for the work He undertook [to save us His people], namely, by His unction with The HOLY SPIRIT, ...in the womb..., and especially at His baptism, when The HOLY SPIRIT (as a dove) abode on Him...” <sup>57</sup>

Of The Annunciation of The Immaculate Conception of JESUS in Mary’s womb to her by the angel Gabriel, sent to her from the very Presence of The Almighty, is recorded in LUKE 1:35: “...The Holy Ghost shall come upon thee, and the power of The Highest shall overshadow thee...” <sup>58</sup> And when John The Baptist baptized our Lord in the waters, we read in MATTHEW 3:16 the testimony that “...JESUS, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw The Spirit of GOD descending like a dove, and lighting upon Him.” <sup>59</sup>

Saint John records the eye witness of John The Baptist of “the anointing” of JESUS as The CHRIST by The HOLY SPIRIT in JOHN 1:32-33, “...I saw The Spirit descending from heaven like a dove, and It abode upon Him. And I knew him not: but He that sent me to baptize with water, The Same said unto me, Upon whom thou shalt see The Spirit descending, and remaining on Him, The Same is He which baptizeth with The Holy Ghost!” <sup>60</sup> Here we see a great purpose for which JESUS came as The CHRIST, in that He Who was both conceived and baptized by The HOLY SPIRIT is also The One Who baptizes us His people with The HOLY SPIRIT!

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<sup>53</sup> 4, Book of Common Prayer, The Apostles’ Creed, p 16, paragraph 3.

<sup>54</sup> 13, BGT, MATTHEW 1:1.

<sup>55</sup> 10, HNT, MATTHEW 1:1.

<sup>56</sup> 14, Strong's Hebrew Lexicon, [DANIEL 9:26], 4899 Messiah מָשִׁיחַ MASHIYACH: 1) anointed, anointed one 1a) of the Messiah, Messianic prince 1b) of the king of Israel 1c) of the high priest of Israel 1d) of Cyrus 1e) of the patriarchs as anointed kings.

<sup>57</sup> 11, Fausset’s Bible Dictionary, entry for “JESUS CHRIST,” 1965.01 JESUS...

<sup>58</sup> 1, KJV, LUKE 1:35.

<sup>59</sup> 1, KJV, MATTHEW 3:16.

<sup>60</sup> 1, KJV, JOHN 1:32-33.

Saint Peter in LUKE 9:20 confesses to JESUS that He is “The CHRIST of GOD.”<sup>61</sup> As such, Fausset states that He is “The Anointed of [GOD] The Father to be King of The Earth.”<sup>62</sup> So GOD The Father declares to GOD The Son in PSALM 2:7-8, “... Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession!”<sup>63</sup> And again in REVELATION 11:15, “...The kingdoms of this world are become the kingdoms of our Lord, and of His CHRIST; and He shall reign for ever and ever!”<sup>64</sup> JESUS The Anointed One has been given His commission by The Father to be not only King of Israel, nor only King of only His Church, but rules over all of creation and over the souls of all men!

And because JESUS is anointed as The Messiah, we may not only know GOD from a distance, but now as it were face to face. For if we are to know The Father, we need but look to The Son. The Lord declares in JOHN 14:6, “...I am the way, the truth, and the life: no man cometh unto The Father, but by Me.”<sup>65</sup> So when Saint Phillip asked CHRIST to “...shew us The Father,” what did He reply?<sup>66</sup> CHRIST declared in JOHN 14:9, “...He that hath seen Me hath seen The Father...!”<sup>67</sup>

#### X. Th - Theos – θεος - GOD

Here we have the declaration that JESUS CHRIST is Theos – θεος<sup>68</sup> - GOD. This is the logical progression of our Christian Fish acronym. JESUS in His Person is the hypostatic union of fully GOD and fully Man without sin. He is The Anointed One, The CHRIST, The Messiah, of Who The HOLY SPIRIT has conceived, infilled, commissioned and empowered. To what end? That He save men from sin and death. To do so, He must be in fact GOD Incarnate. For only GOD Incarnate would be capable of paying the debt incurred by the sins of all mankind generally and individually from His infinite righteousness on The Cross.

Consider the astonishing interchange of singular and plural for GOD is seen throughout Scripture. GENESIS 1:26-27: “And GOD said, Let Us make man in Our Image, after Our likeness... So GOD created man in His Own Image...”<sup>69</sup> Browne observes, “This is the more remarkable, if we compare with it what is said by Saint Paul..., namely, that GOD made all things by His Son!” COLOSSIANAS 1:16: “For by Him were all things created...”<sup>70</sup> “The same plural expression occurs after The Fall [in

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<sup>61</sup> 1, KJV, LUKE 9:20.

<sup>62</sup> 11, Fausset’s Bible Dictionary, entry for “JESUS CHRIST,” 1965.01 JESUS...

<sup>63</sup> 1, KJV, PSALM 2:7-8.

<sup>64</sup> 1, KJV, REVELATION 11:15.

