

**“YEA, HE LOVED THE PEOPLE; ALL HIS SAINTS
ARE IN THY HAND: AND THEY SAT DOWN AT
THY FEET; EVERY ONE SHALL RECEIVE OF THY
WORDS.” (DEUTERONOMY 33:3)**

(Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, on October 22, 2023)

(The Deity of Christ, Part 3 of 3)

The Lord Jesus Christ is distinct from the Father and the Holy Spirit. He is the “*express image*” of God the Father (**Hebrews 1:3; Colossians 1:15**). “*For in him dwelleth all the fullness of the Godhead bodily.*” (**Colossians 2:9**). There are many things which show or make him appear to be a distinct person, including:

****His being with God as the Word, **John 1:1**** (“*In the beginning was the Word, and the Word was with God, and the Word was God.*”) and with his Father as a Son, as one brought up with him, **Proverbs 8:30** (“*Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.*”) These clearly express his distinct personality; he must be a person to be with, and to be brought up with another; and he must be distinct from him with whom he is; he cannot properly be said to be with himself, or to be brought up with himself.

****His being set up from everlasting as mediator, and the covenant head of the elect.** God the Father made a covenant with him, and he put the persons of the chosen ones, with all the blessings of grace for them, into his hands; and this shows him to be a distinct person. A mere name and character could not be said to be set up, to be covenanted with, or to have persons and things committed to his care and charge. These show him to be a distinct person from him who set him up, and entrusted him with all these persons and things. See **Proverbs 8:23**: “*I was set up from everlasting, from the beginning, or ever the earth was.*” **Psalms 89:3, 28**: “*I have made a covenant with my chosen, I have sworn unto David my servant, ... My mercy will I keep for him for evermore,*

and my covenant shall stand fast with him.” Deuteronomy 33:3: “Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.” Ephesians 1:3: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” 2 Timothy 1:9: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

****His being sent in the fullness of time to be the Savior of his people, and that under the character of the Son of God, shows him to be distinct from the Father, whose Son he is, and by whom he was sent. If he was not a person, but a mere name, he could not be sent. He must be distinct from him that sent him. He that sends, and he that is sent, cannot be one and the same person; or else it must be said, that he sent himself, which is too simple and absurd to be taken seriously. See Romans 8:3: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Galatians 4:4-5: “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them...” 1 John 4:9, 14: “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him...And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”** The “world” is the whole of, or every individual person who make up the “us” of the first part of that verse, to whom God’s love shall be manifest (shown openly). Think the epiphany, more or less, that Paul experienced on the road to Damascus (**Acts Chapter 9**). That “world” is defined as those who believe on him throughout the whole world in all times, without regard to nation, age, gender, state or condition.

****His becoming a sacrifice, and making satisfaction for the sins of men, and so the Redeemer and Savior of them, plainly declare his distinct personality. Was he not a person, he could not offer himself a sacrifice, and he must be**

distinct from him to whom he offered himself. If he was not a person, he could not make satisfaction, or reconcile men to God. He could not make reconciliation and atonement for sin if he was not a distinct and separate person. These are personal acts, and he must be distinct from him to whom the satisfaction, reconciliation, and atonement are made. He has redeemed men to God by his blood, and therefore he must be a person that is the redeemer of men, and he must be distinct from him to whom he has redeemed them. He cannot properly be said to reconcile and redeem them to himself. See **Ephesians 5:2**: “*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*” **Hebrews 9:14**: “*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*” **Romans 5:10, 11**: “*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*” **Revelation 5:9**: “*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*”

His ascension to heaven, and session at the right hand of God, show him to be a person that ascended, and is sat down; and though it was in human nature that he ascended and sat down, yet it was God in that nature. “*God is gone up with a shout*”, **Psalms 47:5. “*Thou*”, the Lord God, “*hast ascended on high*”; **Psalms 68:17, 18**. “*The Lord said to my Lord, sit on my right hand*”, **Psalms 110:1**. He must be distinct from his God and our God, from his Father and our Father, to whom he ascended, and cannot be the same person with him at whose right hand he sits. **John 20:17**: “*Jesus saith unto her, Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*” **Hebrews 1:13**: “*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool.*”

His advocacy and intercession with his Father, is a plain proof of his distinct personality. He is said to be an "*advocate with the Father,*" **1 John 2:1; and therefore must be a person to act the part of an advocate. He must be distinct from him with whom he advocates; unless it can be thought he is an advocate with himself. He himself says, "*I will pray the Father, and he shall give you another Comforter,*" meaning the Spirit of truth, as explained at **John 14:16,17**: "*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.*" Now he must be distinct from the Father to whom he prays, for surely he cannot be supposed to pray to himself. He must be distinct from the Spirit, for whom he prays. He appears in the presence of God for his people, and ever lives to make intercession for them. He must be a person to do this; and must be distinct from him in whose presence he appears, and to whom he makes intercession. He cannot be said to appear in his own presence for his people, and to mediate and make intercession for them with himself See **Hebrews 7:25**: "*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.*" **Hebrews 9:24**: "*For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.*"

