

B. The Deity of Christ: His Essential Glory as “Very God of Very God”

Statement of the Doctrine: *Jesus Christ is God, the blessed Second Person of the triune Godhead.*

- *The Classical Line.* The Nicene Creed (325) affirmed as follows:

“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, 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 with the Father . . .”

- *The Beginning Line.* It is from this truth (reality) that we must begin to understand who He is. We must begin with the fact that He is essentially and eternally divine. The NT starts with a Christ “from above.” It starts from the side of His deity, not from that of His humanity. He is God become man, not man becoming, in some sense, God.
- *The Dividing Line.* “Deity is not an easy term to define . . . But it is not impossible to imagine a line which separates God from all God’s creatures, so that on one side is God, and on the other is everything less than God. If we ask on which side of this line Jesus Christ is to be found, the answer given by all the New Testament writers is ‘God’s side’” (Leon Morris, *The Lord From Heaven*, 108).
- *The Bottom Line.* Jesus is, and always was, God.

“If Jesus is not God, then there is no Christianity, and we who worship Him are nothing more than idolaters. Conversely, if He is God, those who say He was merely a good man, or even the best of men, are blasphemers” (Sanders, 53).

Epitomizing Text: John 1:1-4, 14. John, in this prologue, speaks of Christ as the eternal, pre-existent One who became flesh. Certain basic observations may be made:

- (1) The Word “**was**” existing before the world began. When other things began, He—*was* already;
- (2) The “**Word was with God,**” or distinct from, and yet in communion with, God the Father. He had His own personality. The power that fulfills God’s purposes is the power of a distinct personal being, who stands in an eternal relationship to God of active fellowship;
- (3) The “**Word was God,**” or identical in essence with God the Father. Here is the Word’s deity. Though personally distinct from the Father, He is not a creature; He is divine in Himself, as the Father is. This is, of course, a mystery, the mystery of personal distinctions within the unity of the Godhead.

[Note: The error of the Jehovah’s Witnesses and others that translate this as either “*a god*” or “*divine*.” First, the word used for “God,” *theos*, is never rendered as “divine” (as an adjective). There is a different word for that—*theios*. Second, the absence of the definite article before *theos* indicates that “God” is the predicate rather than the subject of the

sentence. Additionally, that the lack of an article before *theos* does not mean indefiniteness or qualitiveness is indicated by its continued use this way in vv. 6, 12, 13, and 18, where in each case it is definite and refers to God the Father. The so-called “Rule in Colwell’s case” states that “*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 in spite of the absence of the article.*” Also, the lack of an article before *theos* probably indicates John’s intention (under the inspiration of God) to maintain the distinction between God and the Son (cf. Reymond, 300-301).]

- (4) Through the Word, God brought into being the entire created universe, both the visible and invisible (Col. 1:16; Heb. 1:2). Here is the Word *creating*. He was the Father’s agent in every act. All that was made was made through Him. He does not belong to the class of things that are made;
- (5) In the Word “**was life and . . . light,**” the Word is the source of the physical, intellectual, moral, and spiritual life of man. Here is the Word *animating* and *revealing*;
- (6) God the Word became flesh, or incarnate, as a true human being.

In essence what is said here is affirmed in Paul’s declaration in Colossians 2:9 where he writes that in Christ “**the whole fullness of deity dwells bodily.**”

1. **The NATURE of this Essential Glory—“Identical, yet Distinct, but Undivided.”**
The understanding of His deity is connected with the subject of theology proper, the doctrine of God.

That theology may be simply summed with the following propositions:

There is one and only one God, eternally existing and fully expressed in three Persons.

Each Person of the Godhead is equally God, eternally God, fully God.

Each Person is an eternal and distinct personal expression of the one undivided divine essence.

It was declared early in the Council of Nicea (325) that Christ, as the Son of God, was “of the same substance as the Father,” i.e., of the same nature of the Father (“consubstantial and coeternal”). This distinction and identity is seen in John 1:1 when it declares of Him as the “Word” that He was “**with God**” (distinct in person) and “**was God**” (identical in being).

- **Identical in Essence (Being).** The nature of the Son is as divine as the Father’s and equal to it in every way. He possesses all the attributes of God. He is infinite, eternal and unchangeable; omniscient, omnipotent and omnipresent; unalterable and self-existent (Macleod, 136).
- **Distinct as a Person.** He is distinct as a person from the Father. This distinction is one of eternal relationship and role. He exists as the “eternal Son.”