<sup>65</sup> 1, KJV, JOHN 14:6.

<sup>66</sup> 1, KJV, JOHN 14:8.

<sup>67</sup> 1, KJV, JOHN 14:9.

<sup>68</sup> 13, BGT, GENESIS 1:1.

<sup>69</sup> 1, KJV, GENESIS 1:26-27.

<sup>70</sup> 1, KJV, COLOSSIANS 1:16.

GENESIS 3:22<sup>71</sup>]...; and at the confusion of [men's languages] of Babel [in GENESIS 11:7<sup>72</sup>]. We cannot conceive The infinite Creator of all things thus coupling any finite creature with Himself.”<sup>73</sup> Therefore, The Son – through Whom all things were made – is equal and of the same substance with The Father. JESUS CHRIST is GOD Incarnate!

JESUS CHRIST is The Lord - אֲדֹנָי<sup>74</sup> - ‘ADONAY, as in PSALM 141:8, “But mine eyes are unto Thee, O GOD The Lord: in Thee is my trust; leave not my soul destitute.”<sup>75</sup> This term refers to GOD The Heavenly Lord of all, and is a proper Name of The Creator. It is used in various forms in Holy Scripture, such as “The Lord JEHOVAH - יהוה - הָאֲדֹנָי - HA’ADON YAHWEH; The Lord of Lords - אֲדֹנָי הָאֲדֹנָיִם - ‘ADONEY HA’ADONIYM; JEHOVAH, The GOD of Hosts My Lord - הַצְּבָאוֹת אֲדֹנָי - יהוה אֱלֹהֵי - YAHWEH ‘ELOHEY HATSVA’OT ‘ADONAY.”<sup>76</sup> The meaning here is that JESUS CHRIST is in fact JEHOVAH GOD in all His Titles!

The Greek equivalent of JESUS CHRIST as our Divine Lord and Master may be found in Saint Paul's words in ROMANS 6:23, “For the wages of sin is death; but the gift of GOD is eternal life through JESUS CHRIST our Lord.”<sup>77</sup> JESUS CHRIST is our Lord - κύριος<sup>78</sup> - Kurios, in that He is The Lord GOD, The Anointed Lord CHRIST and The Divine Master over all men.<sup>79</sup> The meaning here is the same as conveyed by The Hebrew term, in that JESUS CHRIST is in fact GOD Himself!

In GENESIS 1:1 Holy Scripture opens with The Revelation that, “In the beginning GOD created the heaven and the earth.”<sup>80</sup> The Word אֱלֹהִים<sup>81</sup> ‘ELOHIYM

<sup>71</sup> 1, KJV, GENESIS 3:22, “...The LORD GOD said, Behold, the man is become as one of Us...”

<sup>72</sup> 1, KJV, GENESIS 11:7, “...Let Us go down, and there confound their language...”

<sup>73</sup> 12, Browne, Exposition of The 39 Articles, Article I, page 89, II, (1), paragraph 3.

<sup>74</sup> 15, BHS, PSALM 141:8.

<sup>75</sup> 1, KJV, PSALM 141:8

<sup>76</sup> 16, Whittaker's R-BDB Hebrew Lexicon, B147, 'ADONAY - אֲדֹנָי - Lord: ...(2) refers to GOD, יהוה - הָאֲדֹנָי The Lord Yahweh (יהוה). ...refers to GOD; אֲדֹנָי הָאֲדֹנָיִם Lord of lords. 3. ...refers to GOD: אֲדֹנָי a. my Lord; b. Adonay noun proper of GOD, parallel with Yahweh, substitution for it often by scribal error, & eventually supplanting it. 4. אֲדֹנָי יהוה (a) my Lord, Yahweh... (b) ...Adonay Yahweh... [is] Yahweh my Lord. 6. הַצְּבָאוֹת אֲדֹנָי יהוה (a) my Lord Yahweh... 'אֱלֹהֵי הַצְּבָאוֹת א', Yahweh, The GOD of Hosts my Lord... Noun no gender no number no state, p 10.

<sup>77</sup> 1, KJV, ROMANS 6:23.

<sup>78</sup> 13, BGT, ROMANS 6:23.

<sup>79</sup> 9, Barklay-Newman Greek Lexicon, [UBS] Lord - κύριος - Kurios: Lord [as used] of GOD and [Lord as used of] CHRIST; [The Divine] Master... Noun dative masculine singular common.

<sup>80</sup> 1, KJV, GENESIS 1:1.

<sup>81</sup> 15, BHS, GENESIS 1:1.

means GOD The Creator.<sup>82</sup> The Septuagint Greek Text uses The Word θεός<sup>83</sup> - Theos - also meaning GOD The Creator.<sup>84</sup> So Saint Thomas confessed to The risen JESUS CHRIST in JOHN 20:28, "...My Lord and My GOD."<sup>85</sup> In other words, JESUS CHRIST is None Other than GOD Incarnate, אֱלֹהִים<sup>86</sup> 'ELOHIYM taken on human flesh and ó θεός<sup>87</sup> Theos come to dwell among men!

