

Flames of Faith Ascending Prayers ~ Part One ~



Who hath ascended up into heaven, or descended?

Who hath gathered the wind in his fists?

Who hath bound the waters in a garment?

Who hath established all the ends of the earth?

What *is* his name, and what *is* his son's name, if thou canst tell?

Proverbs 30:4



Brothers and Sisters, written below are some of the most profound scriptures in the entire Bible. It is here in the account of the Baptism of Jesus that **we see the individual persons of the Godhead. And, we see them present and active.**

We call them “The Trinity.”

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God descending like a dove, and lighting upon him:**

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3:13-17).

We clearly see **Jesus, the Son of God** in the water fulfilling all righteousness, and then we see the Heavens open up and the **Spirit of God (Holy Spirit)** descending like a dove and lighting upon the Son. Then a voice from heaven saying,
“This is my beloved Son, in whom I am well pleased.”

I personally noticed that we also have the fact that **‘the Heavens open up’** and the **‘voice from heaven’** are specifically mentioned to give us the understanding that **the interaction is from those that dwell in heaven, i.e., the Father and the Holy Spirit.**

This is pointed out even more in **I John 5:7.**
**For there are three that bear record in heaven...
The Father, the Word, and Holy Ghost ...
And these three are one.**

Now, I can't go any further without examining the word **“one”** for a moment. The reason is, if you don't take time to look at the meaning of **“one”** and lean to your own interpretation, it could give you the wrong impression. So let's take a quick look at this word in **“this”** scripture.

**1520 = one with one another and 1527 inserted 2596 = agree one by one together.
3391 agree with one another = unity**

Now, let me show you from more scripture to help us see it clearly.

Ephesians 4:3,13

Endeavoring to keep the unity of the Spirit in the bond of peace (v.3).

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (v.13).

In these 2 scriptures the meaning of the word **“unity”** is found in Strong's Concordance # Gk 1775 and it states from **#1520 (above)** and means **oneness, unanimity, unity.**

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:3-6

Ephesians 4:3-6 talks to us about the unity of the individual persons of the Godhead. But, notice that **the body is considered part of that union. Yes, part of that unity.** It really is a beautiful passage of scriptures and the definitions are various and include the singleness of each member and the unity they share with each other. Beautiful.

The subject of the **Trinity** has been a continual point of, I hate to say controversy, but more like a question that many are not sure about or if they are confident about it, they find it difficult to explain. Even the most confident will admit they still have questions about it and so they settle with the portion they understand and go no further.

Another scripture that generates questions that seem to come up frequently in the mind of many is **Colossians 2:8-10.**

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

**For in him dwelleth all the fullness of the Godhead bodily.
And ye are complete in him, which is the head of all principality and power...**

It seems that the idea of the Godhead (Trinity) dwelling in “one body” of One member of the triune Godhead is difficult to reconcile when they are separate persons as shown **in Matthew 3, I John 5, and Ephesians 4, as well as a myriad of other places.**

**The questions are understandable. The answers are complete in God’s Word.
Here a just a few...**

[Colossians 1:19](#)

For God was pleased to have all His fullness dwell in Him,

[2 Corinthians 5:19](#)

that God was reconciling the world to Himself in Christ, not counting men's trespasses against them. And He has committed to us the message of reconciliation.

[John 1:16](#)

From His fullness we have all received grace upon grace.

So in light of the serious nature of these questions and the need for clarity, I am going to supply a variety of research documents from God’s Word in the following pages for you to study so that you can rightly divide the Word of Truth and be ready in season and out as you are called upon by the Lord.

I believe that if you take time to study these scriptures, you will find that many doors of understanding will be opened to you by the Lord Himself.

One reason for this is that you will draw nearer to the Lord as you begin to see Him in His connection to the Father, to the Holy Spirit, and to you as His Body.

There is this fact that is the absolute truth...

For in him dwelleth all the fullness of the Godhead bodily.

Colossians 2:9

And “ye are complete in him,” which is the head of all principality and power.

Colossians 2:10

I hope you will enjoy this study. There is a lot of information but there is no need to rush through it. Take your time and absorb the Word of God.

It is a banquet spread out before you.