- ***Undivided in Being.*** The Father and the Son are not two beings, but one being and one God (cf. Macleod, 139). The Father and the Son and the Holy Spirit do not “add up” to *three*, but *one* God. God is not divided into three parts, but “subsists” as three persons in one undivided being. The Father, Son and Holy Spirit share one mutual existence. Christ is God in His own right, but God only and always with the Father and the Holy Spirit (Macleod, 152).

Understanding these things helps us to avoid certain errors of the past that continually to rise up under new names:

Subordinationism—the Son in essence “inferior” to the Father. Though He was eternal (not created) and divine, yet He is not equal to the Father in His being or attributes.

Sabellianism (Modalism)—the Son not distinct from the Father, but merely a different “mode” or “aspect” of the Father. It affirms the deity of Christ, but not the distinctive personality of Christ. He is the One God appearing in a different mode, a different form of revelation of the One God. God is successively, not simultaneously, Father, Son, and Holy Spirit. [Illustration: a man who has three different roles: husband, father, worker.] The “Word” was not a person, but only an “attribute” of God (cf. Reymond, 597).

2. **The SCRIPTURAL EVIDENCE for this Essential Glory.** The doctrine of Christ's deity is not based on a few proof texts, rather it is woven into the very fabric of the New Testament. The essential glory of His deity “bleeds through” the Scriptures. *“The presupposition of every line of the Gospels—indeed, of the entire New Testament—is that Jesus is the Lord from heaven, the unique, transcendent God come to His people”* (Zaspel).

a. ***The Divine Names Christ Receives.*** *All that God can be called, Christ is called.*

- He is called “**God**” (*theos*) several times in the NT: John 1:1, 18; 20:28; Acts 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8; 2 Peter 1:1; 1 John 5:20. Consider Isaiah 9:6.
- He is called the “**Lord.**” Though this title can be used as a polite or respectful form of address to a superior (see, for example, Matt. 13:27; 21:30; 27:63; John 4:11), it is most commonly used of the One who is the Creator and Sustainer of heaven and earth, the true and living God in the OT. This word was used of Yahweh 6,814 times in the Greek OT (LXX). In the NT it occurs over 240 times. While in a few cases it is used as a title of respect, in reference to Jesus it took on special significance *“becoming a confession of His superhuman nature which is tantamount to an avowal of His Deity”* (McDonald, 101; Matt. 3:3, cp. with Isaiah 40:3; Matt. 22:44 with Psalm 110:1; Luke 2:11; John 13:13; Acts 2:36, cp. with Acts 2:21 which is citing Joel 2:32; Rom. 10:9; 1 Cor. 8:6; 12:3; Phil. 2:10, cp. with Isaiah 45:22-23; Luke 20:41-44). It is a name denoting divine sovereignty (authority).
- He is called the “**Lord of glory**” (1 Cor. 2:8; cp. Psalm 24:8-10).
- He is called the “**Holy One**” (Acts 3:14; Mark 1:24; cp. Hosea 11:9 and Isaiah 48:17).

- He is called the “**Alpha and Omega**” (Rev. 22:13; cp. Rev. 1:8).
- He is called the “**first and the last**” (Rev. 1:17; 22:13; cp. Isaiah 44:6; 48:12).
- He is the “**Son of God.**” This is a most significant designation (consider Macleod, Chapter 3). “[T]hese are written that you may believe that **Jesus is the Christ, the Son of God, and that believing you may have life in his name**” (John 20:31). “Son” does not refer to origin, but to position (or relation). “Child” (*teknon*) refers to origin. But Christ is never called the “child of God.”

What about the use of the term “**only begotten**” (*monogenes*) in relation to who Christ is (John 1:14, 18; 3:16, 18; 1 John 4:9)? Does it imply origin or creation? The word *monogenes* does not refer to the act of begetting, but to *unique* identity—He is one of a kind. Etymologically, *monogenes* is related not to *gennao* (“beget”) but to *genos* (“class, kind”). Compare Hebrews 11:17 where Isaac is called Abraham’s *monogenes*, even though he was not an only child (Ishmael and others, Gen. 25:1, 6). Notice also the Hebrew counterpart to this word (*yachid*) and its use in Genesis 22:2, 12, 16. Macleod’s summary from an examination of *monogenes* in John’s writings: (1) *monogenes* says nothing about origins because the Son is unoriginated; (2) it emphasizes the uniqueness of Jesus’ sonship; (3) this uniqueness consists in four things: he is an object of special love, he is the Father’s equal, he is the Father’s likeness and he is an eternal, not an adopted, Son (74).