His judging the world at the last day prove him to be a person, a divine person, and distinct from the Father and Spirit. With all the circumstances thereof; gathering all nations before him, dividing them, and setting them, some on his right hand and others on his left, and passing the definitive sentence on them, prove him these things. As for "*the Father, he judgeth no man, but hath committed all judgment to the Son,*" **John 5:22. Nor is ever the final judgment of the world ascribed to the Spirit. See **Matthew 25:31-46**. **Acts 10:42**: "*And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*" **Acts 17:31**: "*Because he hath appointed a day, in the which he will judge the world*

in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

****It is promised to the saints that they shall be with Christ (Luke 23:43; John 17:24; 1 Thessalonians 4:16-17), where he is; see him as he is (1 John 3:2), and behold his glory (John 17:24; Romans 8:17), and shall reign with him for evermore (2 Timothy 2:12; Revelation 22:5). Christ is represented as the object of their praise, wonder, and worship, to all eternity; and that as distinct from the Father and the Holy Ghost; all which, and much more, show him to be a person, and to be distinct from them both. Surely he must be a person, a divine and distinct one, whom the saints shall see, live and dwell with through all eternity; and whom they shall praise, serve, and adore throughout endless ages. For examples see: 1 Thessalonians 4:16-17; Revelation 21:3; Revelation 22:3-5; Psalm 16:11; Romans 6:23; 1 Timothy 1:17.**

The truth of Christ’s proper divinity may be proved from the works done by him; which are the same that are done by the Father; and in which are done with him, and in like manner as by the Father. **John 5:17-19:** *“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”*

****Those things include the creation of all things out of nothing, of the whole world and all things in it, visible or invisible. John 1:2-3:** *“The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” Colossians 1:16:* *“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.”* The making of the worlds, the heaven and the earth, are particularly ascribed to the Word and Son of God; and he that built all things is God. **Hebrews 11:3:** *“Through faith we understand that the*

worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” **Hebrews 1:10**: “*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.*” **Hebrews 3:4**: “*For every house is builded by some man; but he that built all things is God.*”

This includes the work of providence, the government of the world, and the disposing of all things in it. Christ is jointly concerned in it with the Father; “*My Father worketh hitherto; and I work*”, that is, with him, **John 5:17. Christ upholds all things by his power; bears up the pillars of the earth; and by him do all things consist. **Hebrews 1:3**: “*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*” **Colossians 1:17**: “*And he before all things, and by him all things consist.*”

And this includes the miracles Christ wrought on earth in human nature, as they were proofs of his Messiahship, so of his Deity. Such as curing the lame, the blind, and dumb, and deaf, and even raising the dead, by speaking the word; which were what none but God could do: these prove that the Father was in him, and he in the Father. **Matthew 11:4-5: “*Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*” And, see **Matthew 9:32-33, 12:22, and 15:30-31; Mark 7:37, 8:22-25, and 10:51-52; Luke 4:18, 7:21-22, and 11:14; John 9:1-7, and Acts 3:2-11, and 8:7**. “*If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*” **John 10:37-38**.

If he was not the “*mighty God*” (Isaiah 9:6**), he could never have been able to have wrought and obtained the redemption and salvation of his people, by his own arm (**Isaiah 63:5**). Christ’s Deity is what gave virtue and efficacy to his blood, to purchase his church and people, and cleanse them from their sins. (**Acts 20:28; Hebrews 9:12; Jeremiah 33:8**). Christ’s Deity made his righteousness a justifying righteousness before God. It is Christ’s Deity that

made his sacrifice atone for sin and acceptable to God. See, for example, **Isaiah 53:10-11**: “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*” And see **Romans 8:30**: “*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*”

The acts of forgiveness of sin, and justification from it, are particular to God. None can forgive sin but God; yet Christ has done it, and therefore must be God. **Mark 2:5,7,9-11: “*When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. ...Why doth this man thus speak blasphemies? Who can forgive sins but God only? ... Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed, and walk? 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 into thine house.*” It is God that justifies men from sin, and acquits them from condemnation. **Roman 8:1,33**: “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit....Who shall lay any thing to the charge of God’s elect? It is God that justifieth.*” So does Christ, **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, for he shall bear their iniquities.*”