He brought me to the banqueting house, and his banner over me *was* love.

Song of Songs 2:4

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~ Jewells ~





Does the Bible support the pre-existence of Jesus?

The biblical argument for the pre-existence of Jesus is certainly multi-faceted. *Pre-existence* is defined as “existence in a former state or previous to something else.” In the case of Jesus Christ, His pre-existence means that, before He became a man and walked upon the earth, He was already in existence as the second Person of the triune God. The Bible not only explicitly teaches this doctrine but also implies this fact at various points throughout the Gospels and Epistles. In addition, Jesus’ own actions reveal His divine identity and, as a consequence, His pre-existence.

Several places in the New Testament explicitly teach Jesus’ pre-existence. Jesus said, “And now, Father, glorify me in your presence with the glory I had with you before the world began” ([John 17:5](#)). This passage alone is sufficient to show that the Scripture supports Jesus’ pre-existence, but it is just one of many such passages. Jesus Himself explicitly taught His own pre-existence ([John 3:13](#); [6:33](#), [38](#), [62](#); [8:23](#); [16:28](#)). Christ even said that [He existed prior to Abraham’s birth](#) ([John 8:58–59](#)) even though Abraham’s birth preceded Jesus’ own birth by many centuries! Several texts present Jesus as pre-existing with His Father ([Romans 8:3](#); [1 John 1:2](#); [Galatians 4:4](#)). Several passages even identify Jesus as the Creator ([John 1:2–3](#); [Colossians 1:16–17](#); [Hebrews 1:2](#)).

Probably the most powerful evidence for the pre-existence of Christ was the very behavior of Jesus Himself. He was often doing and saying things that only the God of Israel had the right or power to do.

Jesus' healing of the paralytic in [Mark 2](#) was done to demonstrate His authority and His ability to forgive sins ([Mark 2:3–12](#)). Jesus' Jewish audience was well aware that such actions were reserved only for Yahweh. Jesus' actions in [Luke 7](#) drew a similar reaction ([Luke 7:48–50](#)).

That Jesus pre-existed in His divinity is further proven by His being the object of worship repeatedly in the Gospels ([Matthew 28:9, 17](#); [Luke 24:52](#); [John 9:38](#); [20:28](#)).

Never did Jesus reject such adoration. He saw such worship as entirely appropriate. Jesus implied that He had authority over the Sabbath ([Mark 2:28](#)) as well as the authority to abolish the Law ([Ephesians 2:14–15](#)). Such behavior is sheer blasphemy coming from anyone short of a divine (and therefore pre-existent) Person.

In addition, Jesus identified Himself as the divine Son of Man ([Mark 14:61–64](#)) and claimed to be able to raise Himself from the dead ([John 10:17–18](#))!

This turned out to be the very miracle that He claimed would authenticate His radical claims and ministry ([Matthew 12:38–40](#); [16:1–4](#)). Jesus accomplished this grand miracle and gave convincing proof of it ([Luke 24:36–43](#); [John 20:26](#); [21:1–14](#); [Acts 1:3–6](#)).

This miracle established Jesus' claim to deity and thus provides further confirmation of His pre-existence.



Recommended Resource: [Jesus: The Greatest Life of All by Charles Swindoll](#)

Jesus Christ our Creator

A biblical defense of the Trinity

by [Jonathan Sarfati](#)

First published in: *Apologia* 5(2):37–39, 1996

The doctrine of the Trinity is difficult for some people to understand. But this is what God has revealed in Scripture about His own Being, so we should believe it.

The doctrine of the Trinity states that in the unity of the Godhead there are three eternal and co-equal Persons: Father, Son and Holy Spirit, the same in essence but distinct in role — three Persons (or three centers of consciousness) and one Being (see diagram, below). The different senses of one-ness and three-ness mean that the doctrine is *not* self-contradictory. This is similar in principle to saying that the navy, army, and air force are three distinct fighting entities, but are also one armed service.

NB: this is not to suggest that the three persons are ‘parts’ of God.

Indeed, each Person has the fullness of the Godhead (see [Colossians 2:9](#)). A better analogy is that space contains three dimensions, yet the dimensions are not ‘parts’ — the concept of ‘space’ is meaningless without all three dimensions.