Subordination. Does not the idea of sonship indicate that He was subordinate or inferior to the Father? There is, indeed, a “functional” subordinationism, but not an “ontological” one, i.e., Christ carried out a distinctive role in accomplishing redemption, but He remained equal in being (cf. Grudem, 114; Macleod, 75-78). Consider the “Johannine thunderbolt” in Matthew 11:25-30, which reflects the divine self-consciousness of Jesus as the Son (cf. Macleod’s discussion, pp. 96-101).

Eternal Generation? The statement: “*That eternal and necessary act of the first person in the Trinity, whereby he, within the divine Being, is the ground of a second personal subsistence like his own . . .*” (Berkhof). The Father and the Son are eternally the Father and the Son. There was no time when the Father and the Son were not Father and Son. He is said to be “eternally begotten.” Though the Son is said to be “begotten,” there was no time when this occurred. It is claimed that the Biblical references to this “begottenness” are conveyed anthropomorphically so that we can understand in some measure the nature of the relationship of the Father and the Son. But what is “divine begottenness”? Is this concept Biblically supportable?

In the days of Christ’s incarnation it was a term that meant “equality with God.”

- This is clearly indicated, for example, in the prologue of Mark’s account: “**The beginning of the gospel of Jesus Christ, the Son of God**” (Mark 1:1) and then in Jesus’ baptism when a voice out of the heavens declares, “**Thou art My beloved Son, in Thee I am well-pleased**” (Mark 1:11). Even the demons declare early His true identity in Mark 3:11 saying, “**You are the Son of God!**” (see Jesus’ response in 3:12). The gospel of Mark is an account which is designed to lead its readers to the same climactic

conclusion as the centurion comes to at the foot of the cross in Mark 15:39, **“Truly this man was the Son of God!”**

- In John’s gospel the intimate connection between the “Son of God” and deity is even more clear (John 5:18; 10:33, 36; 19:7). And, as with Mark’s gospel, John has as his aim, **“[T]hese have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name”** (John 20:31).
- In the book of Hebrews it is this very title which sets Him above all the creation and in connection with which He is addressed as God, as we find in Hebrews 1:8, **“But of the Son He says, ‘Thy throne, O God, is forever and ever . . .’”**

→ These names were applied to Christ by men who were *Jews*, who knew the OT and who were fully aware of the significance of these names. Furthermore, these Jews were intensely *monotheistic*. The central affirmation of their faith was “Hear, O Israel. The LORD your God is one LORD” (Dt. 6:4).

b. ***The Divine Attributes Christ Possesses. All that God is, Christ is. All that God possesses, Christ possesses.*** Every distinctive divine attribute is found in Him. He is infinitely great and unimaginably good.

- In terms of His *greatness* He is:
 - self-existent (John 1:4; 14:6; Acts 3:15),
 - eternal (Isa. 9:6; Micah 5:2; John 8:35; 1 John 1:2; 5:11),
 - immutable (Heb. 1:10-12; 13:8),
 - omnipresent (Mt. 18:20; 28:20),
 - omniscient (Mark 2:8; John 1:48; 6:64; 2:25; 16:30; what about Mark 13:32? what about John 5:20; 8:26, 28, 38; 12:49; 14:24; 15:15?),
 - omnipotent (over a storm, Matt. 8:26-27; creating bread, Matt. 14:19; changing water into wine, John 2:1-11; Phil. 3:20-21; what about Mark 6:5?),
 - perfect (Col. 1:19; 2:9-10),
 - infinite (Col. 2:3, 9-10), and
 - incomprehensible (Matt. 11:27; Eph. 3:8).
- In terms of His *goodness* He is:
 - holy (Luke 1:35; Acts 3:14),
 - righteous (Acts 3:14; 2 Tim. 4:8; 1 John 2:1),

- true (John 14:6; Rev. 3:7),
- faithful (Rev. 3:14; 19:11),
- love (John 13:1; Rom. 8:35-39; Eph. 3:19; 1 John 3:16), and
- mercy (Js. 5:11; Jude 21).

