

# The Eternal and Divine Nature of Jesus Christ

Mark Sappington

Recorded on November 21, 2020

Brethren, we have been so blessed to have a better understanding of the identity of God the Father in the scriptures of the Bible. This better understanding shows that God the Father was the Yehovah of the Old Testament. That God the Father was the God of our fathers, that God the Father was the El Shaddai or God Almighty to the patriarchs. That God the Father is the Father of His Son, Jesus Christ. That God the Father will return to this earth to be worshipped while Jesus Christ will return to rule the earth during the Millennium, and that God the Father has ruled, is ruling, and will always rule His spiritual Kingdom, the Kingdom of God.

However, many people believe that, in showing this correct identification and role of God the Father in scripture, we somehow are grossly demoting Jesus Christ or diminishing His role in the Bible and in our salvation. Many people have claimed that we believe Jesus is not divine, or that Jesus is a created being, or that Jesus has not existed eternally in the past, and many other falsehoods.

These claims are just plain false. They are falsehoods being spread out of ignorance of the truth of what we truly believe. So today, to set the record straight on our belief in Jesus Christ, I would like to discuss the nature of our Lord and Savior, Jesus Christ.

Brethren, in my sermon this afternoon entitled:

## The Eternal and Divine Nature of Jesus Christ

I would like to explore the subject of the eternality and the divinity of our Savior Jesus the Messiah. Again, this eternal and divine nature of the Son of God, the Father is misunderstood by many. Our belief in this eternality and divinity of Jesus Christ is also misunderstood and misconstrued by many.

The first aspect of the nature of our Messiah is:

### **1. The eternal nature of Jesus Christ.**

The Being who became Jesus is eternal and has always existed. There are many proofs in the pages of the Bible that Jesus was not created and has lived forever in the past. In John 1 we will read some very famous and memorized verses. We all know John 1:1 and we will study the meaning of these short verses. There is a lot packed into them.

**John 1:1** *In the beginning was the Word, and the Word was with God, and the Word was God.*

2) *The same was in the beginning with God*

3) *All things were made by him; and without him was not anything made that was made.*” (NKJV)

Let's take each part of these verses step by step. In John 1:1 in the first part in what we will call John 1:1a is:

**John 1:1a** *In the beginning was the Word.* (NKJV)

In Greek, this phrase is « Εν αρχη ην ο λογος ». (En archay ayn o logos)

In Greek, there is no word for the indefinite article “a”, as there is in English. We have the word “the” for definite nouns (these are nouns which refer to a specific person or thing), and an “a” for indefinite nouns (which refer to a general category of people or things). In Greek, a noun is made indefinite by excluding the definite article “the” in front of that noun. This is so in this first part of John 1:1

So, Verse 1a states that:

*In a beginning was the Word.*

This is very important, because it shows that God the Father and Jesus Christ have no beginning. There is no beginning with Them. So, the account by the Apostle John begins at a point in time in the past, which was “a” beginning, but not “the” beginning.

In Genesis 1:1 this important concept is further proven by the first word, the very first word in all of the Bible in Hebrew.

**Genesis 1:1** *In the beginning God created the heavens and the earth.* (NKJV)

In Hebrew, the first word in the Bible is “bəreshith”. The Hebrew word “reshith” means *beginning*. The word “bə” is a preposition which means *in*. In Hebrew, the prepositions are often joined as a prefix to the noun they are the preposition for.

In Hebrew also, the word for the definite article “the” is “ha”. When Hebrew nouns do not have the definite article “the”, and are not further clarified or described by adjectives or by nouns of possession, the noun can be considered indefinite. So, it would be the indefinite “a”.

Such is actually the case in Genesis 1:1. There is no definite article connected with the word “reshith” and the noun has no further clarifiers. Therefore, it can be viewed as indefinite, and viewed in English as “a beginning.”

Therefore, the story begins in the Old Testament in Genesis 1:1 and in the New Testament in John 1:1 with the exact same words and concept.

