

Is Jesus God? Or a god?

**Scriptural Proof That Jesus Is
God in The Flesh**

By: Matthew D. Dyer

2nd Edition

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Table of Contents

Introduction	3
Personal Name of God	4
Chapter 1: There Is Only One God.....	5
Chapter 2: Mighty God or Mighty Man?.....	8
Chapter 3: Jesus Worship in The New Testament.....	11
Chapter 4: Who Did They Think Jesus Was?	16
John the Baptist and Mark.....	16
Writer of the Book of Hebrews	17
Apostle John.....	19
Apostle Paul	21
Apostle Peter	22
Apostle James	23
Apostle Jude.....	23
Chapter 5: But... Jesus never said “I am God”.....	25
Chapter 6: Who is the Alpha & Omega?.....	27
Chapter 7: Who Is Our Savior?	28
Chapter 8: The WORD Made Flesh	31
Chapter 9: Historical Evidence	34
Chapter 10: Is The Virgin Birth True?.....	37
The Context of Isaiah Chapter 7	42
Final Thoughts.....	48
More Study Material on the Deity of Jesus from Christian America Ministries:.....	49

Introduction

"Scripture is like a lion. Who ever heard of defending a lion? Just turn it loose; it will defend itself." - Charles Spurgeon

No one can deny that Jesus is the most influential man to ever live. Even most atheists don't deny this fact, but they say that He was just a Judahite preacher who got Himself killed by trying to start a rebellion against the Roman Empire. Judaism teaches something similar. Islam teaches Jesus is a Prophet sent by Allah. Mormonism teaches Jesus was once a man like you and I, and through obeying Mormon doctrine on another planet long ago became a god among an infinite number of gods in the universe. Jehovah's Witnesses teach Jesus was the first creation of God, a secondary god to Jehovah, and He is also Michael the Archangel. There are other views about Jesus, but it comes down to two camps: Those who believe Jesus is the one true God in the flesh, and those who do not. What a professing Christian believes concerning Jesus is very important, because if we believe and teach a Jesus other than the one taught in Scripture, then we are guilty of teaching another Jesus (2 Corinthians 11:4). If someone says that it isn't important, then using their logic that person can believe Jesus is a totem pole or make up their own Jesus and there would be no issue. This approach is NOT Biblical. There is only one true Jesus.

This book has not been written to give an exhaustive study into this subject. There are many exhaustive works available. I believe it is impossible for man to fully understand the Godhead, and if we did fully understand the Godhead and how God worked as finite man, God truly wouldn't be God. When it comes to the topic of God, we as men and women are much like ants trying to figure out how a jet engine can propel a plane off the ground. Even though we may not be able to understand everything about the Godhead to its fullness, I believe the Holy Spirit has given us what we need and can handle in the Scriptures to understand that Jesus is God in the flesh.

Personal Name of God

In the Old Testament in our English translations, we find the word “LORD” in all caps used 6,832 times. This word was added by the translators in place of the four-letter personal name of God, transliterated in the English as YHWH, and known today as the Tetragrammaton.¹ This word is often pronounced in English as Yahweh, Jehovah, Yahovah, Yehovah, among others. There is much debate within Christianity over how to pronounce this name, or whether we should use it at all. I personally do not know which way is correct and have never read an argument that I honestly could say was 100% convincing on how to pronounce it.

With that being said, it is very important to know where God’s personal name is being used in the Old Testament because often the New Testament writers are quoting Old Testament verses concern YHWH but using them for Jesus. This is very significant and can often be overlooked if you are focusing on the English word “LORD” and don’t realize that is God’s personal name in the Hebrew being used. Because of this I have replaced the English word “LORD” with the Hebrew transliteration YHWH throughout this book when quoting Old Testament verses where this name is used. The reason for this is so the reader will know this is the personal name of God being used in this Scripture.

¹ The English word "tetragrammaton" comes from the Greek words "tetra" (meaning "four") and "gramma" (meaning "letter"). It refers to a four-letter word.

Chapter 1: There Is Only One God

Before we look at Scriptures concerning Jesus' deity, let us first establish that Scripture clearly teaches that there is only ONE God. There are not three, four, or an infinite number of Gods, just **ONE**.

Deuteronomy 4:35-36 states:

“Unto thee it was shewed, that thou mightest know that YHWH he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.”

Deuteronomy 6:4 states:

“Hear, O Israel: YHWH our God is one YHWH.”

Deuteronomy 32:39 states:

“See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”

2 Samuel 7:22 states:

“Wherefore thou art great, YHWH God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.”

1 Kings 8:60 states:

“That all the people of the earth may know that YHWH is God, and that there is none else.”

2 Kings 19:15 states:

“And Hezekiah prayed before YHWH, and said, O YHWH God of Israel, which dwellest between the cherubims, thou art the God,

even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.”

1 Chronicles 17:20 states:

“O YHWH, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.”

Nehemiah 9:6 states:

“Thou, even thou, art YHWH alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.”

Psalm 18:31 states:

“For who is God save YHWH? or who is a rock save our God?”

Isaiah 37:16 states:

“O YHWH of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.”

Isaiah 37:20 states:

“Now therefore, O YHWH our God, save us from his hand, that all the kingdoms of the earth may know that thou art YHWH, even thou only.”

Isaiah 43:10-11 states:

“Ye are my witnesses, saith YHWH, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am YHWH; and beside me there is no savior.”

Isaiah 46:9 states:

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me”

Hosea 13:4 states:

“Yet I am YHWH thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.”

Joel 2:27 states:

“And ye shall know that I am in the midst of Israel, and that I am YHWH your God, and none else: and my people shall never be ashamed.”

Zechariah 14:9 states:

“And YHWH shall be king over all the earth: in that day shall there be one LORD, and his name one.”