Biblical derivation

All things necessary for our faith and life are either expressly set down in Scripture or may be deduced by good and necessary consequence from Scripture. Some cults, such as Jehovah’s Witnesses and Mormons, and groups known as ‘Oneness’, or ‘Jesus-only’ Pentecostals (not to be confused with mainstream Pentecostals who do believe in the Trinity), are fond of pointing out that the word ‘Trinity’ is not found in the Bible. But the doctrine can be logically proven from the following clear teachings of Scripture as follows:

There is only one God ([Deuteronomy 6:4](#), [Isaiah 44:8](#)). Note that the Hebrew word for ‘one’ is *echad* which means composite unity — it is used in [Genesis 2:24](#) where the husband and wife become ‘one flesh’. The word for absolute unity is *yachid* which is never used of God in the Scripture.

The Father is called God ([John 6:27](#), [Ephesians 4:6](#)).

The Son is called God ([Hebrews 1:8](#)).

He is also called 'I am' in [John 8:58](#) cf. [Ex. 3:14](#) — see below for more biblical proof).

He has always existed ([John 1:1–3](#), [8:56–58](#)), but took on full human nature in addition to His divine nature at the Incarnation ([John 1:14](#), [Philippians 2:5–11](#)).

The Holy Spirit is called God ([Acts 5:3–4](#)), and is personal ([Acts 13:2](#)), not some impersonal force as the Jehovah's Witness cult believes.

They are distinct, e.g. at the baptism of Jesus in [Matthew 3:16–17](#) all three were present and distinct.

The Son is baptized, the Father speaks from Heaven, and the Holy Spirit, in the form of a dove, flies down and lands on the Son.

See the baptismal formula in [Matthew 28:19](#) 'baptizing them in the name of the Father and of the Son and of the Holy Ghost.' Note that the word 'name' is singular, showing that all three Persons are one Being..

The distinction in persons within the one God means that it is possible for Jesus to be the 'one mediator between God and men' ([1 Timothy 2:5](#)), and to be our 'advocate with the Father' ([1 John 2:1](#)) when we sin.

An advocate is a defense lawyer, who pleads our case before a judge.

This demonstrates a distinction between the persons.

The distinction makes the Substitutionary Atonement possible.

How else could Jesus be the One on whom the LORD has 'laid ... the iniquity of us all' ([Isaiah 53:6](#))? The one laying and the one on whom our sins are laid must be distinct.

Jesus said that His Father sent Him ([John 14:24](#)) and that the Spirit was sent by both the Father ([John 14:26](#)) and the Son ([John 15:7](#)). This also points to distinct centers of consciousness within the one God.

The fact that Jesus prayed to God the Father ([John 17:1](#)) shows there was a distinction between Father and Son. Since Jesus was fully human (as well as fully divine), and humans should pray, it follows that it was proper for Jesus to pray in His humanity.

Also, the deity of the Son, Jesus Christ, is further proved by the fact that He has attributes belonging uniquely to God, e.g.:

He is the Creator ([Colossians 1:16–17](#)).

He has the ability to forgive sins ([Luke 7:47–50](#)) and judge all people ([John 5:27](#)).

sends forth the Holy Spirit ([John 15:26](#)).

He accepts worship ([Hebrews 1:6](#), [Matthew 14:33](#)).

He is called ‘Lord’ ([Romans 10:9](#)) where ‘Lord’ (*kurios*) is a translation of the Old Testament *Yahweh* (= God). ([Romans 10:13](#) cites [Joel 2:32](#) which makes this clear.)

And He is identified with the ‘Alpha and Omega’ and the equivalent ‘the first and the last’ ([Revelation 1:8](#), [17–18](#), cf. [Isaiah 44:6](#)).

In the Old Testament, He is the Child who is called ‘Mighty God’ and ‘Everlasting Father’ (Hebrew is literally ‘Father of Eternity’, meaning ‘Author of Eternity’) ([Isaiah 9:6](#), cf. [10:21](#))

He would be born in Bethlehem, yet His ‘goings forth *have been* from of old, from everlasting.’ ([Micah 5:2](#))



References

1. Enns, P., *Moody Handbook of Theology*, Chicago: Moody, 1989.
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3. McDowell, J., & Larson, B., *Jesus: A Biblical Defense of His Deity*, East Sussex, UK: Crossway Books, First British Ed., 1991. Vine, W. E., Unger M. F., and White Jr., W. ,
4. *Vine's Expository Dictionary of Old and New Testament Words*, NY: Thomas Nelson, 1985.