*In a beginning*

The verb “to be” in this portion of Verse 1a in John 1, is « ην » which is in the imperfect tense of the verb, “to be”. The imperfect tense in Greek is, in many ways, exactly like the

imperfect tense in English. The imperfect tense is used for an action in the past that was already occurring when another action was performed. This imperfect form in English is most commonly conjugated as the progressive past tense which is comprised of the verb “to be” in the simple past tense plus the present participle, such as “I was reading, I was talking, or I was working.”

Again, the imperfect tense is used to describe an action in the past that was already occurring when another action occurred. So, for example, if a man worked in his office, and then a friend called him. In English, we would say “The man was working in his office when his friend called.” The important parameter to understand is that the action in the imperfect tense precedes in time the other action. We automatically and immediately understand this in the sentence “The man was working in his office when his friend called him”. That the man was already working in his office when his friend called, the man doing his work preceded in time his friend calling him. We can insert the word “already” in the phrase with the imperfect verb tense, and it does not change the meaning of the sentence. In fact, we subconsciously insert the word “already” because that is what is really being implied. Therefore, we automatically understand that the man was already working in his office when his friend called him.

This is a very important concept in John 1:1. With the verb “to be” in the imperfect tense in the first phrase, “In the beginning was the Word” is understood to mean “In a beginning the Word already was being” or “The Word was already existing”. He was already existing. Therefore, the first phrase of John 1:1 shows that Jesus was already existing at that beginning and thus Jesus preceded that beginning.

The second phrase of John 1:1 is “And the Word was with God.” In Greek, the phrase is « και ο λογος ην προς τον θεον » (kai o logos hyn pros ton theon). In this phrase, the word “God” has the definite article in front of it. Which means, “the God”, which in the New Testament refers to God the Father. “The God” is also in the accusative case in this phrase. Greek has four grammatical cases showing how each noun is used in the sentence; the nominative, the accusative, the dative and the genitive.

The preposition « προς » (pros) usually means *toward* in Greek, but when the object of this preposition is a person or a being and when the person or being appears in the sentence in the accusative case, the preposition is « προς » and takes on the meaning of “with”.

So, the second phrase of John 1:1 means that “the Word was with the God” which further means that “Jesus was with God the Father” at the time of that beginning.

Therefore, **John 1:1** could be translated

*In a beginning, Jesus Christ was already existing, and Jesus Christ was existing with God the Father.*

Another proof that Jesus has always existed is provided in John 17:5. On the last night of His physical life on earth, Christ prayed to the Father with His disciples and He said the following:

**John 17:5** *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (KJV)*

Again, in Greek, the continual and progressive nature of an action in the past is shown in the imperfect tense (just like in English). Besides the imperfect tense having the same construct as the past progressive tense in English (for an ongoing action in the past when something else happened), the imperfect tense is used in Greek (as well as in English) to show an ongoing repetitive action or condition in the past). The imperfect tense in this case for the verb “to go” would be translated into English as “I used to go”, as in “I used to go to the store when I was a boy”. This sentence describes an ongoing repetitive action or condition in the past.

This is the very construct in John 17:5, where Jesus was praying to the Father after the Passover service:

**John 17:5** *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”* (KJV)

In this verse, the verb “had” in Greek is in the imperfect tense. The KJV version translates the verb in the simple past tense, which does not convey the meaning of the tense in Greek. A better translation using the imperfect tense also in English would be:

“And now, O Father, glorify thou me with thine own self with the glory which I used to have with thee before the world was.”

This verse shows that Jesus used to have glory with the Father before the world was created. Also, the word “with” in this verse is the Greek word “παρά” or “para” which is Strong’s #3844, which has many meanings depending on the case of the object of the preposition. In John 17:5, the word “thee” at the end of the verse is in the dative case. According to Thayer’s Greek Lexicon, the Greek word “para” followed by the dative case usually means “beside or in the presence of” or “right next to”, “in the vicinity of”. Therefore, John 17:5 means:

“And now, O Father, glorify thou me with thine own self with the glory which I used to have beside thee before the world was.”