As seen in the above Scriptures, there is no doubt that the Old Testament teaches there is only one God, and one Savior. This begs the question: if YHWH is the only God, and the only Savior, then who is Jesus? He can't be another god, because that would contradict all the Scriptures above. If someone believes He is another god, that belief would mean all Christians are violators of the 1st Commandment which states in Exodus 20:3: **“Thou shalt have no other gods before me.”**

Chapter 2: Mighty God or Mighty Man?

In the Book of Isaiah chapter 9, verses 6-7, we find a prophecy given concerning the coming Messiah and King of Israel.

Isaiah 9:6-7 states:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this.”

The Hebrew word rendered as “The Mighty God” in this passage is El-Gibôr. This is a Hebrew compound word using the word “El”² often rendered as God, and the Hebrew word Gibôr³ often rendered as mighty. It is almost universally understood from those who believe in the Deity of Jesus and deny it that this passage is speaking of Jesus, the Messiah. Those who deny the Deity of Jesus will teach the title given as The Mighty God in this verse just means Jesus would be a mighty person or a mighty hero for His people. Anthony F. Buzzard states the following in his book *Who Is Jesus?*:

“The “mighty god” of Isaiah 9:6 is defined by the leading Hebrew lexicon as “divine hero, reflecting the divine majesty.” The same authority records that the word “god” used by Isaiah is applied elsewhere in Scripture to “men of might and rank,” as well as to angels.”⁴

² Strong's Hebrew Lexicon #410

³ Strong's Hebrew Lexicon #1368

⁴ *Who is Jesus?*, Anthony F. Buzzard, p. 8

Bible translations such as *The Keys of the Kingdom Holy Bible*, translated by Christopher Sparkes who denies the Deity of Jesus, have gone as far as to render Isaiah 9:6 the following way:

“For a child is born for us; a son is given to us, and the government will be on his shoulders, and his name will be called wonderful counsellor, a mighty ruler, founder of the eon, prince of peace.”⁵

It is true that the Hebrew word Gibôr, translated as “mighty,” is used elsewhere in Scripture for beings other than God. Such as in Genesis 6:4 speaking of mighty men, Genesis 10:8 speaking of Nimrod, and 2 Samuel 16:6 speaking of David’s mighty men. It is also true that the Hebrew word “El” translated as God sometimes isn’t referring to YHWH, such as in Ezekiel 31:11 where it is referring to Nebuchadnezzar. But it should not be overlooked that the majority of the times the Hebrew word “El” is used in Scripture speaking of YHWH.

The Prophet Isaiah is speaking of someone other than just a mighty man, an angel, a Nimrod, or a Nebuchadnezzar type figure when he uses the Hebrew word El-Gibôr. Isaiah uses this same word El-Gibôr, in the following chapter to describe YHWH Himself:

Isaiah 10:20-21 states:

“And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon YHWH, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God.”

⁵ This quote is from Sparkes 2023 edition of *The Keys to the Kingdom Holy Bible*. Sparkes in his 2022 edition, renders El-Gibôr as “mighty god.” This seems to reveal a change in Sparkes theology from 2022 to 2023 concerning the Deity of Jesus. Sparkes chose to transliterate El-Gibôr in Isaiah 10:21, rather than translate the word.

Our modern chapter divisions of the Bible were not put into place until 1227 A.D. by Stephen Langton, the Archbishop of Canterbury. This would mean that the chapter division between Isaiah chapter 9 and 10 is no reason for Isaiah to use the title El-Gibôr for a mighty man or ruler, then use the same term for God Almighty shortly after that.

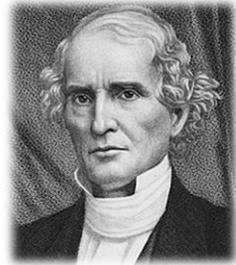


The reformer John Calvin in his commentary on Isaiah 9:6 said the following:

“The mighty God. 'I (El) is one of the names of God, though derived from strength, so that it is sometimes added as an attribute. But here it is evidently a proper name, because Isaiah is not satisfied with it, and in addition to it employs the adjective gvvr, (gibbor,) which means strong. And indeed if Christ had not been God, it would have been unlawful to glory in him; for it is written, “Cursed be he that trusteth in man.” (Jeremiah 17:5.) We must, therefore, meet with the majesty of God in him, so that there truly dwells in him that which cannot without sacrilege be attributed to a creature. He is, therefore, called the mighty God, for the same reason that he was formerly called Immanuel. (Isaiah 7:14.)”

Albert Barnes wrote in his biblical commentary concerning El-Gibôr in Isaiah 9:6 the following:

“This is one, and but one out of many, of the instances in which the name God is applied to the Messiah; compare Joh_1:1; Rom_9:5; 1Jn_5:20; Joh_20:28; 1Ti_3:16; Heb_1:8. The name ‘mighty God,’ is unquestionably attributed to the true God in Isa_10:21.”



Chapter 3: Jesus Worship in The New Testament

In the Book of Acts, we read of Paul and Barnabas preaching the Gospel, and Paul healing a cripple man. When the heathen people witnessed this event, they thought Paul and Barnabas were literally the Roman gods Jupiter and Mercurius⁶ who they believed had come down among them. These people began to worship Paul and Barnabas because of this mistake, and see how they react:

Acts 14:8-15 states:

“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.”

Paul and Barnabas reacted much like you would expect them to. The idea of being mere men, and people worshipping them rather than the One true and living God terrified them. Paul and Barnabas were not anything close to Jesus, so we shouldn't expect anything less from Jesus if He was not God in the flesh, right?

⁶ Some Bible translations may say Zeus and Hermes.

Matthew 8:1-3 states:

“When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.”

This man not only worshipped Jesus as God, but instead of Jesus rebuking for breaking the 1st Commandment and doing as Paul and Barnabas would do, Jesus blessed this man by healing him. This action by Jesus is not a one-time occurrence but can be seen many times in the Gospels as shown in the following pages.

Matthew 9:18-26 states:

“While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.”