The Son of God, Begotten, Not Made

The most important question that anyone has to answer is, “Who is Jesus Christ?” Or, as he put it himself, “Who do you say the Son of Man is?” How you answer that question determines your faith, and your fate.

Almost everyone believes that Jesus lived, that he was a teacher, a famous prophet, even a miracle worker, although they may not accept everything the Bible says about him. Islam believes he was a good prophet, that he died and went to heaven, and that he will come again (as a prophet of Islam); but it does not believe that he is God and that his death was salvific. And liberal teachers in the churches today might claim something similar, that he was a good man, a great teacher, a wonderful example, but not God in the flesh. But the Bible and thereafter the traditions of the church claim much more for him.

So in this section of the study we want to examine the doctrine of the Son of God, or, the second person of the trinity, called in his earthly ministry Jesus the Christ, or the Son of Man, or the Son of God.

In other words, although Jesus was a fully human person, he also was and is fully God. When we speak of the deity of Christ, we cannot water it down to mean that he was supernatural, or a divine being, or most God-like. He was and is God; but he was manifest in the flesh. This is why he alone is able to redeem us. This is why he is to receive our worship and our obedience.

Those who have rejected this teaching in part or in full often claim that the doctrine was formulated after the fact by the early church, and that it was never there in the Bible. But this is simply not so.

The teaching is anticipated in elementary form in the Old Testament, imbedded in the Gospels, and fully explicated by the apostles. When we read the great prophecies of Isaiah about the Messiah, we catch a glimpse of what that greatness would be: he would have such an amazing birth ([Isa. 7:14](#)) that he would be known as Immanuel, “God with us.” And by his nature and through his works he would be known as the “Mighty God” and the “Everlasting Father” ([Isa. 9:6](#)).

This one alone would bring everlasting peace and righteousness to the earth, for he would come into the world for that purpose. **Isaiah is very precise: the child would be born, but the Son would be given.** It would take the incarnation (the subject of a later section in this series) before people could fully comprehend what that meant.

A careful reading of other passages will also show that the prophecies identify the Messiah with or as the LORD. [Isaiah 48:15](#) and 16 identifies him as the LORD, the one who is sent into the world by the Spirit. By itself this passage could be given different interpretations; but as part of the collection of Messianic passages it underscores the theme that the Messiah is not merely a mortal.

[Malachi 3:1-5](#) describes the Messiah as the messenger of the covenant who will come to his temple (the house of the LORD), but clarifies that it is Yahweh, the speaker, who will draw near. [Proverbs 30:4](#) equates the Son with God the creator. These, but a few, give us a hint that this one who will be the Messiah will be much more than just a great human.

And the New Testament fully explicates these prophecies as fulfilled in the person of Jesus. There was a birth in Bethlehem, for Messiah was to be born of the family of Judah. He would be known as Jesus. But the Son of God did not begin at Bethlehem. [John 1](#) claims that he was the eternal Word, God himself, who created everything that exists, and that in time he became flesh and dwelt among us.

[Philippians 2:6](#) makes it clear that he is God, and that he set aside the use of some of his attributes to take on the form of the human, and die for the sins of the world.

[Titus 2:13](#) equates Jesus with God.

[Romans 9:5](#) describes him as God, who is blessed forever.

[Revelation 5:13](#) and 14 portray Christ as deity.

These are but a few of the New Testament passages that one would consider first in dealing with the topic.

How could the Son be said to be begotten if he is eternally God?

To study this more closely I have chosen to use a Pauline passage, [Romans 1:1-7](#), which shows that Jesus is the son of David and the Son of God, and that he has authority over us by virtue of his deity.

