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CHRIST UNIQUE

BY DR. JAMES H. BROOKES

PART II*

Attributes of God Applied to Jesus

In the fourth place, they ascribe to Him the attributes of God. *Eternity of being.* "The same was in the beginning with God" (John 1:2). "And now, O Father, glorify Thou me, with Thine own self with the glory which I had with Thee before the world was" (John 17:5). *Immutability.* "Thou art the same, and Thy years shall not fail" (Heb. 1:12). "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. 13:8). *Omnipresence.* "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 11:20). "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). *Omnipotence.* "All power is given unto me in heaven and in earth" (Matt. 28:18). "Christ the power of God" (1 Cor. 1:24). *Omniscience.* "Lord, Thou knowest all things" (John 21:17). "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). *Divine holiness.* "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). *Divine love.* "As the Father hath loved me, so have I loved you" (John 15:9). "The love of Christ which passeth knowledge" (Eph. 3:19).

Works of God Attributed to Jesus

In the fifth place, they declare that He did the works of God. *He is the Creator.* "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). "By Him were all things created" (Col. 1:16). *He controls by His providence.* "He is before all things, and by Him all things consist" (Col. 1:17). "Upholding all things by the word of His power" (Heb. 1:3). *He forgives sins.* "Man, thy sins are forgiven thee. . . . That ye may know that the Son of Man hath power on earth to forgive sins" (Luke 5:20, 24). "A Prince, and a Saviour to give repentance to Israel, and forgiveness of sins"

* Part I in last issue "B.S." dealt with the Humanity, Pre-existence, and Names of Deity applied to Jesus.

(Acts 5:31). *He bestows life.* "I am come that they might have life, and that they might have it more abundantly. . . . I give unto them eternal life; and they shall never perish" (John 10:10, 28). *He sends the Holy Spirit.* "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15:26). "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). *He raises the dead.* "All that are in the graves shall hear His voice, and shall come forth" (John 5:28). "I will raise him up at the last day" (John 6:40). *He is the final Judge.* "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). "We must all appear before the judgment seat of Christ" (2 Cor. 5:10).

Jesus, a Proper Object of Worship

In the sixth place, they present Him as the proper object of worship. "That all men should honour the Son, even as they honour the Father" (John 5:23). "Ye believe in God, believe also in Me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:1, 13). When Stephen was about to die he cried, "Lord Jesus, receive my spirit" (Acts 7:59); and He who was despised and rejected of men is invoked at the beginning of all the Epistles, along with the Father, as the source of "grace and peace" (Rom. 1:6); while He stands linked with God in the Apostolic benediction (2 Cor. 13:14). "God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and in earth, and under the earth" (Phil. 2:9, 10). Yea, when the Father "bringeth again the first-begotten into the world, He saith, And let all the angels of God worship Him" (Heb. 1:6). It is not surprising, therefore, to find the representatives of the redeemed in heaven falling down before the Lamb with adoring song, and countless myriads of angels uniting with them in grateful homage at His feet, Rev. 5.

Jesus' Full Equality with God

In the seventh place, they everywhere recognize, as He did, His full equality with God. "I and my Father are one," and the Jews understood His meaning, for they took up stones to stone

Him, "because that Thou, being a man, makest thyself God" (John 10:30-33). "He that seeth me seeth Him that sent me" (John 12:45). "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:9). The nations are to be baptized in His name, as well as in the name of the Father and of the Holy Ghost (Matt. 28:19); for He is "the effulgence, the out-shining of the Father's glory, the exact impress of His substance" (Heb. 1:3); and "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9); "who was from the beginning", "that eternal life, which was with the Father, and was manifested unto us" (1 John 1:1-3). We are ready then for the solemn conclusion, "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23); and "he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed" (2 John 9:10).

It is no arbitrary and unreasonable rule of Scripture that requires us to accept both the humanity and the divinity of Christ. He could say, "My Father is greater than I" (John 14:28); but He could also say, "All things that the Father hath are mine" (John 16:15); and "what things soever He doeth, these also doeth the Son likewise" (John 5:19). Christ in the uniqueness of His person is an absolute necessity. He is the Word who reveals God, who utters God, who sustains to God the relation of a word to the thought which it precisely expresses; and without Him God must forever remain unknown, like a thought that never emerges from the hidden recesses of the mind. He is the very best gift even God could bestow upon man, the shining way between the eternal throne and a lost world; and the rejection of Him leaves the contemptuous or unbelieving soul in the impotence of hopeless ignorance and the darkness of utter despair.

It was a solemn and unalterable testimony He gave when He said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He does not say, I am a way, a truth, a life, but, I am *the* way, *the* truth, and *the* life. It is a testimony which bears directly upon the salvation of all men in all ages and in all lands.