Matthew 14:29-33 states:

“And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his

hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”

Matthew 15:22-28 states:

“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

Mark 5:1-6 states:

“And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him.”

John 9:37-38 states:

“And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.”

John 20:26-29 states:

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”

Matthew 28:17-20 states:

“And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

If Jesus was not God in the flesh, then why would He allow such open rebellion to go on before His eyes without correction? Rather, Jesus blessed these men and women for worshipping Him, and if He was not God in the flesh, they all would be in violation of the 1st Commandment. In the case of Thomas, he openly called Jesus “my Lord and my God.” In Matthew chapter 28 Jesus allowed the disciples to worship Him right before giving the Great Commission and stating that He had been given all power/authority in Heaven and Earth. Think about how disbelief in Jesus’ deity paints a dark picture of Jesus’ character. By not correcting these people from worshipping Him, He

would have been making them stumble and allowing them to continue to sin before God in ignorance. Jesus is also not following His own teaching in Matthew 18:15-17 concerning a sinning brother.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

If Jesus wasn't God in the flesh, then Jesus should have rebuked His disciples for worshiping Him. Not unlike the instruction He gave to the adversary in Matthew 4:10 when Jesus said: "...for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The truth is that Jesus needed not to correct them from worshiping Him, because they were NOT violating the 1st Commandment "Thou shalt have no other gods before me" because He was the same God, the One and only God of Israel.

Chapter 4: Who Did They Think Jesus Was?

John the Baptist and Mark

I have demonstrated how Jesus did not have a problem with His followers worshiping Him. If He was not God in the flesh, they all would be in violation of the 1st Commandment. Now let's look a little deeper at what His followers thought about Him, and let's see if they ever thought of Him as God in anyway. Let's first look at John the Baptist, who was an earthly cousin to Jesus, and a prophet. In Mark 1:1-3 we read this proclamation from John:

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”

John is clearly the messenger sent in order to prepare the way for Jesus. Many do not realize John is quoting from Malachi chapter 3:1 which says this:

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith YHWH of hosts.”

In this passage God is speaking. God is saying He will send His messenger (John) and he shall prepare the way for Him (YHWH), and the Lord will come to His Temple. The temple being spoken about is clearly the one in Jerusalem, and no one can say that the temple is anyone else's except YHWH's temple. This same prophecy that John is quoting was also foretold in the book of Isaiah in chapter 40:3 where Isaiah identifies the way the messenger is preparing is for YHWH.

Isaiah 40:3 states:

“The voice of him that crieth in the wilderness, Prepare ye the way of YHWH, make straight in the desert a highway for our God.”

Why would John (and Mark who wrote it down) quote a passage of Scripture referring to YHWH and use it to refer to Jesus if they did not believe Jesus was indeed God in the flesh?

Writer of the Book of Hebrews

No one is 100% sure who wrote the Book of Hebrews. No matter who wrote it, we find in the very first chapter of the book what they thought concerning Jesus.

Hebrews 1:1-11 states:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 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: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens

are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment.”

There is a lot that could be said about this passage of Scripture, but the one thing I want to point out is that the Son, Jesus, is said in verse 10 through 12 to have “in the beginning” laid the foundation of the earth. It also says the heavens are the works of His hands. If Jesus is not God, then how could this be? The writer of Hebrews is quoting from Psalm 102 in this passage when they are speaking of Jesus the Son.

Psalm 102:1-2 states:

“Hear my prayer, O YHWH, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.”

No one can deny that Psalms 102 is about God because in verse 1 the personal name of God, YHWH, is used.

Psalm 102:12-28 states:

“But thou, O YHWH, shall endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of YHWH, and all the kings of the earth thy glory. When YHWH shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise YHWH. For he hath looked down from the height of his sanctuary; from heaven did YHWH behold the earth. To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of YHWH in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve YHWH. He weakened my strength in the way; he shortened my days. I said,

O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.”

The writer of Hebrews is quoting directing from Psalm 102, which speaks of God when they were speaking of the Son, Jesus the Christ. If Jesus was not God in the flesh, why would the writer of Hebrews quote a verse concerning God for someone who wasn't the One and true living God? It's because Jesus is God in the flesh and the writer of Hebrews understood this.

Apostle John

The first chapter of the Gospel of John is often used as a proof text for the Deity of Jesus, and it is a very good proof text to use, but it is not the only text in the Gospel that proves John believed Jesus is God in the flesh. In John chapter 12, starting in verse 20, we read of a group of Greeks coming to the feast to meet and worship Jesus. Jesus preached and performed miracles before the people, but they did not believe.

John 12:37-42 states:

“But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias (Isaiah) the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias (Isaiah) said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias (Isaiah), when he saw his glory, and spake of him.”

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.”

John in verse 38 is quoting from Isaiah 53:1, often known as The Suffering Servant passage, which is speaking of YHWH. Then John begins to quote from Isaiah 6:1-4 which speaks of a vision in which Isaiah saw God sitting on His throne.

Isaiah 6:1-4 states:

“In the year that king Uzziah died I saw also YHWH sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is YHWH of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”

Why would John quote Isaiah speaking of YHWH and use it to say Isaiah spoke of and saw the glory of Jesus the Christ? Simply, John understood Jesus is God in the flesh. The following are three examples of some well-known Bible scholars and their views of this passage and John’s view of Jesus.



Adam Clarke in his biblical commentary on John chapter 12 wrote this concerning John’s view of Jesus:

“It appears evident, from this passage, that the glory which the prophet saw was the glory of Jehovah: John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be Jehovah.”

Albert Barnes wrote in his biblical commentary concerning John chapter 12:

“John affirms that it was the glory of the Messiah that Isaiah saw, and yet Isaiah affirms that it was Yahweh; and from this the inference is irresistible that John regarded Jesus as the Yahweh whom Isaiah saw. The name Yahweh is never, in the Scriptures, applied to a man, or an angel, or to any creature. It is the unique, incommunicable name of God.”