In Psalm 110 there is another scripture we know very, very well. It is one of the most quoted scriptures in all of the Bible. Again, Psalm 110:1 (among other verses) shows that the divine Being that became Jesus Christ was at the right hand of the Father and the Father’s throne. He was beside the Father, just as He indicated in the John 17:5.

**Psalm 110:1** *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”* (KJV)

The first LORD is Yehovah, who is God the Father and the second Lord is Adonai which is Jesus Christ. So, God the Father said unto Jesus Christ, “sit at My right hand until I make Your enemies Your footstool”.

So, Jesus had glory next to God the Father before the creation. Therefore, Jesus existed in a glorified state before the creation.

Another example of the pre-existence of Christ is found in Luke 10:17. Christ had sent seventy disciples out all over Judea to preach and prepare the way for Christ to come to those areas. They came back and reported back to Jesus.

**Luke 10:17** *And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*

18) *And he said unto them, I beheld Satan as lightning fall from heaven.” (KJV)*

Verse 18 shows that Jesus was in existence eons ago when Satan rebelled against God the Father and was cast back down to the earth.

In John 8. Jesus was in the middle of a very tense discussion with the Pharisees concerning His identity. During this conversation, both Jesus and the Pharisees acknowledged that Yehovah was their Father. And Jesus was declaring to the Pharisees that He was the Son of Yehovah, the Son of their God, the Son of God the Father.

**John 8:54** *Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: (KJV)*

He was telling the Jews, yes, He is your God. My Father is your God.

55) *Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.*

56) *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

57) *Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

58) *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” (KJV)*

The words in Greek for “I am” in verse 58 are “Εγώ ειμι” (ego eimi) which is the first-person singular conjugation of the verb “to be” in the present tense in Greek. The Greek words are translated into English in the simple present tense also.

However, the context of the passage is in past events and past relationships. Jesus is referring to Abraham who lived over 1,600 years before the time that Jesus spoke these words to the Jewish people. Whereas the simple present tense in Greek can be used to

show this present connection to past actions or past events, the simple present tense in English cannot adequately denote this connection to the past.

This is why the phrase “Before Abraham was, I am” is so stilted in English. No one would say that in English. In fact, it is so stilted that people have attempted, time and time again, to apply a special meaning to the phrase because the present tense makes no sense here in English language.

To accomplish the bridge between the past and the present, English does not use the simple present tense like Greek does. In English we use one of two tenses to accomplish bridging the past and the present. Those two tenses are the present perfect tense and the present perfect progressive tense.

The present perfect tense for “I am” is “I have been”. The present perfect progressive tense for “I am” is “I have been being”, which is also very stilted and no English speaker would ever express that idea in that tense.

Therefore, English speakers would naturally choose the present perfect tense of the verb “to be” to describe a condition that was in the past and which continues up to and including the present.

Consequently, a better rendering of **John 8:58** using this present perfect tense in English would be:

*Jesus said unto them, verily, verily I say unto you, before Abraham was, I have been.*

This verse proclaimed three important facts, acts that the Pharisees thought were completely heretical and blasphemous:

- (1) Jesus existed at the time of Abraham, which automatically meant that He was with Yehovah at the time of Abraham and that He knew Abraham;
- (2) Jesus was indeed the son of Yehovah, as He was saying, who had always existed previously; and
- (3) Jesus still was at that present time and, by extension, would be that same divine Being in the future.

That simple proclamation was the reason why the Pharisees picked up stones to stone Jesus in verse 59.

In 2 Timothy 1, we read another account of the existence of Jesus Christ before the creation.

**2 Timothy 1:7** *“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

8) *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*

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,*

10) *But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” (KJV)*

This was given to us in Jesus Christ before the world began. Again, Jesus existed before the creation.