GOD revealed Himself to Moses in the burning bush in EXODUS 3, where The Hebrew Scriptures record The Creator's Name using The Tetragram<sup>88</sup> - יהוה<sup>89</sup> - transliterated into English as YHWH. Adding vowels between the consonants, we obtain YAHWEH. The Tetragram is rendered as "LORD"<sup>90</sup> in The King James Version and "JEHOVAH"<sup>91</sup> in The Young's Literal Translation. From The Biblia Hebraica Stuttgartensia, The Hebrew Old Testament Text with vowel points, we have יהוה<sup>92</sup> - transliterated as YEHVAH. The form "YAHWEH" may "...represent the Qal imperfect of the verb [to be - הָיָה<sup>93</sup>] ...HAYAH, ...mean[ing] 'He Who in the absolute sense exists and Who manifests His existence and His character' ...as The GOD of revelation and grace, dwelling with His people, guiding and delivering them, and receiving their worship ... [as] JEHOVAH."<sup>94</sup> The meaning here is that JESUS CHRIST is JEHOVAH or YAHWEH Incarnate!

EXODUS 3:15 records, "And GOD said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD GOD of your fathers, The GOD of Abraham, The GOD of Isaac, and The GOD of Jacob, hath sent me unto you: This is My Name for

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<sup>82</sup> 16, Whittaker's R-BDB Hebrew Lexicon, B482, GOD - אֱלֹהִים - 'ELOHIYM: ...4. אֱלֹהִים = GOD. Noun common masculine plural absolute, p 43.

<sup>83</sup> 13, BGT, GENESIS 1:1.

<sup>84</sup> 9, Barklay-Newman Greek Lexicon, [UBS] θεός - Theos: GOD. Noun nominative masculine singular common.

<sup>85</sup> 1, KJV, JOHN 20:28.

<sup>86</sup> 10, HNT, JOHN 20:28. Form here is VE'LOHAY - וְאֱלֹהֵי - my GOD

<sup>87</sup> 13, BGT, JOHN 20:28.

<sup>88</sup> 17, A Dictionary of The Bible, entry for "JEHOVAH", p 361, paragraph 1.

<sup>89</sup> 16, Whittaker's R-BDB Hebrew Lexicon, B2326 יהוה proper noun of The Deity YAHWEH, page 217. This is The proper Name of The GOD of Israel, as in EXODUS 3:15, common to The Old Testament. The 4 Hebrew [consonant] letters without vowel points that is used in The Hebrew Scriptures for The Personal Name of The Creator - יהוה - transliterated into English as YHWH without vowels. Adding vowels to the English transliterated consonants yields YAHWEH.

<sup>90</sup> 1, KJV, EXODUS 3:15.

<sup>91</sup> 18, YLT, EXODUS 3:15. I capitalize all the letters of The Name of GOD, "JEHOVAH."

<sup>92</sup> 15, BHS, EXODUS 3:15.

<sup>93</sup> 16, Whittaker's R-BDB Hebrew Lexicon, B2393 הָיָה - HAYAH: verb - fall out, come to pass, become, be -- Qal I. 1. a. fall out, happen. b. occur, take place, come about, come to pass... II. Come into being, become... III. Be... 1. exist, be in existence..., p 224.

<sup>94</sup> 17, A Dictionary of The Bible, entry for "JEHOVAH", p 361, paragraph 1.

ever, and This is My Memorial unto all generations.”<sup>95</sup> The Tetragram - יהוה<sup>96</sup> - is The Proper Name of The LORD found throughout The Old Testament, The Name of The GOD of all creation and of ancient Israel.<sup>97</sup> We find This Name of the Almighty in GENESIS 2 as The Creator Who, as He finished His work of creation, formed and animated Adam and Eve and then walked with them in The Garden. This same Name of The LORD is revealed in GENESIS to Noah, to Abram who became Abraham, to Isaac and to Jacob who became Israel and to Joseph. This is The Same One, JESUS CHRIST!

In The Gospels, JESUS CHRIST identifies Himself as JEHOVAH GOD, The I AM of The Old Testament Incarnate. In EXODUS 3:14, “...GOD said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”<sup>98</sup> In The Hebrew - אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה<sup>99</sup> - ‘EHEYEH ‘ASHER ‘EHEYEH – I AM THAT I AM!<sup>100</sup> In JOHN 8:58, “JESUS said unto them, Verily, verily, I say unto you, Before Abraham was, ...[I AM]!”<sup>101</sup> Therefore JESUS declares to Martha before He raises Lazarus from the dead in JOHN 11:25, “...[I AM] The Resurrection, and The Life...!”<sup>102</sup> And again in JOHN 14:6, JESUS declares, “...[I AM] The Way, The Truth, and The Life...”<sup>103</sup>

The use by JESUS CHRIST of this “I AM” language plainly declares His Divinity. Browne observes of His discourse with the Jews in JOHN 8, “Had He merely spoken of His preexistence, the past tense would have seemed more natural. But He uses that tense which expresses the existence of none but GOD - an unchanging present, which has no future nor past – and so adopts, as His Own, The Name of The self-existent JEHOVAH!”<sup>104</sup> The Jews understood The Lord’s declaration clearly, for when CHRIST declared His equality with GOD as The Almighty Incarnate, JOHN 8:59 records, “Then took they up stones to cast at Him...”<sup>105</sup>

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<sup>95</sup> 1, KJV, EXODUS 3:15.