Matthew Poole wrote in his biblical commentary concerning John chapter 12:

“The evangelist saith, that these things Esaias said, when he saw his glory, and spake of him. Isaiah’s sight of God’s glory is described, Isaiah 6:1, I saw the Lord sitting upon a throne, high and lifted up, The evangelist expounds this of Christ, which is an evident proof of the Deity of Christ, that he is Jehovah.”

Apostle Paul

Since most of the New Testament is written by the Apostle Paul, it would only make sense that we would be able to find evidence of the Deity of Jesus in those writings. Consider some of the following verses:

Titus 2:13 states:

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Romans 9:5 (1599 Geneva Translation) states:

“Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed forever, Amen.”

Colossians 1:16-17 states:

“For by him (Jesus) 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: And he is before all things, and by him all things consist.”

Philippians 2:10-11 states:

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

In Philippians 2:10-11 Paul is quoting from Isaiah 45:22-23 where God is speaking of Himself, saying that besides Him, there is no other God.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”

Why would Paul take this powerful statement from God and use it for Jesus the Christ? Once again, it's simple, Paul understood Jesus is God in the flesh.

Apostle Peter

The Apostle Peter in his 2nd epistle clearly reveals to his readers who he believed Jesus was.

2nd Peter 1:1 states:

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

Apostle James

James in chapter 5 of his epistle, speaking of the coming of the Lord Jesus, in the same context writes of Jesus and His name as the same name of which the Old Testament prophets spoke, and Jesus as being the same Lord who blessed Job during his trial.

James 5:7-11 states:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”

Apostle Jude

In the small book of Jude, we find a powerful statement made concerning Jesus. In Jude 4 he says Jesus is our only Lord and God and then goes on to state in verse 5 that this same Lord delivered the Israelites out of the land of Egypt.

Jude 4-5 states:

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”

There are some who try to divide this passage up and say we are speaking of YHWH God and Jesus separately. But how can you only have one Lord God, and also have Jesus as our Lord unless they are one and the same? In verse 5 of Jude some biblical manuscripts actually say “Jesus” instead of “Lord,” and this is reflected in translations such as *The Legacy Standard Bible* (2021), *Berean Study Bible* (2016), *English Standard Version* (2001), *Wycliffe Bible* (1382), and *The Latin Vulgate* (4th Century). If Jesus was not God in the flesh, then this would directly contradict verses such as Exodus 7:5, which identifies YHWH as Israel’s savior and deliverer who brought them out of Egypt.

“And the Egyptians shall know that I am YHWH, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.”

So why would Jude, James, Peter, Paul, and others make these statements concerning Jesus and speak of Him as if He was the one true and living God? Because they understood that He was.

Chapter 5: But... Jesus never said “I am God”

It is often said by those who deny the Deity of Jesus that since He never said the exact words “**I am God, worship me**” He wasn’t God and all these people above must have been mistaken. This is a curious thought, because many of these same people who deny the Deity of Jesus will claim to believe Jesus is the Christ. Yet Jesus never said the words “I am the Christ.” Some of these people will also claim Jesus was born of the virgin Mary, yet Jesus never said, “I, Jesus, was born of Mary, a virgin.” Many people who deny the Deity of Jesus will also say He is the Word of God, yet Jesus never said, “I am the Word of God.” There is no need for Jesus to say a specific series of words in order for us to know He is God in the flesh, because if He is truly God in the flesh there should be no need for Him to say “Hey! I’m God.” Although Jesus never said those exact words, if you had asked a certain group of 1st century Judahites in John chapter 10, they would have said He did say such a thing when He made the statement “**I and my Father are one.**” After Jesus said this, they picked up stones to kill Him for blasphemy because they understood He was saying He was God.

John 10:30-33 states:

“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 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.”

For anyone to say that they and God are ONE is a huge statement, but this isn’t the only statement Jesus would make which would lead people to believe He was indeed God in the flesh. In John chapter 2, Jesus says He is going to raise a dead man, but not just any dead man, He is going to raise His own dead body. Who else could possibly do such a thing?

John 2:19-22 states:

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”

Just a few chapters later in the Gospel of John, we find Jesus making another statement that would lead the Judahites to try to stone Him.

John 8:54-59 states:

“Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.”

This title “I AM” made by Jesus is no small statement, and I don’t doubt it’s what truly triggered these Judahites to try to stone Him. Jesus is referring back to Exodus 3:14 which says:

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Chapter 6: Who is the Alpha & Omega?

Revelation 1:8 states:

“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.”

In the Book of Revelation Jesus claims to be **“The Alpha and Omega, the beginning and the ending.”** If someone only read this verse, they may not think much of it, except later on in the same book we have God Almighty stating that He is the **“The Alpha and Omega, the beginning and the ending.”**

Revelation 21:6 states:

“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. 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.”

How can Jesus and God both be the beginning and the end? The only conclusion is that they are both one and the same. If we look in the Book of Isaiah, we find more proof that God is the only ONE Beginning and End, First and Last, and Alpha and Omega.

Isaiah 41:4 states:

“Who hath wrought and done it, calling the generations from the beginning? I YHWH, the first, and with the last; I am he.”

Isaiah 44:6 states:

“Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God.”

Chapter 7: Who Is Our Savior?

In the Old Testament, it is clear and repeatedly stated that God is our savior, and in the New Testament it is stated repeatedly that Jesus is our savior. As you read the following Scripture verses, ask yourself: How can God and Jesus both be our savior unless they are both one and the same?

2 Samuel 22:3 states:

“The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.”

Psalm 106:21 states:

“They forgot God their saviour, which had done great things in Egypt.”

Isaiah 43:3 states:

“For I am YHWH thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”

Isaiah 43:11 states:

“I, even I, am YHWH; and beside me there is no saviour.”