Another very powerful proof of the eternal nature and pre-existence of Jesus is found in the first verses of John 1. We have read up to verse 2.

**John 1:1** *“In the beginning was the Word, and the Word was with God, and the Word was God.*

2) *The same was in the beginning with God.*

3) *All things were made by him; and without him was not anything made that was made.*

4) *In him was life; and the life was the light of men.” (KJV)*

Verse 2 shows again that Jesus was with God the Father in a beginning. Then Verse 3 states “All things were made by Him (the Word).”

The Greek preposition for the English word “by”, in verse 3, is “δια” (dia) and the Greek word for the English word “Him” is in the genitive case. According to Thayer’s Greek Lexicon, the Greek preposition “δια” followed by a noun in the genitive case has the meaning of “by means of or with the help of.” The translation of “δια” as “with the help of” in the first part of Verse 3 makes total sense with the second part of the verse.

Therefore, Verse 3 could be written in English as

“All things were made with the help of Him, and without Him nothing was made that was made.”

This verse shows that nothing was made without Him, which means that someone else was also making the creation. And that someone was God the Father.

Verse 3 is written in the passive voice meaning that the subject of the verb is not given. However, it is understood that, God the Father is the subject of the verse. Therefore, the understanding of Verse 3 is:

*God the Father made all things with the help of Jesus Christ, and God the Father made nothing that was made without Jesus Christ. They made the creation together. They have done practically everything together.*

Again, Verse 3 shows that God the Father did not create Jesus Christ. Instead, Verse 3 shows that everything that was created was created with the help of Jesus Christ, which means that Jesus Christ pre-existed before the creation and that Jesus was not a part of that creation.

In Revelation 22, we will read of a special title with a special meaning.

**Revelation 22:12** *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

13) *I am Alpha and Omega, the beginning and the end, the first and the last.*

14) *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

15) *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

16) *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” (KJV)*

Jesus uses the title “Alpha and Omega” to describe Himself to the Apostle John. Alpha is the first letter and omega is the last letter of the Greek alphabet. The term Alpha and Omega has a different connotation and meaning in Greek than the term A to Z has in English. The Greek phrase connotes a meaning of eternity in the past and eternity in the future.

This title of “Alpha and Omega” is also used to describe God the Father, who also is eternal in existence.

**Revelation 21:5** *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

6) *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

7) *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” (KJV)*

Verse 7 shows that this reference to the Alpha and Omega is to God the Father because we will not be sons of Jesus Christ. We will be sons of God the Father, and He will be our God.



Another reference to God the Father as the Alpha and Omega appears in Revelation 1:8.

**Revelation 1:8** *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*” (KJV)

In verse 8, “the Lord” is “κύριος” (kurios) and it appears without the definite article, which is the Greek way of referring to Yehovah or God the Father which was used in the Septuagint translation of the Old Testament. Furthermore, the Greek term “ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος” (the one who is existing, the one who has been existing, and the one who is coming) is a parallel term to the Hebrew title “Ehyeh asher Ehyeh” used for God the Father in Exodus 3, translated in English as “I AM that I AM”. And furthermore, the Almighty (ὁ παντοκράτωρ in Greek) is the Greek form of El Shaddai or God Almighty, in Hebrew which is another title for God the Father.

We all believe that God the Father has always existed and will always exist, again the meaning of Alpha and Omega in Revelation 1:8 and Revelation 21:6.

And furthermore, the eternal nature of Jesus Christ is shown by the use of the exact same title of the Alpha and Omega being used for Jesus in Revelation 22:13. That title can be used for Jesus just like it is used for God the Father because both are eternal and have always existed.

There is the prophecy that shows that Jesus would be born in Bethlehem. Again, the Jews knew that the promised Messiah and prophet would come through Bethlehem. In John 7 we read of a dispute among the Jews concerning Jesus, because they believed Jesus came from Galilee. They did not realize that He had been born in Bethlehem.