<sup>96</sup> 16, Whittaker’s R-BDB Hebrew Lexicon, EXODUS 3:15, The 4 Hebrew [consonant] letters without vowel points that is used in The Hebrew Scriptures for The Personal Name of The Creator - יהוה - transliterated into English as YHWH without vowels. Adding vowels to the English transliterated consonants yields YAHWEH.

<sup>97</sup> 16, Whittaker’s R-BDB Hebrew Lexicon, B2326 יהוה i.e. יְהוָה ...Deity YAHWEH: the proper Name of The GOD of Israel (1. Masoretic Text יהוה (אֲדֹנָי), or יהוה (Qumran אֱלֹהִים), in the combinations יהוה אֲדֹנָי & יהוה אֲדֹנָי ... Noun proper, p 271.

<sup>98</sup> 1, KJV, EXODUS 3:14.

<sup>99</sup> 15, BHS, EXODUS 3:14.

<sup>100</sup> 16, Whittaker’s R-BDB Hebrew Lexicon, B2393 הָיָה - HAYAH: verb - fall out, come to pass, become, be -- Qal I. 1. a. fall out, happen. b. occur, take place, come about, come to pass... II. Come into being, become... III. Be... 1. exist, be in existence... Verb Qal imperfect 1st person common singular, p 224.

<sup>101</sup> 1, KJV, JOHN 8:58, emphasis added. Text reads, “...Before Abraham was, I am.”

<sup>102</sup> 1, KJV, JOHN 11:25, emphasis added. Text reads, “...I am the resurrection, and the life...”

<sup>103</sup> 1, KJV, JOHN 14:6, emphasis added. Text reads, “...I am the way, the truth, and the life...”

<sup>104</sup> 12, Browne, Exposition of The 39 Articles, Article I, p 45, paragraph 2.

<sup>105</sup> 1, KJV, JOHN 8:59.

There is also the title “Son of Man,” used in The Old Testament to refer to The coming Messiah Who will judge, by His Divine authority, all nations and all men. So The Almighty gave understanding to Daniel of This Title in DANIEL 7:13-14, “I saw in the night visions, and, behold, one like The Son of Man [GOD The Son, The Messiah] came with the clouds of heaven, and came to The Ancient of Days [GOD The Father], and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him: His dominion is an Everlasting Dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.”<sup>106</sup>

JESUS CHRIST refers to Himself in The Gospels as “Son of Man,” which declares His Deity as The Incarnate Divine Person of Second Person of The Holy Trinity, His place as Judge over all nations and over the souls of all men, The One Who forgives sins and Who is Head of His Church on earth and in Heaven. So in LUKE 12:8-9, CHRIST warns that the eternal destiny of men’s souls hinge upon their confession of Him as Lord and Saviour: “...Whosoever shall confess Me before men, him shall The Son of Man also confess before the angels of GOD: But he that denieth Me before men shall be denied before the angels of GOD!”<sup>107</sup> And under The Title “Son of Man,” CHRIST claims authority to forgive sins as in MARK 2:10-11, “But that ye may know that The Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way...!”<sup>108</sup>

In MARK 9-10 JESUS reveals that “The Son of Man” must be given up to His enemies, suffer and die at the hands of sinners, and rise again from the dead on the third day. Under This Title CHRIST reveals the purpose of His Incarnation as in MARK 10:45, “...The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.”<sup>109</sup> And again JESUS reveals His Divine Judgeship over the eternal destinies of men before the Jewish High Priest in MARK 14:61-62, who demanded of The Lord, “...Art Thou The CHRIST, The Son of The Blessed? And JESUS said, ...[I AM]: and ye shall see The Son of Man sitting on the right hand of Power, and coming in the clouds of heaven!”<sup>110</sup> The meaning is clear: indeed, JESUS CHRIST is GOD!

#### XI. Y - Yios - ὁ υἱὸς - The Son

JESUS CHRIST is The Yios - ὁ υἱὸς<sup>111</sup> - The Son of GOD. Erickson observes, “As GOD’s Son, JESUS’ mission involve[s] bringing others into the status of sons of GOD. He was sent as GOD’s Son in order that we might receive adoption as sons” into CHRIST’s Kingdom, The Church on earth and then in Heaven.<sup>112</sup> So Saint Paul records

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<sup>106</sup> 1, KJV, DANIEL 7:13-14.