Isaiah 45:15 states:

“Verily thou art a God that hidest thyself, O God of Israel, the Saviour.”

Hosea 13:4 states:

“Yet I am YHWH thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.”

So it is clear that the savior of Israel in the Old Testament was God Almighty. But what about the New Testament?

Mary speaking in Luke 1:47 states:

“And my spirit hath rejoiced in God my Saviour.”

Luke 2:11 states:

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

John 4:42 states:

“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

Acts 13:23 states:

“Of this man's seed (*speaking of David, and ultimately Abraham, Isaac, and Jacob/Israel*) hath God according to his promise raised unto Israel a Saviour, Jesus.”

1st Timothy 1:1-2 states:

“Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.”

1st Timothy 2:3 states:

“For this is good and acceptable in the sight of God our Saviour.”

2nd Timothy 1:10 states:

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:”

Titus 1:3-4 states:

“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith:

Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Titus 2:10-13 states:

“Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Who is our Savior? It's very clear. It is God and Jesus Christ, and since there is no other God than God (Isaiah 44:6) and no other Savior than God (Isaiah 43:11), then that means Jesus Christ is God in the flesh.

Chapter 8: The WORD Made Flesh

One of the most used verses to defend the Deity of Jesus is John 1:1-15, and the reason why it is the most used is because it is very simple to understand.

John 1:1-15 states:

“In the beginning was the Word, and the Word was with God, and the Word was God. 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. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.”

These Scripture verses are very clear. God and the WORD are one and the same, and all things are made by Him. The WORD was made into flesh which is Jesus, and John the Baptist was the messenger sent to prepare the way for Him (YHWH) spoken about in Mark 1:1-3 and Malachi 3:1 which were mentioned previously in this book. Those who reject the Deity of Jesus deny these verses along with all the other Scriptures already mentioned in this book. The Watch Tower Bible and

Tract Society/Jehovah's Witnesses in their *New World Translation of the Holy Scriptures* (1961) went as far to mistranslate John 1:1 in order to reject this clear teaching in Scripture.

John 1:1 (New World Translation) states:

"In the beginning was the Word, and the Word was with God, and the Word was a god."

You can see what damage this mistranslation does to the Scripture by only adding one single letter/word and making Jesus another god rather than YHWH in the flesh. They and others teach that Jesus came into existence at a point in time, and that He was not eternal. Dr. James White of Alpha and Omega Ministries in an online article titled *John 1:1 Meaning and Translation* challenges this idea by examining the Greek words used by John:

"The key element in understanding this, the first phrase of this magnificent verse, is the form of the word "was," which in the Greek language in which John was writing, is the word en (the "e" pronounced as a long "a" as in "I ate the food"). It is a timeless word – that is, it simply points to existence before the present time without reference to a point of origin. One can push back the "beginning" as far as you can imagine, and, according to John, the Word still is. Hence, the Word is eternal, timeless. The Word is not a creation that came into existence at "the beginning," for He antedates that beginning. John is very careful in his language at this point. Throughout this section, John carefully contrasts the Word, and all other things. He does so by consistently using en of the Logos, the Word, and by consistently employing a totally different verb in reference to all other things. This other verb is "to become" (egeneto). It is used of John the Baptist in verse 6, of the world in verse 10, and the children of God in verse 12. Only when we come to verse 14 does John use "to become" of the Word, and that is when the Word "became flesh." This refers to a specific point in time, the incarnation, and fully demonstrates John's

intentional usage of contrasting verbs. John is not alone in this. Jesus contrasted Abraham’s “becoming” with His own eternal existence in John 8:58 in the same way. The Psalmist contrasted the creation of the world with the eternity of God in Psalm 90:2 (LXX) by using the same verbs found in John 1:1 and 14. Hardly seems coincidental, does it?”⁷

With all the Scriptures listed in this book up to this point, and the many that were not listed, I do not know how any professing Christian can deny that Jesus is God in the flesh unless they reject most of the Bible. If Jesus wasn’t God in the flesh, we have to come to the conclusion that the Old Testament teaches that there is only one God, one Savior, and we are only to worship Him. Then in the New Testament, God changes His mind and makes a new God named Jesus and allows us to worship Him, pray to Him, call Him our Savior, and make Him the new “Alpha and Omega.”

Or you have to come to the conclusion that the New Testament writers were wrong in believing Jesus was God, and that Jesus never corrected them, that Jesus was wrong by allowing men to worship him (Matthew 8:1-4) and telling His followers to pray in His name (John 14:13), and the Jews and Pharisees who tried to stone Him multiple times (John 10:30-33, John 8:54-59) were right. Historically over the last 2000 years, the majority of those who profess to be Christian have believed that Jesus the Christ was God in the flesh, and the reason this is the case is that is what Holy Scripture teaches us.

⁷ www.aomin.org/aoblog/jehovahs-witnesses/john-11-meaning-and-translation/

Chapter 9: Historical Evidence

Many who deny the Deity of Jesus teach that the Roman Emperor Constantine invented the Deity of Jesus at the Council of Nicaea in 325 A.D., and that all professing Christians before this point did not believe Jesus is God. The following are quotes from early Christians that predate the Council of Nicaea:



Polycarp (69-155 A.D.) who was the Bishop of the Church in Smyrna, and disciple of the Apostle John wrote the following in his *Letter to the Philippians*:

“Now may the God and Father of our Lord Jesus Christ, and the eternal high priest himself, the Son of God Jesus Christ, build you up in faith and truth...and to us with you, and to all those under heaven who will yet believe in our Lord and God Jesus Christ and in his Father who raised him from the dead.”