**John 7:40** *Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet.*

41) *Others said, This is the Christ (Messiah). But some said, Shall Christ (Messiah) come out of Galilee?*

42) *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*

43) *So, there was a division among the people because of him.* (KJV)

In Micah 5, we read that prophecy of the coming Messiah, which was Jesus Christ or Jesus the Messiah. Through this prophecy, the Jews all knew that the promised Messiah would be born in Bethlehem.

**Micah 5:1** *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

2) *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.* (KJV)

So, Micah 5 is indeed referring to the Messiah or to the coming of Jesus. And verse 2 states that the goings forth of Jesus have been from of old, from everlasting.

The Hebrew word for goings forth is “motsaah”, Strong’s #4163, which has the meaning of *origins*. Therefore, verse 2 is saying that the origins of Jesus are in eternity, referring to the eternal nature of the Being who became Jesus Christ in the flesh. Many English translations of the Bible bring this concept forth very clearly, like the Berean Study Bible which states:

*One whose origins are of old, from the days of eternity.*

Or the International Standard Version which states:

*His existence has been from antiquity, even from eternity.*

So, brethren, the Bible shows that Jesus was not a created being and that He did not come into existence at His physical birth. Rather, Jesus Christ has always existed in the past and will always exist in the future.

The second aspect of the nature of Jesus Christ:

## **2. The divine nature of Jesus Christ.**

The third phrase of John 1:1 states “And the Word was God.” In Greek, this phrase is « και θεος ην ο λογος » (kai theos ayn o logos). This third phrase of John 1:1 was the subject of the study paper on John 1:1 that is on the Pacific Church of God website.

This third phrase has perplexed Christian believers for centuries. In this third phrase, we notice that the word order in Greek is different than the word order in English. In English, the word order of a sentence dictates which nouns are the subject of the sentence and which nouns are the object in the sentence. In English, the subject of the sentence must be the first noun of the main sentence. For example, “The dog bit the man”. “The dog” is the first noun in the sentence and is the subject of the sentence. “The dog” was the entity that was doing the biting. And the man was being bitten and was receiving the action. So, “The dog bit the man” means something different than “the man bit the dog.”

However, in Greek, word order is not as important because the subject of the sentence is dictated by which noun is in the nominative case. And that noun could be at the end of the sentence, it could be at the beginning of the sentence, it could be in the middle of the sentence and it would still be the subject of the sentence.

Such is the case with the third phrase of John 1:1. In Greek, even though the noun “ο λογος” or *the Word* appears at the end of the phrase, it still is the subject of the phrase. That is why we must reverse the word order of the phrase in English for it to make sense in English.

In English, when two nouns are connected by the verb “to be”, the first noun is the subject of the sentence and the second noun is the predicate nominative. So, in the sentence, “Greg is my friend”, the word “Greg” is the subject and “friend” is the predicate nominative.

The connecting verb “to be” makes both nouns equal to one another. Thus, you can say “Greg is my friend” or “My friend is Greg”—means the same thing. In this sense, both Greg and friend are interchangeable because they are equal and one in the same. In English, that is the relationship between the subject and the predicate nominative. However, Greek is a little different in this aspect.

In his famous research entitled, "A Definite Rule for the Use of the Article in the Greek New Testament" published in the Journal of Biblical Literature, E.C. Colwell postulated the rule which is now referred to by scholars as Colwell's Rule.

Colwell's Rule states the following:

*Definite predicate nouns which precede the verb usually lack the article...a predicate nominative which precedes the verb cannot be translated as an indefinite or a 'qualitative' noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun.*

Therefore, in John 1:1, even though the definite article “the” is missing in front of God (θεος), the application of Colwell's Rule in this verse would indicate that the word “God” is still definite, and would read “the God”, just like in so many other verses in the New Testament which includes the definite article with the word “God” or θεος. Therefore, the “God” in this verse is referring to God the Father.