We may say, without fear of contradiction, that God is Christ-like!

c. ***The Divine Works Christ Performs.*** *All that God does, Christ does.*

- *He is the Creator and Sustainer of All Things.* (John 1:3, 10; Colossians 1:16-17; Hebrews 1:2-3)
- *He is the Guider and Director of History.* (1 Cor. 10:4, 9, 11; Heb. 1:2; Rev. 1:13, 20; 5:5; 6:1, 5, 7, 9, etc.)
- *He is the Forgiver of Sins and Grantor of Eternal Life.* (Mark 2:5-12, cp. with Isa. 43:25; John 10:28; Col. 3:13)
- *He is the Builder and Maintainer of the Church* (Matt. 16:18; Eph. 4:7-16)
- *He is the Receiver and Answerer of Prayer* (John 14:13-14; Acts 1:24; 7:59; 2 Cor. 12:7-9; 1 Thess. 3:11; 2 Thess. 2:16)
- *He is the Giver of Life and the Raiser of the Dead.* (John 5:21, 28-29; 11:24-25)
- *He is the Judge of the World.* (Matt. 25:31-46; Acts 10:42; 17:31; 2 Cor. 5:10)

d. ***The Divine Worship Christ Receives.*** *All that is to be given to God, is to be given to Christ.* He is given worship, trust, obedience, and love.

God alone is to be worshipped, even Christ Himself said so in the wilderness temptation (Matt. 4:10). It is never to be given to any creature, no matter how exalted. Yet we find that the adoration that belongs to God alone is given to Christ. What the angels refused (Rev. 19:10; 22:8, 9) and the apostles refused (Acts 10:25-26; 14:11-15), Christ willingly received (Matt. 14:33; 15:25; 28:9; 28:17; John 9:38)! He was worshipped in His infancy (Matt. 2:2, 11). Christ Himself commanded such worship (John 5:23). The angels are commanded by God to worship Him (Heb. 1:6). Christ is worshipped and adored in heaven (Rev. 5:8). All will worship Him one day (Phil. 2:9-11). Prayer was addressed to Him (Acts 7:59; 9:14). And the evangelical obedience of baptism, an act of worship, is to be carried out in His name in which He is honored equally with the Father and the Holy Spirit (Matt. 28:19).

e. ***The Divine Claims Christ Makes.*** *All that God can claim, Christ claims.* His own claims

about Himself put Him without question “on God’s side” of the “great divide.” He asserted equality with God. **“I and the Father are one”** (John 10:30, and the response this brought from the Jews, vv. 31-33).

- Specially significant are the astounding claims He makes in John’s gospel which begin with the phrase **“I AM.”** This is dramatically seen in Jesus’ dispute with the Jews in John 8. This phrase is “a backward glance” to God’s own manifestation of Himself to Moses in Exodus 3. *“Jesus was claiming for Himself the title ‘I AM,’ by which God designates Himself as the eternal existing One, the God who is the source of His own existence and who has always been and always will be”* (Grudem, 238). It is this claim that is embedded throughout John’s gospel manifesting that Jesus can be and do for men what God alone can be and do for them, i.e., give them life and light and salvation and safety and resurrection and truth and strength (John 6:35; 8:12; 10:7; 10:11; 11:25; 14:6; 15:1; 18:4-6). He claimed to be the supreme object of saving faith equally with the Father. As such, He called men to Himself (John 6:35; 7:37), to believe (trust and commit themselves to) in Him (John 14:1; 17:3).
- He also pointed to Himself alone as the the true object of men’s faith and devotion, with no mention of the Father (Matt. 4:19; 11:28; Jn. 21:15-22).
- He made absolute, categorical claims on the lives of men (Macleod, 98). He insisted that the highest and most precious of human ties and devotion must yield to Him (Matt. 10:37; Lk. 14:26). He speaks with a self-authority, in His own name, the things of God (McDonald, 58; see especially the Lord’s authoritatively repeated **“but I say to you”** in Matthew 5:22, 28, 32, 34, 39, 44). He declares the destiny of men hangs on what they do with His words and His person (Luke 6:46-49; John 8:24)!
- He claimed authority over the laws and institutions of God (Matt. 5:31-34, 38; 7:28-29), over the temple (Matt. 12:6), over the Sabbath (Matt. 12:8) and the kingdom (Matt. 16:19).
- Particularly instructive is Matthew 11:25-30, especially Jesus’ amazing words in verse 27 in which He asserts, **“All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son . . .”** Jesus claims a unique knowledge of the Father (God), such a knowledge as the Father has of Him! Each of them possesses a unique knowledge of the other which no one else has. *“[Christ’s] identity is a mystery known only to God: His glory a depth penetrable only to omniscience. The Son is a being of such complexity that God alone can fathom and understand Him. This means, in effect, that the Son, no less than the Father, is deus absconditus”* (Macleod, 100). Only by God can God be known. Again, it is because of who He is that He is able to bear the burdens of the whole world and call men to Himself for rest for their souls (vv. 28-30)! They are words that remind us of the greatest words spoken by Yahweh in the OT, most notably in Isaiah 45:22. Jesus is extending the same invitation and making the same promise as God Himself!

