

# Is Jesus His Own Father?

True Christianity is not a *religion*. It is a *relationship* with the living God through Jesus Christ. You can take Buddha out of Buddhism or Mohammed out of Islam or any founder of any religion out of that religious system and little would change. However, take Christ out of Christianity and there would be *nothing left!* It is therefore imperative that we have a clear, accurate understanding of just who Jesus Christ really is.

“The Bible is the story of one unique Person who pre-existed as God and who in time became incarnate as a man. Theologians have coined the word *Theanthropic* to describe the person of Jesus Christ. This is another way of calling Him the God-Man. Scripture indicates that He possessed a perfect and complete human nature as well as a perfect and complete divine nature.”<sup>1</sup>

There never has been and never will be another person like Jesus Christ! He is the Unique Person of all time, the genuine *Celebrity of the Universe*. In His unique Person, two natures are inseparable, united forever, undiminished deity and true humanity.

## GETTING THE BIG PICTURE

The coming of Jesus Christ into human history was not an event that suddenly burst upon an unsuspecting world. It was the culmination of a long line of prophecies that started at the very beginning of human history. One outstanding fact that completely isolates Jesus Christ as the Unique Person of the Universe is this: Only one man in all of history has had explicit details given *beforehand* of His birth, life, death and resurrection.

These details are in documents given to the public centuries before He appeared and no one challenges – or can challenge – that these documents were widely circulated long before his birth. In fact, anyone and everyone can compare the actual records of His life with those former documents and find that they match one another in exact detail.

Who can draw a picture of a man not yet born? Surely it is God and God alone. Nobody knew 500 years ago that Abraham Lincoln was going to be born; or 250 years ago that Bill Clinton was to be President. Yet in the Bible, we have the most striking and detailed portrait of a man set forth, not by one, but by twenty or twenty-five artists – none of whom had ever seen the man they were painting!

In challenging the false gods of Isaiah’s time, the true God said:

“Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.”

“Let them bring them forth, and SHEW US WHAT SHALL HAPPEN: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or DECLARE US THINGS FOR TO COME.”

“SHEW THE THINGS THAT ARE TO COME HEREAFTER, that we may know that ye are gods...” (Isa. 41:21-23a)

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<sup>1</sup> A Dispensational Theology, Charles F. Baker. Pages 292, 296

It is the peculiar glory of the all-knowing God, who is “the Lord, the Creator” (40:28) to declare new things “*before they spring forth.*” (42:8, 9) He alone foreknows and foretells the future – and He has chosen to confine His foretelling to the pages of Scripture.<sup>2</sup>

Let’s briefly gather together as in a great museum, at least a few outstanding points of prediction and fulfillment:

He was to come at a specific time (Gen. 49:10; Dan. 9:24, 25 with Luke 2:1), be born of a virgin (Isa. 7:14 with Matt. 1:18-23), at Bethlehem of Judea. (Mic. 5:2 with Matt. 2:1-11) Great persons were to visit and adore Him. (Psa. 72:10 with Matt. 2:9-11) Through the rage of a jealous king, innocent children were to be slaughtered. (Jer. 31:15 with Matt. 2:16-18)

He was to be preceded by a forerunner before entering His public ministry. (Isa. 40:3; Mal. 3:1 with Luke 1:17; Matt. 3:1-3) He was to be a prophet like Moses. (Deut. 18:18 with Acts 3:20-22) He was to have a special anointing of the Holy Spirit. (Psa. 45:7; Isa. 11:2; 61:1, 2 with Matt. 3:16; Luke 4:15-21, 43) He was to be a priest after the order of Melchizedek. (Psa. 110:4 with Heb. 5:5, 6) As the “Servant of the Lord,” He was to be a faithful and patient Redeemer. (Isa. 42:1-4 with Matt. 12:18-21)

His zeal for the Lord is spoken of. (Psa. 69:9 with John 2:17) His manner of teaching was to be by parables (Psa. 78:2 with Matt. 13:34, 35) and His ministry was to be characterized by miracles. (Isa. 35:5, 6 with Matt. 11:4-6; John 11:47) He was to be rejected by His brethren (Psa. 69:8; Isa. 53:3 with John 1:11; 7:5) and become a “stone of stumbling and a rock of offense” to Israel. (Isa. 8:14 with Rom. 9:32)