Additionally, in his clarification of Colwell's Rule in his essay “Qualitative Anarthrous Predicate Nouns in Mark 15:39 and John 1:1” published in 1973 in the Journal of Biblical Literature, Philip B. Harner wrote:

*Colwell was almost entirely concerned with the question whether anarthrous predicate nouns were definite or indefinite, and he did not discuss at any length the problem of the qualitative significance.*

In his work, Harner produced evidence that an anarthrous pre-verbal predicate nominative is usually qualitative—not definite or indefinite. Therefore, predicate nominatives, which do not have the article “the” and which precede the verb “to be” are not interchangeable with the subject of the sentence.

In 1 John 4:8, we read an example of this Greek grammatical construct.

**1 John 4:8** *He that loveth not knoweth not God; for God is love.*” (KJV)

In this verse, the Greek words for the last part of the verse are: “οτι ο θεος αγαπη εστιν.” In English, the word for word translation would be: “because the God love is. It makes no sense in English because it's the wrong word order, but it's the correct word order in Greek. In Greek, the word “love” (αγαπη) does not have the article “the” preceding it. It is anarthrous (not having the definite article) and it does precede the verb. Therefore, the God and the love are not interchangeable. We understand that; when you turn a lightbulb on you don't say, that's God. Love is something that describes the Father. To a Greek, this verse means that the God is like love, but is not love in an interchangeable sense. A Greek person totally understands that immediately with that construct.

The same is true in the third part of John 1:1. The Greek construct shows that the Word was like the God, but is not interchangeable with the God.

The best English translation for this portion of John 1:1 is in the New English Bible which translates the Greek as: *What God was, the Word was.*

Therefore, John 1:1 shows that the Word (Jesus) was characteristically and qualitatively just like the God (God the Father), but that Jesus was not God the Father. And this is exactly what we believe. Jesus Christ is divine just like God the Father is divine.

In John 10, we read where Jesus stated that He and God the Father were one (one in purpose, one in quality, one in perfection—not one in identity).

**John 10:22** *And it was at Jerusalem the feast of the dedication, and it was winter.*

23) *And Jesus walked in the temple in Solomon's porch.*

24) *Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly.*

25) *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

26) *But ye believe not, because ye are not of my sheep, as I said unto you.*

27) *My sheep hear my voice, and I know them, and they follow me:*

28) *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

29) *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

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 have I shewed you from my Father; for which of those works do ye stone me?*

33) *The Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

34) *Jesus answered them, is it not written in your law, I said, Ye are gods?*

35) *If he called them gods, unto whom the word of God came, and the scripture cannot be broken;*

36) *Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?*

37) *– If I do not the works of my Father, believe me not.*

38) *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*

39) *Therefore, they sought again to take him: but he escaped out of their hand.*  
(KJV)

In verse 30, Jesus states that He and His Father are one (again, one in character, perfection, and in purpose). Verse 36 shows that Jesus and God the Father are not one in identity. Jesus says that He is the Son of God, or the Son of the God, or the Son of Yehovah. He was not claiming to be Yehovah. But just claiming to be the Son of Yehovah was considered blasphemy to the Jewish leadership.

Brethren, even the demons (the fallen angels from eons ago) knew who Jesus was. Matthew 8:29 in just one verse, Jesus approached a person who had demons in him and when He did, we read in verse 29:

**Matthew 8:29** *And, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? [Or Son of the God] art thou come hither to torment us before the time?"* (KJV)

The demons knew and acknowledged that Jesus was the Son of Yehovah, that He was the Son of God the Father. They were actually frightened by His presence.

A physical son is in the image of his physical father. How many times have we looked at a little boy who we could tell was the split image of his father? When my son James was very young, he looked very much like me. People immediately knew that he was my son by just by looking at him. We walked the same way and we had the same mannerisms. My wife, Martha, used to laugh when she would see us walking or playing together and she would say: "Wow, he is your son!"