Ignatius (50-117 A.D.) who was the Bishop of the Church in Antioch, and also a disciple of the Apostle John wrote the following in his *Letter to the Ephesians*:



“Ignatius, who is also Theophorus, unto her which hath been blessed in greatness through the plentitude of God the Father; which hath been foreordained before the ages to be for ever unto abiding and unchangeable glory, united and elect in a true passion, by the will of the Father and of Jesus Christ our God; even unto the church which is in Ephesus [of Asia], worthy of all felicitation: abundant greeting in Christ Jesus and in blameless joy.... Being as you are imitators of God, once you took on new life through the blood of God you completed perfectly the task so natural to you.”



Justin Martyr (100-165 A.D.) was an early Christian apologist who wrote the following in his work *Dialogue with Trypho*:

“Permit me first to recount the prophecies, which I wish to do in order to prove that Christ is called both God and Lord of hosts.”

Irenaeus of Lyons (130-202 A.D.) who was the Bishop in Gaul, which is now the area of Lyons, France. Irenaeus studied under Polycarp, who was a disciple of the Apostle John. In Irenaeus’ book *Against Heresies* he wrote the following concerning Jesus:



“For I have shown from the Scriptures, that no one of the sons of Adam is as to everything, and absolutely, called God, or named Lord. But that He is Himself in His own right, beyond all men who ever lived, God, and Lord, and King Eternal, and the Incarnate Word, proclaimed by all the prophets, the apostles, and by the Spirit Himself, may be seen by all who have attained to even a small portion of the truth. Now, the Scriptures would not have testified these things of Him, if, like others, He had been a mere man.... He is the holy Lord, the Wonderful, the Counselor, the Beautiful in appearance, and the Mighty God, coming on the clouds as the Judge of all men; all these things did the Scriptures prophesy of Him.”



Clement of Alexandria (150-215 A.D.) was a Christian theologian who taught at the School of Alexandria wrote the following in his book *Exhortation to the Heathen*:

“This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, He alone being both, both God and man—the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal.... The Word, who in the beginning bestowed on us life as Creator when He formed us, taught us to live well when He appeared as our Teacher that as God He might afterwards conduct us to the life which never ends.”

Tertullian (150-225 A.D.) was an early Christian apologist and wrote in his book *Treatise on the Soul* the following concerning Jesus:



“For God alone is without sin; and the only man without sin is Christ, since Christ is also God.”



Origen (185-254 A.D.) was a Christian theologian, and he wrote in the preface of his book *De Principiis* the following:

“Jesus Christ...in the last times, divesting Himself (of His glory), became a man, and was incarnate although God, and while made a man remained the God which He was.”

Chapter 10: Is The Virgin Birth True?

Among those who deny the Deity of Jesus, many of them also deny the virgin birth. Before we can look at the objections to the virgin birth, let's first look at the Scriptures where the virgin birth is mentioned.

Luke 1:26-35 states:

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: *blessed art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

In this passage the Gospel of Luke clearly identifies Mary as a virgin which is rendered from the Greek word *parthenos*.⁸ We also see in this passage that Luke references portions of Isaiah 9:6-7, revealing that he understood Jesus to be a fulfillment of this prophecy.

⁸ Strong's Greek Lexicon #3933

Matthew 1:21-23 states:

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

Mary being pregnant, while betrothed, was no small matter. One can only imagine what was going through Joseph’s mind when he learned of this, before the angel came to him, because the Law of God would have called for Mary to be sentenced to death if she had not been a virgin and been unfaithful to Joseph.⁹ Matthew then quotes Isaiah 7:14 as a fulfillment of Mary being a virgin and having a child.

Isaiah 7:14 states:

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

When reading an English translation of these Scriptures, you may be wondering why there is any objection to the virgin birth because it seems so clear. The main objection rests on the meaning of the Hebrew word *al-maw'*,¹⁰ which is rendered as virgin in Isaiah 7:14. Some teach that this Hebrew word simply means a young woman of marriageable age and doesn’t have anything to do with virginity.

⁹ Deuteronomy 22:23-24

¹⁰ Strong’s Hebrew Lexicon #5959

Jewish Rabbi Tovia Singer, who is notorious for putting out material against the virgin birth, and other Christian doctrines, stated the following in a web-article titled *Does the Hebrew Word Alma Really Mean “Virgin”?*:

“For nearly two millennia the Church has insisted that the Hebrew word *almah* עַלְמָה can only mean “virgin.” This is a vital position for defenders of Christianity to take because Matthew 1:22-23 translates *alma* in Isaiah 7:14 as “virgin.” The first Gospel quotes this well-known verse to provide the only “Old Testament” proof text for the supposed virgin birth of Jesus. The stakes are high for Christendom. If the Hebrew word *alma* does not mean a virgin, Matthew crudely misquoted the prophet Isaiah, and both a key tenet of Christianity and the credibility of the first Gospel collapses.”¹¹

Singer is correct in stating that the stakes are high for Christendom, if the doctrine of the virgin birth is proven incorrect. It would mean the Gospel of Matthew and Luke were wrong. Objectors like Singer, would argue that if Isaiah was truly speaking of a virgin, he would have used the Hebrew word בְּתוּלָה¹² instead of the Hebrew word *al-maw'*. The word בְּתוּלָה is most often used for a virgin. Which is true.

It is true that the Hebrew word *al-maw'* does mean a young woman of marriageable age, sometimes translated a maiden, but it is also true that the Hebrew word *al-maw'* doesn't mean a non-virgin either. The Israelite patriarchs valued the virginity of their daughters at a much higher cost than most professing Christians do today. Which would mean a young Israelite women of marriageable age were expected to be virgins. To prove the Israelites view towards virginity you can read at Deuteronomy 22:13-21 which states:

¹¹ www.outreachjudaism.org/alma-virgin/

¹² Strong's Hebrew Lexicon #1330 – Pronounced: beth-oo-law'

“If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, *and the tokens of* virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.”

As you can see from the above passage how serious virginity was to the Israelites. Unlike in the 21st century, how many Israelite young woman of a marriageable age do you think were running around that were not virgins? I would say very few. The biblical standard was for a al-maw' to be a b^ṛūlâ. We can see an example of this in the Book of Genesis concerning Rebekah.