[Romans 1:1-7](#)

The first two verses of the book are simply a salutation or greeting from the apostle Paul to the church in Rome. But the fact that there is a church at all and that it is devoted to the worship and service of Jesus, indicates the deity and the authority of this one person. Accordingly, in the simple salutation we see some references to the doctrine of Christ that is the foundation and focus of the church.

Believers are His Servants

This is the practical starting point for all who worship Jesus as Lord and Savior--they are his servants. Paul's expression, "a bond-servant of Jesus Christ," is the equivalent of the Old Testament's "servant of the LORD [Yahweh]," because to Paul they are one and the same person. This is the highest title that any human could have: Moses, David, Paul--they are all the servants of the LORD.

The word for LORD in the Old Testament is the revealed name Yahweh, explained by God to Moses as "I AM."¹ The explanation "I am" is the Hebrew word *'ehyeh* (pronounced *eh-yeh*); the name *Yahweh* is actually the third person form of the verb and would translate "He is." Worshipers declare, "He is!" But God explains that it means "I am."

Paul is simply identifying Jesus as this Yahweh of the Old Testament, which is why he calls himself his servant.

The term "servant" also needs some clarification. Unlike today, a servant in those days would actually be owned by the master. He, his family, his possessions, all belonged to the master. Likewise, anyone who is the servant of the LORD, or as Paul puts it, a bond slave of Jesus Christ, no longer is his or her own; they have been bought with a price, the blood of Jesus, and are now under his absolute authority.

If Jesus were just a good man, a great teacher, no such authority would be expected.

But because he is God the Son, we owe him our lives. This is why in the book Paul will say that if we confess with our mouth that Jesus is LORD (=Yahweh) and believe in our hearts that God has raised him from the dead, we shall be saved" ([Rom. 10:9](#)).

Believers are Called by the LORD

Paul was called to be an apostle; others are called for different works in his kingdom. But the word “called” indicates that this life-long task was not of his (or our) choosing, but God’s. Jesus called all the disciples from their jobs, and they dropped everything and followed him. That is authority. Paul’s calling was dramatic: on the road to Damascus God dramatically changed his whole life. **To be called of God means that we have a new purpose in life, a new mission, a new reason for living. And that new life and mission is to worship and serve Jesus Christ our Lord.**

Paul was therefore separated to the Gospel. He was dedicated by God’s calling to take the good news to other lands. People do not choose ministries and avenues of service; God chooses people and equips them for the task before them.

The Gospel, or good news, that Paul was to declare was promised beforehand in the Old Testament. Once Paul came to faith in Jesus the Messiah, then all the Old Testament made complete sense to him (and he had studied it all his life). Paul’s formulation of the Gospel, that Christ Jesus died according to the Scriptures, was buried, and rose again according to the Scriptures, was clearly drawn from the Old Testament and explained fully in the person of Jesus, the Messiah. So **both Paul’s calling and his message came from God. Thus it is with all believers.**

The subject matter of Romans is stated in the words “concerning His Son.” That is what Paul is writing about. He will here say two things about the Son: he was born of the seed of David according to the flesh, and he was declared to be the Son of God by the resurrection.

The Son of David

Jesus was born into this world as a Davidic king, in line to the throne of David, king of Judah. This is what people usually focus on at the season of Christmas--the birth to Mary in a stable, in Bethlehem, in the tribe of Judah, and of the family of David. It is familiar material for even the most irregular Church-goer.

But the text says that he was the son of David “in the sphere of” the flesh. There was a birth, to be sure, but that was not the whole story; it was only the story of his physical nature. People do not usually say someone was born into a family “in the sphere of the flesh” unless there was another sphere to consider as well. **The physical birth did not mark the beginning of the Son of God, only the beginning of his physical life on earth. He entered the race through the line of David so that he would become the promised Davidic king and restore the dominion that was lost because of sin.**

The Son of God

Jesus was “declared to be” or perhaps “appointed to be” the “Son of God” by the resurrection from the dead. This was not in the sphere of the flesh, but by the power of the Holy Spirit. What this means is that the resurrection from the dead demonstrated that Jesus was not just another physical descendant of David--he was the divine Son of God who had authority over death and the grave.