In all this He unashamedly preached Himself! He even tells us that the ministry of the Holy Spirit is to glorify *Him* (John 16:14)!

This led H. D. McDonald to wonderfully conclude, “*He is such a One we know God should be.*”

f. **Indirect Evidences of this Essential Glory.** There are other statements in the New Testament which, if understood properly, compel us to understand that He is very God and nothing less.

- John 14:28. The statement is ridiculous if Christ is a mere man! The Creator/creature distinction is infinite and cannot be compared at all. Jesus is referring to the functional distinction between Himself and the Father here.
- Galatians 1:1. Paul contrasts Jesus with mere men.
- In Philippians 1:21 Paul sums up the motivating center of his existence when he writes, “**For to me, to live is Christ . . .**” If Christ is not God, then Paul is committing blasphemy! To think and live such a thing of anyone less than God Himself is idolatry. Such single devotion, however, He Himself called for in His own callings to faith and discipleship (Matt. 10:37; Luke 14:26).
- Additionally, we must consider Philippians 2:5-9 with its special language that Christ “**existed in the form of God**” and “**did not regard equality with God a thing to be grasped [held on to] . . .**” We shall consider this text in more detail, but for the present note that existing in the “form” of God presupposes the essence of God behind it, and that “equality with God” was something He possessed (Macleod, 212f.).
- In Colossians Paul makes a monumental statement about Christ in His incarnated state in 2:9 when he writes of Him, “**For in Him all the fullness of Deity dwells in bodily form.**” While this text does not expressly speak of His original condition before the incarnation, it does clearly assert that all the Father’s nature is in Him.
- 1 Timothy 1:12-13. Paul didn’t speak against Yahweh as a blasphemer, but he did speak against Christ!
- It is the basic ministry of the Holy Spirit (the divine Third Person) to glorify *Christ* (John 16:14).
- Those numerous passages where Jesus is linked with the Father in terms of grace and peace and salvation and judgment, implying in the linkage a certain equality (consider, for example, John 17:3; 2 Thess. 1:1-2, 12; Titus 1:4; 3:4,6; Rev. 22:1).
- The NT writers show no hesitancy in applying to Christ OT descriptions and privileges that are reserved specifically for Yahweh: (1) Deut. 10:17 with Rev. 17:14; 19:16; (2) Psalm 102:25-27 with Heb. 1:10-12; (3) Proverbs 18:10 as background for Peter’s assertion in Acts 4:12; (4) Joel’s summons to trust in Yahweh (2:32) used by Paul to summon men to faith in Christ in Rom. 10:13; (5) Isa. 6:1-3 with John 12:40-41 (6) Isaiah’s call to sanctify Yahweh in the heart (8:12-13) applied by Peter to Christ in 1 Peter 3:14-15; (7) Isaiah’s representation of Yahweh as a stone of stumbling (8:14) applied by Paul to Christ in Rom. 9:32-33; (8) Yahweh, whose coming would be preceded by His forerunner (Isa. 40:3;

Mal. 3:1; 4:5) equated with Christ (Matt. 3:3; 11:10; Mark 1:2-3; Luke 1:16-17; 3:4; John 1:23); (9) Jesus uses Yahweh's own words from Isaiah 43:10 and 45:22 to summon men to be His witnesses and to rest in Him (Acts 1:8; Matt. 11:28); (10) Isaiah 44:6 with Rev. 2:8; 22:12-13; (11) Isaiah 45:23 with Romans 14:10; Phil. 2:10; (12) Zech. 12:10 with John 19:37) (Reymond, 311-312).