<sup>107</sup> 1, KJV, LUKE 12:8-9.

<sup>108</sup> 1, KJV, MARK 2:10-11.

<sup>109</sup> 1, KJV, MARK 10:45.

<sup>110</sup> 1, KJV, MARK 14:61-62, emphasis added. Text reads, “...And JESUS said, I am...”

<sup>111</sup> 13, BGT, GALATIANS 4:4-5.

<sup>112</sup> 5, Erickson, JESUS’ Deity, p 35, paragraph 2.

in GALATIANS 4:4-5, “But when the fulness of the time was come, GOD sent forth His Son, made of a woman, made under The Law, To redeem them that were under The Law, that we might receive the adoption of sons!”<sup>113</sup>

Browne observes of CHRIST, that “...our Lord is constantly called ‘Heir of all things,’ and said to be Possessor of all things, by right of Sonship in [HEBRERWS 1:2<sup>114</sup>].... And again, ‘As The Father hath life in Himself, so hath he given to The Son to have life in Himself.’ (JOHN 5:26) From which we learn that the mode of existence which The Father possessed from all eternity, He communicated to The son. ...The Son, Who is uncreated, derives His being from The Father, but it is a Being of the same kind as The Father’s, and therefore not dependent, like a creature’s, but independent, self-existent, having life in itself.”<sup>115</sup>

So JESUS CHRIST is The Son of GOD in His being, and is holy, because of Who He is. Now we may better appreciate the significance of The Annunciation declared to Mary by the angel Gabriel in LUKE 1:35, “...The Holy Ghost shall come upon thee, and the power of The Highest shall overshadow thee: therefore also That Holy Thing which shall be born of thee shall be called The Son of GOD!”<sup>116</sup> This is why JESUS in His Person first had to receive The Anointing of The HOLY SPIRIT, and that He come Incarnate in His Person – not only as CHRIST and GOD – but also as The Son of GOD!

Saint Paul declares in COLOSSIANS 1:13-15 that The LORD, through His Son, “...hath delivered us from the power of darkness, and hath translated us into The Kingdom of His dear Son: In Whom we have redemption through His blood, even the forgiveness of sins: Who is The Image of The invisible GOD...!”<sup>117</sup> Erickson offers that by this, Saint Paul and The Apostolic Church understood that GOD The Son is “...not merely a copy, or a representation [of GOD The Father], but actual similarity of essence as a[n earthly] son is the image of his [earthly] father.”<sup>118</sup>

We find in COLOSSIANS 1:19 the revelation, “For it pleased [GOD] The Father that in Him [JESUS CHRIST The Son] should all fulness dwell.”<sup>119</sup> Erickson asks, “What could it mean for all the fullness of GOD to dwell in Someone, other than that The Person in question must indeed be fully and genuinely GOD Himself?”<sup>120</sup> This is a declaration that makes it impossible to honestly suggest that JESUS CHRIST was merely a “good moral man” and revivalist teacher of The Law, but that He is GOD Incarnate!

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<sup>113</sup> 1, KJV, GALATIANS 4:4-5.

<sup>114</sup> 1, KJV, HEBREWS 1:2, “[GOD The Father] Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds.”

<sup>115</sup> 12, Browne, Exposition of The 39 Articles, Article II, p 71, paragraph 4 - p 72.

<sup>116</sup> 1, KJV, LUKE 1:35.

<sup>117</sup> 1, KJV, COLOSSIANS 1:13-15.

<sup>118</sup> 5, Erickson, JESUS’ Deity, p 36, paragraph 2.

<sup>119</sup> 1, KJV, COLOSSIANS 1:19.

<sup>120</sup> 5, Erickson, JESUS’ Deity, p 36, paragraph 2.

GOD The Father speaks in The Old Testament of the righteous as His adopted sons both earthly and spiritual. In EXODUS 4:22, The Almighty refers to Israel in this way, "...Thus saith The LORD, Israel is My son, even my firstborn." <sup>121</sup> When David called his son Solomon to his side, he told him of The Word of The LORD in I CHRONICLES 22:9-10, "Behold, a son shall be born to thee, ...Solomon... He shall build an House for My Name; and he shall be My son, and I will be His Father; and I will establish the throne of his kingdom over Israel for ever!" <sup>122</sup>

JESUS CHRIST is The Person of GOD Incarnate, The Son of GOD Who comes to establish the throne of His Kingdom forever through His Church on earth and in Heaven. So in The New Testament, before our Lord raised Lazarus from dead, He reveals to Martha in JOHN 11:25-26, "...He that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this?" <sup>123</sup> Martha confesses in the next verse her faith in JESUS as The Son of GOD, "...Yea, Lord: I believe that Thou art The CHRIST, The Son of GOD, which should come into the world!" <sup>124</sup>