[Hebrews 1](#) explains how this appointment developed in the exaltation of Jesus (resurrection and ascension = exaltation; we shall study these in later sections). The writer draws upon [Psalm 2](#) and [Daniel 7:9-14](#) to show that Jesus is the heir to the throne of David and that he would come from heaven to claim his throne. The Bible says that the heir would become the king and have the title of Son of God when he ascended the throne ([2 Sam. 7:14](#)). So every Davidic king could claim the title “Messiah” (= “anointed one”) or “Son of God” (= heir to the kingdom of God) because of these promises. No doubt that was uppermost in Peter’s mind when he first declared his faith that Jesus was the Christ, the son of the living God. But Hebrews takes this all to another level because Jesus was not a normal son of David. Jesus was not crowned as a king on earth, but he died and rose again and ascended to heaven where God declared him to be the Son who “this day” (=exaltation) was begotten (from the dead; [Rev. 1:5](#)). So his exaltation inaugurated his kingship; but he awaits the second coming to put all things under his authority. This resurrection declared for all time that Jesus was not merely a mortal in the line of David with a claim to a special title; it declared that he was by nature the Son of God.

1. *The “Father-Son” Language.* At least 100 times in the Gospels Jesus called God His Father.

We have to link this terminology with the claims of Jesus Himself, namely, that He was sent to earth by the Father ([John 14:24](#); [John 5:26](#)). Or the claims of those he taught, namely that he is the eternal God who created everything ([John 1](#)). And then there is also the hostile witness of his enemies: they sought to kill him because he made himself equal with God ([John 5:17](#)). From a human point of view, that is why he died: the charge was blasphemy. Or, study the parable of the vineyard: the owner sent his son to the vineyard, and they killed him ([Matt. 21:33-46](#)). Why? Because he was the son.

In other words, there would have been no cross without Jesus’ claim to be equal with God the Father and heir of all things. And everyone, believer and unbeliever alike, acknowledges that Jesus was crucified. So the point of Jesus’ use of the “Father-Son” language was meant to teach that he was equal to the Father in nature but subordinated to the Father for the mission.

2. The “Only Begotten Son” Language. The second piece of evidence we must examine is the expression “only-begotten.”

It is the Greek word “*monogeneis*.” This is not simply “begotten,” for that expression can be applied to all believers, those who have been begotten or born again by the Spirit.

This is a unique expression for a unique person, the only-begotten Son of God. The expression appears in [John 1:14](#), [4:18](#), [3:16](#), and [3:18](#). It would literally mean the “only generated one.” This is the key expression for the doctrine of “the eternal generation of the Son,” meaning, he always was the only begotten Son. The expression does not refer to the birth of Jesus in Bethlehem, because he is the Son from eternity past.

Now follow this carefully. **If Jesus is said to be the begotten Son of God, then Jesus has the same nature as the Father. If Jesus has the same nature as God the Father, then Jesus is divine and eternal as well. If he is eternally God, then there was never a time he was literally begotten--which is why we know the language is figurative to describe his nature, and not his beginning. To call Jesus “the only begotten Son” means that he is fully divine and eternal. He is God the Son.**

One more point. The word “begotten” has “only” (*mono-*) prefixed to it. **There is only one. This means that Jesus has a unique relationship with the Father--they two along with the Holy Spirit make up the Godhead.**

You and I, if we are believers, have been born into the family of God--we are said to be begotten of God. But we are not “only-begotten.”

That refers to Jesus’ divine nature. We were adopted by grace and given the divine nature by the Spirit so that we may be called the children of God. But Jesus--he is very God of very God. He is the only-begotten Son of God, which means that he is God.

3. The “I Am” Language. The third line of evidence concerns the Lord Jesus Christ’s use of “I am.”

Although there are times when “I am” in Jesus’ words mean simply “It is I,” or “I am here,” there are a number of occasions where it clearly means that he was identifying himself as the “I Am” of the Bible. In the Old Testament the great “I am” revelation has numerous predications that make amazing claims: I am with you always, I am your healer, I am your rock, I am the first and the last, I am Yahweh and there is no other,” etc. And so too do we find Jesus’ revelation of himself making similar claims: I am the way, the truth, and the life; I am the resurrection and the life; I am the good shepherd; I am the door; I am the alpha and the omega, the beginning and the end, etc.”