Indeed, all this is consistent with Warfield's survey of the Old Testament and his conclusion that the anticipation of a divine Messiah is "the soul of the entire Old Testament." It was no merely human Redeemer that was to come. The hope of Israel lay in a perfect theophany—the coming of God Himself (Zaspel).

→ Rightly He is called Emmanuel, which translated means, "**God with us**" (Isa. 7:14; Matt. 1:23).

*"He does for us what God does,
and is for us what God is"*

(H. D. McDonald)

3. **The DENIALS of this Essential Glory.**

- **Arianism.** Christ was a created being, exalted, himself the creator of the universe; but he was not God. The Arians contended that Christ in relation to the Father was *homoiousios* ("similar in essence" to God). This was rejected at the Council of Nicea (325). Jesus was considered *homoousios* ("same in essence" with God). Consider Jesus' words in John 10:30. (cf. Macleod for more detailed description of Arian claims, 121-122)
- **Socinianism.** Christ was the best of men, exalted to share in the Divine nature because of His perfect obedience. Therefore, He is worthy of worship.
- **Unitarianism.** Christ was a great and good man who lived in close communion with God. He is to be honored and imitated, but not worshipped as God.

4. **The NECESSITY for this Essential Glory.**

Only One who is infinite God could bear the divine penalty for all the sins of all those who would believe in Him. A finite creature would not have been able to bear that penalty.

Salvation is always from the Lord (Jonah 2:9). No human being, no creature, could ever save man. What is impossible for man is only possible for God.

Only One who was truly and fully God could be the one mediator between God and man, both to bring us back to God and to reveal God fully to us.

"Thus, if Jesus is not fully God, we have no salvation and ultimately no Christianity" (Grudem).

Applications of this Essential Glory.

This is the “Rock Foundation” of the Christian faith (Matt. 16:15-18). *“From these facts, we must believe that the deity of Christ is an essential doctrine of Christianity. As there can be no religion without the existence of God; so there can be no Christian creed in which the doctrine of Christ’s deity is not a fundamental article”* (John Dagg, 191).

His deity guarantees His authority and infallibility as the Revealer of God (John 1:18; Heb. 1:1-4, 8). Christ is the revelation of God. He says in John 14:9, **“Anyone who has seen Me has seen the Father.”** The only reason He can say this is because He can also say in John 10:30, **“I and the Father are one.”** This revelational reality rests on an ontological reality (Macleod, 64).

It gives tremendous importance and urgency to all He says (Heb. 2:1-3).

The deity of Christ affords strong assurance to all who trust Him (Jn. 14:1-9).

Consider how this is all necessary unto our own salvation. It is upon the eternal glory of Christ--who He is as very God--that our salvation rests. The salvation of our souls, the rescue of our fallen race requires more than a finite obedience. The sacrifice for our sins requires more than the blood of a man to satisfy the infinite demands of offended justice. A mere man alone cannot give us what we needed to be right in the sight of God--the righteousness of God. (Winslow, 22-23).

Consider how solid is the foundation upon which a Christian rests his undying soul and eternal destiny--into the hands of a divine and eternal Savior (cf. Calvin, cited by Mohler, 58, *Glory of Christ*). Consider the greatness of His sufficiency to care for you. In Him is all the fulness of Deity, not by grant, but by very nature. No created being can possess the fulness of deity, any more than a cup can contain the ocean. Only deity can contain deity. Christ is all-glorious in His fulness. It is an eternal and inexhaustible fulness which cannot be emptied or depleted. It is a fulness of love and grace and truth and power and wisdom and knowledge and mercy and strength and virtue. He is unchanging in His fulness. **“Rich unto all that believe”** (Rom. 10:12). Unchanging in His love and mercy and sympathy and purposes. Why can you trust His promise that He will never leave nor forsake you? Because He is God who cannot lie. Why can you hope in His constant intercession to preserve and save you? Because He is God who **“abides forever”** (Heb. 7:24). He is undying in His labors, undying in His love, undying in His regard for His own!

Christ is deity; and Christ is eternally glorious. This is not to be considered a dry, dusty doctrine (cf. Jn. 8:23-24). These must be believed about Him or you have no hope of glory, you are not forgiven of your sins, and you must go to a real eternal doom. To deny or reject His deity is to undo Him, to remake Him. It is to undo salvation by undoing the atonement.