Saint Peter makes his confession of faith in JESUS as The Son of GOD, anointed to bring GOD's Kingdom to men, in MATTHEW 16:16, "...Thou art The CHRIST, The Son of The living GOD!" <sup>125</sup> So our Lord reveals that upon His Sonship to The Father that He has come to build His Kingdom on earth as it is in Heaven, for He reveals in MATTHEW 16:18, "...upon This Rock [of faith in My Sonship which I bestow upon many souls,] I will build My Church; and the gates of hell shall not prevail against it!" <sup>126</sup>

And by our election to become adopted Sons of GOD, paid for by The Body and Blood of The Son of GOD for us on The Cross, His righteousness is both imputed to and infused into us His saints. As Saint Paul says in GALATIANS 3:26, "For ye are all the children of GOD by faith in CHRIST JESUS!" <sup>127</sup> So we are no more enemies of GOD by our unrighteousness and sin, but are brought into His House and into His Family as His children. Because The Son of GOD Incarnate laid down His life for us, we His people are made by adoption His sons and daughters both now and forever!

## XII. S - Soter – ὁ σωτήρ – The Saviour

Here we arrive at the last letter of our Christian Fish acronym, giving us The Word for Saviour - ὁ σωτήρ <sup>128</sup> - Soter, Whose birth is declared in LUKE 2:11: "For unto you is born this day in the city of David a Saviour, which is CHRIST The Lord." <sup>129</sup> In

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<sup>121</sup> 1, KJV, EXODUS 4:22.

<sup>122</sup> 1, KJV, I CHRONICLES 22:9-10.

<sup>123</sup> 1, KJV, JOHN 11:25-26.

<sup>124</sup> 1, KJV, JOHN 11:27.

<sup>125</sup> 1, KJV, MATTHEW 16:16.

<sup>126</sup> 1, KJV, MATTHEW 16:18.

<sup>127</sup> 1, KJV, GALATIANS 3:26.

<sup>128</sup> 13, BGT, LUKE 2:11.

<sup>129</sup> 1, KJV, LUKE 2:11.

The Old Testament, GOD The Father declares to Israel in ISAIAH 43:11, “I, even I, am The LORD; and beside Me there is no Saviour!”<sup>130</sup> The noun form of the word in Hebrew for “Saviour” is מוֹשִׁיָּע <sup>131</sup> - MOSHIYA”. Here GOD The Saviour declares “I and I alone am causing to save you, O Israel!” Only The Almighty Saviour gives His people “victory,” delivers and “saves” His saints out of all troubles!<sup>132</sup>

Consider Mary’s Magnificat to GOD. This was her song of praise and thanksgiving to The LORD after His angel Gabriel announced to her that she was to be the seed of the woman who would give birth, by The HOLY SPIRIT conceiving in her womb, to The Messiah! So Saint Luke records her joyous hymn of thanksgiving to The Almighty in LUKE 1:46-47, “...My soul doth magnify The Lord, And my spirit hath rejoiced in GOD my Saviour!”<sup>133</sup> The Word here in The Greek Text is ὁ σωτήρ – Soter – meaning GOD The “Savior, Redeemer, Deliverer.”<sup>134</sup>

But why does man need JESUS CHRIST as The Saviour? And what does He save men from? Saint James declares in JAMES 2:10 that all men are sinners, “For whosoever shall keep The whole Law, and yet offend in one point, he is guilty of all.”<sup>135</sup> HEBREWS 9:22 declares, “And almost all ...[sins] are by The Law purged with blood; and without shedding of blood is no remission [of sin].”<sup>136</sup> Ezekiel records in EZEKIEL 18:20, “The soul that sinneth, it shall die...!”<sup>137</sup> Who then can stand before the righteous Throne of GOD? And where is the payment for the sins of the souls of those who The Maker ordains for salvation? It is paid on our behalf by JESUS CHRIST, as Saint John writes in JOHN 1:29, Who is “...The Lamb of GOD, Which taketh away the sin of the world!”<sup>138</sup>

Having established by Holy Scripture that men require a Saviour to redeem them back to GOD from sins’ fruits of death and damnation, we must ask with Litton, “Would The Incarnation have taken place if man had not sinned? Was it a necessary factor in the consummation of man’s destiny, or a remedy for the effects of The Fall?”<sup>139</sup> Does this require Original Sin by Adam and Eve to have been ordained by The Almighty, negating men’s free will to choose to obey GOD or not? Does this make the ultimate good of

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<sup>130</sup> 1, KJV, ISAIAH 43:11.

<sup>131</sup> 15, BHS, ISAIAH 43:11.

<sup>132</sup> 16, Whittaker's Revised BDB Hebrew Lexicon, B4277 YASHA” עֲשֵׂה verb, Hiphil - to deliver: ...Hiph. 1. deliver, save (...liberate), ...save, from evils and troubles: ...b. of GOD, Who saves His people from extended evils; or the pious among them; the king; David; thy servant; accordingly GOD is מוֹשִׁיָּע Saviour... Verb Hiphil participle masculine singular construct suffix 2nd person feminine singular, p 446.