The same was the case with Jesus Christ and His Father, Yehovah, or God the Father. This total similarity between Jesus and God the Father is brought out in a conversation that Jesus had with His disciple Philip in John 14:8.

**John 14:8** *Philip saith unto him, Lord, shew us the Father, and it sufficeth us*

9) *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

10) *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

11) *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."* (KJV)

Jesus was telling Philip that He was just like God the Father. He was the split image of His Father. And that included the divine nature dwelling within Him.

In Colossians 2 the Apostle Paul discussed the divine nature of Jesus Christ. This section of scripture contains some words which have been very much misunderstood.

**Colossians 2:6** *As ye have therefore received Christ Jesus the Lord, so walk ye in him:*

7) *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.*

8) *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

9) *For in him dwelleth all the fulness of the Godhead bodily.” (KJV)*

In verse 9 the Greek word for “Godhead” is “θεοτητος” which simply means *deity or divine nature*. Both the Christian Standard Bible and the Holman Christian Bible translates this verse exactly the same:

*For the entire fullness of God's nature dwells bodily in Christ.*

That is pretty plain. It shows that the entire fullness of God’s nature—God’s divine nature dwells bodily in Jesus. So even in the flesh, there was a divine nature in Christ. He was fully man, but He had all the fullness of God the Father’s divine nature (as His Father) dwelling within Him.

In Philippians 2, there is another section of scripture that has been very misunderstood.

**Philippians 2:5** *Let this mind be in you, which was also in Christ Jesus:*

6) *Who, being in the form of God, thought it not robbery to be equal with God:*

7) *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8) *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (KJV)*

Verse 6 is very stilted in the King James Version. However, other versions make this verse clearer in meaning. In the New International Version, it says:

**Philippians 2:6** *Who, being in very nature of God, did not consider equality with God something to be used to his own advantage; (NIV)*

In the Weymouth New Testament, we read:

**Philippians 2:6** *Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. (WNT)*

The Greek word for “form” in verse 6 is “μορφή” (morphé), which is where we get the word “metamorphosis” from. That word is a root word in many words in English which have been taken from Greek. It’s Strong’s #3444 which means *nature or form*.

The Greek word for “equality” in verse 6 is “ἴσος” (isos). Again, we get words like isosceles, iso and all sorts of words that start with iso. That’s Strong’s #2470 which according to Thayer means *equal in substance or quality*.

So, verse 6 could be better translated:

*Who, being in the very nature of God the Father, did not consider being qualitatively equal with God the Father as something to cling to*

The verse is talking about the very nature of Christ, the very nature of God the Father.

We continue in verse 7 to see that Jesus humbled Himself by becoming human and living a human life. However, before humbling Himself, Jesus Christ had the same divine nature as God the Father. Therefore brethren, Jesus Christ was divine just like his Father, God the Father, is divine.

Brethren, again, our belief in Jesus Christ has been unfortunately very misunderstood, misconstrued and misrepresented by many other people, churches and organizations. However, brethren, we unequivocally believe and proclaim that Jesus Christ is our Savior. That salvation is only made possible through Jesus Christ. That Jesus Christ is the Messiah sent by His Father, God the Father and that the English word “Christ” comes from the Greek word “Christos”. Which is the Greek word for *Messiah*.

So, Jesus is our Messiah. Jesus Christ is the Son of His Father, God the Father or Yehovah. Jesus has always existed and was not created by God the Father. Jesus is divine and as qualitatively just like God the Father, but He is not God the Father. He was the Son of Yehovah, He was not Yehovah. He will return with God the Father and will rule on earth for 1000 years and in the end, Jesus will judge all of mankind.

Brethren, the Being who became Jesus in the flesh has been with God the Father throughout all eternity and He will be with God the Father throughout all of eternity in the future. He is eternal and He is divine. That is the eternal and the divine nature of our Messiah, Jesus the Christ.