Genesis 24:15-16 states:

“And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel *was* very fair to look upon, a virgin,

neither had any man known her: and she went down to the well, and filled her pitcher, and came up.”

The Hebrew word rendered as virgin in this passage is *bʾtûlâ*. Meaning a woman who has not yet had sexual relations. If we continue reading the word virgin appears again speaking of Rebekah.

Genesis 24:43 states:

“Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink”

In this verse, in the same chapter, speaking of the same woman, the Hebrew word *al-maw'* is used. This means Rebekah was both an *al-maw'* and a *bʾtûlâ*. Another place this Hebrew word appears is in the Songs of Solomon where a *al-maw'* is contrasted with queens and concubines.

Songs of Solomon 6:8 states:

“There are threescore queens, and fourscore concubines, and virgins without number.”

R. Laird Harris in *Theological Wordbook of the Old Testament* wrote the following concerning the usage of the Hebrew word *al-maw'*:

“Some translators interpret Mt 1:22-23 as being simply a comment by Matthew, but it is more reasonable to consider that the argument that convinced Joseph was the fact, pointed out to him by the angel, that such an event had already been predicted by Isaiah. There is no instance where it can be proved that ‘*alma*’ designates a young woman who is not a virgin. The fact of virginity is obvious in Gen 24:43 where ‘*alma*’ is used of one who was being sought as a bride for Isaac. Also obvious is Ex



3:8. Song 6:8 refers to three types of women, two of whom are called queens and concubines. It could be only reasonable to understand the name of the third group, for which the plural of ‘alma is used, as meaning “virgins.”¹³

It is worth noting that in Matthew 1:23 the Greek word *parthenos*, which is rendered as virgin, is the same Greek word that appears in Isaiah 7:14 for virgin in the Greek Septuagint. This most likely means Matthew was quoting from the Septuagint. The Septuagint (also known as the LXX) is the Greek translation of the Hebrew Scriptures, which was translated around two hundred years before Christ in the city of Alexandria, Egypt, and is quoted by the Apostles in the New Testament more than the Hebrew. It was used by Christians more than the Hebrew, because the vast majority of Christians spoke Greek.

The Context of Isaiah Chapter 7

Another objection to the virgin birth is the accusation that Christians are taking Isaiah chapter 7 out of context, and that it has nothing to do with Jesus. This is partly due to Christians simply quoting Isaiah 7:14, without ever read or attempting to understand the context of the whole chapter. Let’s look at the chapter verse-by-verse:

Isaiah 7:1-2 states:

“And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”

¹³ *Theological Wordbook of the Old Testament*, R. Laird Harris, p. 672

Ahaz began to reign about 738 years before Christ. At this time the Nation of Israel, also called Ephraim, and the Kingdom of Syria made an alliance with each other, and began to war with the Nation of Judah. When Ahaz, and the those of the House of David, heard this they were shaken with fear that they may be destroyed. Which puts their trust in the Lord into question because the Davidic Covenant given in 1 Chronicles 17:11-14 promised that the throne of the House of David would be established forever.

Isaiah 7:3-9 states:

“Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.”

In this passage, the Prophet Isaiah is instructed by God to go before King Ahaz, and bring his son Shearjashub with him, and tell the King that he should not fear this alliance. Because as long as Ahaz has faith in God these two nations won't succeed, and within sixty-five years Ephraim will be shattered from being a people, which is referring to the Assyrian captivity of the Northern House of Israel.

Isaiah 7:10-12 states:

“Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD.”

In this passage, God knowing Ahaz was still fearful, spoke to him and told him to ask for a sign of the Lord’s promise to deliver the House of Judah and the House of David from this alliance. Ahaz declines as he does not want to tempt God by asking Him for a sign.

Isaiah 7:13 states:

“And he said, Hear ye now, O house of David; *Is it a small thing for you to weary men, but will ye weary my God also?*”

In this verse, God doesn’t wait for Ahaz to ask for a sign, God gives him one anyway addressed to the House of David.

Isaiah 7:14 states:

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

The sign in which God gave Ahaz was addressed to the House of David, it was a sign of their survival and deliverance. He told him that the sign of their survival would be a virgin conceiving a son, and his name shall be called Immanuel, which means God with us. Now I am sure you can imagine that this confusing sign was probably not very confronting to Ahaz, and he probably had no idea this promise would not be fulfilled for another 738 years. But that was God’s point. This promise will be fulfilled in the future, which means there would still be a House of David in existence, which Jesus would be born out of.

Those who deny the virgin birth will object by saying why would God give Ahaz a sign that won’t take place until long after this conflict has been resolved and Ahaz’s bones have turned to dust. But the point

of the prophecy was to reveal how God will fulfill the Davidic Covenant, and not allow the House of David to be destroyed. Which is what Ahaz was wrongfully fearful that would happen.

Isaiah 7:15 states:

“Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”



Rev. Joseph Benson stated the following concerning Isaiah 7:15 in *Benson's Commentary of the Old and New Testament*:

“The common food of children in that country, where these articles were in great abundance, and of the best sort. The principal meaning of the verse seems to be, that this child, called Immanuel, should be brought up in the usual manner, “the same republic still continuing, and the cultivated fields, unoccupied by the enemy, abundantly supplying all necessary food; and that thus he should grow up to maturity.” The words, however, also signify, that though he should be miraculously conceived, and should be possessed of a nature truly divine, yet he should be also *human*, subject to all the infirmities of our nature, standing in need of food for his support as other children do, and by the help thereof growing up from **childhood to manhood.**”

Thomas Coke wrote the following concerning Isaiah 7:15 in his *A Commentary on the Holy Bible*:

“The meaning of this verse is, that this child, called *Immanuel*, should be educated in the common method; the cultivated fields, unoccupied by the enemy, abundantly



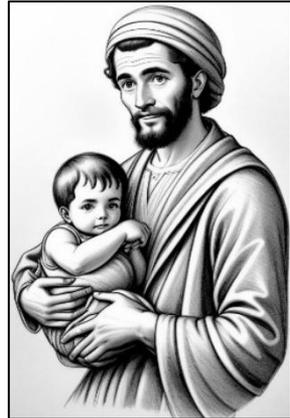
supplying all necessary food; and that thus he should grow up to maturity. The prophet is thought in these words to refer to the human nature of Jesus Christ. *Butter and honey, or milk and honey,* were a very common food of infants among the ancient Jews.”