The Resurrection of the dead is a work of almighty power, and which none but God can do; and yet Christ has raised himself from the dead, and thereby is declared to be the Son of God with power; that is, truly and properly God. **Romans 1:4: “*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*” **John 2:19**: “*Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*” **John 10:18**: “*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*” Christ issued this commandment: “*Lazarus, come forth!*” (**John 11:43**). There was no power to counteract that command to keep Lazarus from coming out of his grave after

four days, although Martha said that “*he stinketh*” (**John 11:39**) Christ will raise all the dead at the last day, by his mighty power; and at his all commanding voice the dead will come forth out of their graves, wherein they have lain howsoever long and in ever place. Whence is their free will in this equation? **John 5:28-29**: “*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they have done evil, unto the resurrection of damnation.*” **1 Thessalonians 4:16-17**: “*For the Lord himself shall descend from haven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.*”

The judgment of the world is committed to him; “*The Father judgeth no man, but hath committed all judgment to the Son*”, **John 5:22. Now if he was not God omnipotent and omniscient he would never be able to do what he will do; gather all nations before him, separate them, and place them some on his right hand, and some on his left; bring to light the counsels of the heart, and judge the secrets of it, and give to every man for the deeds done in the body, whether good or evil; pronounce the several decisive sentences, and put them in execution. **Matthew 25: 31-46**. **Romans 2:16**: “*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*” **1 Corinthians 4:5**: “*Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*” **2 Corinthians 5:10**: “*For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.*”

As a further proof of the Deity of Christ, the worship given him both by angels and men may be observed; for when he, God’s firstborn, was brought into the world, he said, “*Let all the angels of God worship him*”, **Hebrews 1:6**. This order to the celestial inhabitants would never have been given, if he was not God. It is also the declared will of the divine Father of Christ, “*that all men should honour the Son, even as they honour the Father*”(**John 5:23**); that is, worship him with the same divine worship. This declaration would have never

been given was not Christ the Son the one God with him, because he has emphatically stated that he will not give his glory to another besides himself (**Isaiah 42:8**: “*I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*” **Isaiah 48:11**: “*For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? And I will not give my glory unto another.*”). **Psalm 2:12**: “*Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled, but a little. Blessed are all they that put their trust in him.*” (God has the only power to truly bless! All blessing is effective only if ordained and directed (and blessed, if you will) of God Almighty, designated here as “*the Son.*”) Men are directed to exercise faith and hope on him; indeed, Christ himself directs us to that, and equally to be exercised on him, as on his Father. (e.g., **Psalm 43:5**; **Psalm 78:7**; **1 Corinthians 15:19**; **1 Peter 1:3-5**) He would never have done this, but that he and his Father are one; one in nature, and so in power and glory. **John 14:1**: “*Let not your heart be troubled: ye believe in God, believe also in me.*” **John 10:30**: “*I and my father are one.*” If he was not God, but a mere man, instead of men being blessed and happy, who make him their hope, and trust in him, they would be cursed for so doing. **Jeremiah 17:5,7**: “*Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD....Blessed is the man that trusteth in the LORD and whose hope the LORD is.*”

Baptism, a solemn ordinance of religious worship, is ordered to be administered in his name, equally as in the name of the Father and the Holy Spirit. **Matthew 28:19**: “*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*” If Christ is a mere creature, such an administration would be idolatry and blasphemy; for which reason the apostle Paul was so cautious, unless any should think they were baptized by him in his own name. **1 Corinthians 1:13-15**: “*Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name.*”

Prayer, another branch of religious worship, is often made to Christ; and that not by a single person only, as by Stephen, in his last moments, **Acts 7:59** (“*And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*”) but by whole churches and communities; who are said in every place to call upon the name of Jesus Christ our Lord. See, e.g., **Psalm 86:5, 145:18, Zephaniah 3:9**, and **Romans 10:11-13**: “*For the scripture saith, Whosoever believeth on him shall not be ashamed [Isaiah 28:16]. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.*” How often are grace and peace wished for, by the apostles, as from God our Father, so from the Lord Jesus Christ? For example, **1 Corinthians 1:2-3**: “*Unto the church of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*” This would never be performed by saints, nor be admitted of by God, was not Christ truly and properly God. We need not doubt or hesitate to worship him, nor be fearful lest we should give him too much. We are provided great encouragement to commit our souls, and the salvation of them into his hands, and trust him with our all; since he is the “*great God and our Saviour Jesus Christ.*” (**Titus 2:13**).

I submit to you that like all grand themes of the Bible, the Deity of Christ also appears to be written on every page.

“*And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. [I love you] Amen.*” **Romans 16:20**.