<sup>133</sup> 1, KJV, LUKE 1:46-47.

<sup>134</sup> 9, Barklay-Newman Greek Lexicon, [UBS] σωτήρ, Soter: Savior, Redeemer, Deliverer.

Noun dative masculine singular common.

<sup>135</sup> 1, KJV, JAMES 2:10.

<sup>136</sup> 1, KJV, HEBREWS 9:22.

<sup>137</sup> 1, KJV, EZEKIEL 18:20.

<sup>138</sup> 1, KJV, JOHN 1:29.

<sup>139</sup> 3, Litton, Person and Work of CHRIST, Incarnation of The Logos, p 177, paragraph 2.

mankind dependant first upon evil? Does this require man's salvation at The Cross to be dependant upon his being pre-ordained to rebel against The LORD?

Let us rethink this, starting with Saint Paul in I TIMOTHY 1:15: "...CHRIST JESUS came into the world to save sinners..."<sup>140</sup> We must remember that GOD is The First Cause and Non-Contingent Source before all things. The Almighty is not contingent upon anything, least of all the sin of man! The LORD is in His Godhead complete and perfect in Himself! So we must answer, "Yes, The Incarnation was indeed a remedy for the effects of The Fall," but that "The Incarnation was not contingent upon sin entering into creation," and therefore that "The Incarnation would have occurred regardless!" For is not the chief end of man to dwell with and enjoy GOD forever? As in The Garden, The Incarnation makes this a reality both on earth and in Heaven!

The old Adam fell from his calling as a perfect man to extend GOD's Glory through him over all the earth. Now CHRIST comes as Saviour and The New Adam, Who though tempted, was without sin. Through Him and thus through us His Church, the Glory of GOD now extends in time and space over all of creation both on earth and in Heaven! As Litton observes, JESUS is "The Ideal Man, The Head of Humanity, The King of Men, ...The Head of Redeemed Humanity!"<sup>141</sup> For as Saint Paul says in EPHESIANS 1:22-23, GOD The Father "...hath put all things under ...[CHRIST's] feet, and gave Him to be The Head over all things to The Church, Which is His Body..."<sup>142</sup> CHRIST came as our Saviour to be our Head for His glory and for His great love for us His saints!

We must next ask, "How was it possible that JESUS CHRIST truly suffered and died?" The answer is this: He did not suffer and die in His Divine nature, but in His human nature. And having suffered and died in His human nature, CHRIST's one Person thus experienced what The Second Person of The Holy Trinity as the pre-existent Word could not until The Incarnation. This is why The Saviour's Incarnation required a hypostatic union: only His infinite righteousness could pay for the sins of the world; only His true humanity in body and soul could suffer and die for the sins of the world!

So Browne comments, "It is true, then, that The Son of GOD suffered; but not in The Godhead. His Godhead could no more suffer than The Godhead of The Father. But He took human nature, that He might suffer, and in His manhood The Son of GOD was crucified, and suffered and died."<sup>143</sup> In death, The Lord's Divine Nature did not desert His Person, though He experienced what all men do at death, "...the separation of the human soul from the human body, [but yet] the union of The Godhood with the manhood was not disturbed; but the human Soul of CHRIST left His human Body."<sup>144</sup>

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<sup>140</sup> 1, KJV, I TIMOTHY 1:15.

<sup>141</sup> 3, Litton, Person and Work of CHRIST, Incarnation of The Logos, p 178, paragraph 1.

<sup>142</sup> 1, KJV, EPHESIANS 1:22-23.

<sup>143</sup> 12, Browne, Exposition of The 39 Articles, Article II, p 79, paragraph 2.

<sup>144</sup> 12, Browne, Exposition of The 39 Articles, Article II, p 79, paragraph 3.

Yet, because of His Divine nature, The Person of JESUS CHRIST arose up from death in His Resurrection! And herein is the Christian's sure hope in The Saviour, as Browne puts it, that "...by virtue of incorporation into CHRIST's Body, that the saints shall rise and reign; and we cannot suppose that CHRIST's Body shall cease to be one with The Son of GOD, when the saints, incorporated into It, reign because of It!"<sup>145</sup> And as CHRIST lives and reigns in glory forever, and we being in Him, so shall we who are His saints! For as the writer of HEBREWS 7:25 declares of both The Saviour and those who He saves, "Wherefore He is able also to save them to the uttermost that come unto GOD by Him, seeing He ever liveth to make intercession for them!"<sup>146</sup>

This raises one more crucial question of JESUS CHRIST as The Saviour: "Why was it necessary for Him to be Incarnate as fully GOD and yet fully man but without sin in order to function as The Saviour of men's souls?" Saint Anselm answers this question in his treatise entitled "Cur Deus Homo?" or "Why a GOD Man?"<sup>147</sup> Surely, GOD could have simply decreed that His Elect unto salvation be released from their debt of sin, both theirs and Original Sin? "No!," says Anselm, "The mercy of GOD cannot be exhibited at the expense of His holiness." Men are all sinners and the debt of payment over our souls as such must be satisfied. The question is not if the debt for our sins should be paid, but rather, "Who is to pay the debt" for us?<sup>148</sup>