According to Benson and Coke, this verse simply means this divinely conceived child will be brought forth in a normal manner. Such as we see with Jesus in the New Testament.

Isaiah 7:16 states:

“For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”

Deniers of the virgin birth point out that verse 16 is not speaking of Jesus, because this child was to be born before the conflict was over, and Jesus was born 738 years later. Which is correct, this verse is not speaking of Jesus. Remember there is a child present with Isaiah at this meeting with King Ahaz, and that is Isaiah’s son Shearjashub, who God commanded him to bring. Isaiah gives the sign of Immanuel to Ahaz, which reveals the House of David would survive this war. Than Isaiah uses his own son as an illustration to say that before this child, Shearjashub, shall know to refuse the evil and choose the good, this conflict will be over. Which would mean that Shearjashub was a very young child at this time.¹⁴



¹⁴ Some Christians will attempt to say that Isaiah 7:14-16 is a “dual-prophecy” in order to answer objectors when they state that verse 16 is not about Jesus. This is problematic because than we need to find a virgin who fulfilled the first prophecy during the life of Ahaz, which there is no record of in the biblical text. The Scriptures are harmonized if verse 14-15 is speaking of Jesus, and verse 16 of Shearjashub.



Matthew Henry wrote the following concerning Isaiah 7:16 in *Matthew Henry's Commentary on the Whole Bible*:

“Here is another sign in particular of the speedy destruction of these potent princes that were now a terror to Judah, Isa 7:16. “Before *this* child (so it should be read), this child which I have now in my arms” (he means not Immanuel, but Shearjashub his own son, whom he was ordered to take with him for a sign, Isa 7:3), “before this *child shall know how to refuse the evil and choose the good*” (and those who saw what his present stature and forwardness were would easily conjecture how long that would be), “before this child be three or four years older, *the land that thou abhorrest*, these confederate forces of Israelites and Syrians, which thou hast such an enmity to and standest in such dread of, *shall be forsaken of both their kings, both Pekah and Rezin*,” who were in so close an alliance that they seemed as if they were the kings of but one kingdom. This was fully accomplished; for within two or three years after this, Hoshea conspired against Pekah, and slew him (2Ki 15:30), and, before that, the king of Assyria took Damascus, and slew Rezin, 2Ki 16:9. Nay, there was a present event, which happened immediately, and when this child carried the prediction of in his name, which was a pledge and earnest of this future event. *Shearjashub* signifies *The remnant shall return*, which doubtless points at the wonderful return of those 200,000 captives whom Pekah and Rezin had carried away, who were brought back, not by might or power, but by the Spirit of the Lord of hosts.”

As you can see, those that deny the virgin birth don't have any grounds to do so, and therefore the miraculous birth of our Saviour, Jesus the Christ, can be proclaimed from Holy Scripture without apology.

Final Thoughts

What a professing Christian believes concerning Jesus is very important. We are warned many times to beware of false Messiahs, and this should show that we just can't make up a Jesus to follow. We need to follow the genuine Jesus that we find in Scripture.

Matthew 24:5 states:

“For many shall come in my name, saying, I am Christ; and shall deceive many.”

Luke 21:8 states:

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.”

These warnings Jesus gave His disciples in the 1st century still apply to us today, because there are still false Christs being taught among us. The Scriptures clearly teaches that Jesus is God in the flesh, and that He came to die for and redeem His people from their sins. To teach anything else is to deny the Scriptures and teach another Jesus. If it doesn't matter what Jesus we put our faith in, then by that false reasoning we can make up any kind of Jesus we want and be saved. But the Bible doesn't teach that. Jesus said these words in John 8:24 that all need to hear:

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”

You can't believe Jesus was just a good teacher to be saved. You can't believe Jesus was just a godly prophet to be saved. You can't believe Jesus was an angel or messenger to be saved. You can't believe Jesus was a god, or one god among many to be saved. There is no salvation in a false made-up Jesus. We must put our faith in the true genuine Jesus because there is no salvation in a false one.

More Study Material on the Deity of Jesus from Christian America Ministries:

*All the material below can be found for free on
Christian America Ministries YouTube channel, Spotify channel,
or www.ChristianAmericaMinistries.org.*

The Deity of Jesus (7-Part sermon series)

By: Pastor Matthew Dyer

Is Jesus God? Or a god? (Audiobook)

By: Pastor Matthew Dyer

Below are Christian America Ministries shortwave radio programs on the topic of the Deity of Jesus:

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Let's Talk About Jesus Worship

Aired: 05-18-2024

Discussion on the Deity of Christ & The Trinity
with Pastor Joshua Lowther

Aired: 07-13-2024

The Deity of Jesus & The Anglo-Israel Message

Aired: 08-03-2024

The Deity of Jesus Debate (Lowther Vs. Wildtham)

Aired: 08-17-2024

Discussion of Deity of Jesus Debate
with Pastor Joshua Lowther

Aired: 08-24-2024

About The Author:



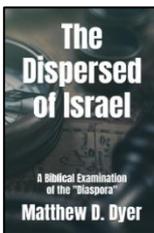
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Other books written by Matthew Dyer:



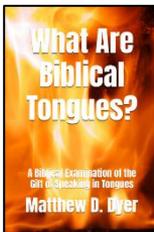
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