But there are certain passages that stick out because of their claims of “I am” without predicates. In [John 8:58](#) the Pharisees were disputing over the identity of Jesus, and Jesus said that Abraham rejoiced to see his day (perhaps a vision of the sacrificial death of Jesus). They challenged this statement because Jesus was not yet fifty years old. Jesus said, “Before Abraham was, I Am.” And they wanted to kill him for blasphemy. In that very same chapter, verses 24 and 28, Jesus said, “unless you believe that I am” Now, if you compare [Isaiah 43:10, 11](#), you will see that same thing being said by God in the Old Testament. Clearly, Jesus was equating himself with Yahweh, the I Am of the Old Testament. These and other passages show that Jesus was identifying himself with God. Finally, in [John 10:30](#) Jesus declared “I and the Father are one.”

All these claims and works of Jesus would have fallen flat after his death if he had not risen from the grave. But he did rise from the grave, and ascended into heaven, and will come again to judge the world. That resurrection declared that he was indeed the Son of God, not in a general sense, but in his nature equal with the Father. He is the one who came into the world as Immanuel, God with us, and not merely one born in time.

The Authority of Christ Calls for Devotion (5-7)

What is the effect of this on all who believe in Jesus?

There are three listed here:

- (1) We receive grace and peace through Jesus Christ;
- (2) we receive a commission to serve him in this life; and
- (3) we must be set apart to him, sanctified, for he is our Lord and our God.

If Jesus is not the divine, eternal Son of God, of one substance with the Father, then all Christian worship of him is idolatrous. But if he is the true and living Lord, then all worship must be in Christ Jesus, for no one comes to the Father except by the Son.

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From the series: [Sound Doctrine: A Biblical Study of the Doctrines in the Nicene Creed](#)

<https://bible.org/seriespage/3-son-god-begotten-not-made>

This study is in PDF form and is 14 pages long. It is a very good study but too big to fit all 14 pages in Flames. So, I have provided the introduction and the link to the complete study...Jewells J:O)

Unraveling the Mystery of the Godhead

Ken Birks, Teacher

I. Introductory Remarks

The study of the Godhead is an important doctrine for the Christian to understand.

It is one of the major doctrines that orthodox Christianity teaches. It is a doctrine that separates Christianity from cults and so called Christian cults.

It is considered a great mystery in Scripture, of which in this lesson our goal is to unravel this great mystery. The question that arises concerning the Godhead, is how can God, who is one God, be three persons?

God in the Bible is shown to be three distinct personalities: God the Father, God the Son and God the Holy Spirit.

1 John 5:7, For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

The Word Godhead Is Used To Describe God's Divine Nature.

In the scriptures the word "Godhead" is used to describe the person of God.

Acts 17:29, Therefore, since we are the offspring of God, we ought not to think that the Divine Nature (Godhead) is like gold or silver or stone, something shaped by art and man's devising.

Colossians 2:9 For in Him dwells all the fullness of the Godhead bodily...

Here is the link to the complete study which is on a PDF...

<http://kenbirks.com/bible-studies/Godhead.pdf>



**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.**

Revelation 21:5-6

This is the end of Part One.

Part One only contains the topical study of the Trinity but Part Two will contain the variety that you are used to. It will contain some information that I promised during the last Faith on Fire study called “Barley or Barely.”

Listen Here if you missed it.

<https://soundcloud.com/shepherdsfor-jesus>

Part Two will also contain messages from others in the Body of Christ.

Part Two will follow shortly.

Love to all

J:O)



~ Flames of Faith Ascending Prayers ~
~ Part Two ~



Be glad then, ye children of Zion, and rejoice in the LORD your God:
for he hath given you the former rain moderately, and he will cause to come down for
you the rain, the former rain, and the latter rain in the first *month*.

Joel 2:23

Then shall we know, *if* we follow on to know the LORD:
his going forth is prepared as the morning; and he shall come unto us as the rain,
as the latter *and* former rain unto the earth.

Hosea 6:3

For as the earth brings forth its sprouts,
And as a garden causes the things sown in it to spring up,
So the Lord GOD will cause righteousness and praise
To spring up before all the nations.

Isaiah 61:11