Anselm observes that man himself can not pay his debt for sin "...by repentance and good works, ...[for] we owe these to GOD already." We can not overcome the devil in his dominion over the fallen souls of mankind, much less even of our own souls!<sup>149</sup> For "man's debt never can be paid except by One Who can render to GOD something greater than everything else except GOD; and He Who can do this must be GOD. But it must be rendered by man also, for it was man that sinned. Therefore it must be rendered by One Who is both GOD and man."<sup>150</sup>

So Anselm completes his treatise: "And such is CHRIST, The Redeemer, being miraculously conceived [of The HOLY SPIRIT], though born of woman, was without sin; and therefore not naturally liable to death... In CHRIST man is sinless, overcomes satan, is obedient unto death, gives up his spotless life to GOD; ...[thus CHRIST's sacrifice for us is] full satisfaction for sin!"<sup>151</sup> We His saints and we His Church – saved by His Body and Blood given up for us at The Cross - are CHRIST's reward for His sinless suffering on our behalf! Therefore JESUS CHRIST came as The "Deus Homo" – The GOD Man – fully GOD and fully man but without sin, to be The Soter – ὁ σωτῆρ – The Saviour of men's souls! Such are the depths of meaning when we proclaim that JESUS CHRIST is our Saviour!

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<sup>145</sup> 12, Browne, Exposition of The 39 Articles, Article II, p 78.

<sup>146</sup> 1, KJV, HEBREWS 7:25.

<sup>147</sup> 3, Litton, Person and Work of CHRIST, Theory of Anselm, p 222, paragraph 1.

<sup>148</sup> 3, Litton, p 233, explains Saint Anselm's "Cur Deus Homo?" (c. xi, xii, xx.)

<sup>149</sup> 3, Litton, p 233, explains Saint Anselm's "Cur Deus Homo?"(c. xx, xxii, xxiii)

<sup>150</sup> 3, Litton, p 233, explains Saint Anselm's "Cur Deus Homo?"(L. ii)

<sup>151</sup> 3, Ibid.

### XIII. IN CONCLUSION

JESUS CHRIST confronts us, “Who do YOU say that I AM?” Of a certainty, every knee shall bow and every tongue confess with Saint Peter, O Lord, “...Thou art The CHRIST, The Son of The living GOD!”<sup>152</sup> The Anglican Thirty Nine Articles of Faith confess what The early Church Councils and Confessions declared, That JESUS CHRIST is one Person, fully GOD and fully Man but without sin. Among early Christians was The Fish symbol - ἸΧθῦς - “I-ch-th-y-s” - which gives us an acronym that declares The Deity and salvific works of CHRIST: Ἰησοῦς - Χριστός - θεός - ὁ υἱὸς - ὁ σωτὴρ. This is pronounced “**I**esous - **C**hristos - **T**heos - **Y**ios - **S**oter,” which means “JESUS - CHRIST - GOD - Son – Saviour!”

Here is JESUS The One Person Who is fully Divine and fully Man but without sin, The Messiah and Anointed One, The Almighty Creator Incarnate, GOD The Son Who brings His people into His Sonship at The Cross, Who is our Saviour, Deliverer and Redeemer both earthly and eternal! He is, as the Samaritan woman confessed in JOHN 4:42, “...The CHRIST, The Saviour of the world!”<sup>153</sup> He is, as Saint Paul writes in EPHESIANS 5:23, “...The Head of The Church: and He is The Saviour of The Body!”<sup>154</sup> He is, as we find confessed in II TIMOTHY 1:10, The One “...Who hath abolished death, and hath brought life and immortality to light through The Gospel” of CHRIST!<sup>155</sup>

This is JESUS The CHRIST, JEHOVAH GOD, Son of GOD, our Saviour, Who as TITUS 2:14 declares, “...gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works!”<sup>156</sup> As Saint John proclaims in I JOHN 4:15, “Whosoever shall confess that JESUS [CHRIST] is The Son of GOD, GOD dwelleth in Him, and He in GOD” both now and forever!<sup>157</sup> For as we have seen, JESUS is The CHRIST, GOD Incarnate, The Son of The Most High and The Saviour of men! In The Name of GOD The Father, and The Son, and The Holy Ghost! AMEN.

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<sup>152</sup> 1, KJV, MATTHEW 16:16.

<sup>153</sup> 1, KJV, JOHN 4:42.

<sup>154</sup> 1, KJV, EPHESIANS 5:23.

<sup>155</sup> 1, KJV, II TIMOTHY 1:10.

<sup>156</sup> 1, KJV, TITUS 2:14.

<sup>157</sup> 1, KJV, I JOHN 4:15.

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