He was to be hated without a cause, (Psa. 69:4; Isa. 49:7 with John 7:48; 15:25) rejected by the rulers, (Psa. 118:22 with Matt. 21:42; John 7:48) betrayed by a friend, (Psa. 41:9; 55:12, 14 with John 13:18, 21) forsaken by His disciples, (Zech. 13:7 with Matt. 26:31-56) sold for 30 pieces of silver (Zech. 11:12 with Matt. 26:15) and His price given for the potter’s field, (Zech. 11:13 with Matt. 27:7) smitten on the cheek, (Mic. 5:1 with Matt. 27:30) spat on, (Isa. 50:6 with Matt. 27:30) mocked (Psa. 22:7, 8 with Matt. 27:31, 39-44) and beaten. (Isa. 53:5 with Matt. 26:67; 27:26, 30)

His death by crucifixion is given in detail in Psalm 22. His hands and His feet were to be pierced; (Psa. 22:16; Zech. 12:10 with John 19:18, 37; 20:25) yet, not a bone of Him was to be broken. (Ex. 12:46; Psa. 34:20 with John 19:33-36) He was to suffer thirst (Psa. 22:15 with John 19:28) and He was given vinegar to drink (Psa. 69:21 with Matt. 27:34); He was to be numbered with transgressors. (Isa. 53:12 with Matt. 27:38)

His body was to be buried with the rich, (Isa. 53:9 with Matt. 27:57-60) but was not to see corruption. (Psa. 16:10 with Acts 2:31) He was to be raised from the dead, (Psa. 2:7; 16:10 with Acts 13:33) and ascend to the right hand of God. (Psa. 68:18; 110:1 with Luke 24:51; Acts 1:9; 2:34-36; Heb. 1:3)

This bare sketch of Messianic prophecy and fulfillment is far from complete; it is merely suggestive of the main points. There are actually over 300 specific predictions concerning the first coming of Christ, each one pointing not rally to the Divine origin of the Scriptures but to the identity of Jesus Christ as the Unique Person of all time.

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<sup>2</sup> That God alone can give and fulfill prophecy and that it is to be found in Scripture is found in many places in the Bible. 2 Tim. 3:16; 2 Pet. 1:19-21; Deut. 18:21,22; Isa. 41:21-23; 42:9; 46:9,10; Jer. 28:9; John 13:19, etc.

## A CLOSER LOOK

There are few doctrines that are more awe-inspiring than the doctrine of the Person of Jesus Christ. Consider Paul's declaration:

“For in him dwelleth all the fulness of the Godhead bodily.” (Col. 2:9)

The Godhead in its fullness took up permanent residency in humanity in Jesus Christ. Deity was incarnate in Jesus Christ. He is man who is God and God who is man: the God-man. The prologue to the Book of John is instructive about this grand theme:

“*In the beginning was the Word*” – When time began, the Word was already in existence and thus is outside time... eternal. Col. 1:17 says He was “*before all things.*”

“*The Word was with God*” – The Word had a face-to-face fellowship with God. This makes Him separate and distinct from the Father. Jesus Christ is a *different* person from the Father; the Father is not the same as the Son nor is the Son the same as the Father. They are separate and distinct Persons.

“*The Word was God*” – This makes Him co-equal and co-substantial with God the Father. They are the *same essence and being* – equally God. This is why Hebrews 1:8 records God the Father addressing the Son as God. They are the same essence and being: Deity.

“*All things were made by Him*” – He is the Creator God, existing before creation and thus outside of time. This, of course, reiterates the fact that He is eternal – a clear attribute of absolute deity.

“*And the Word was made flesh, and dwelt among us*” – Jesus Christ is God but He is something other than God in that He is humanity. He is totally human, but He is more than human in that He is deity. This is what theologians call the *Hypostatic Union* – another word coined to describe the mystery of Who He really is.

## A PUZZLING QUESTION

While the term “Trinity” does not appear in Scripture, it is a valid heading for the categories of *doctrine* concerning the three members of the Godhead. We may wonder *how* one God can exist in three Persons, yet we can know *that* He so exists because Scripture declares it so. It is not our present purpose to expound the Scriptures on the teaching of the Trinity, but we point out the fact that only the Trinitarian understanding of God can affirm both that Jesus is God and that He is personally distinct from the Father.<sup>3</sup>

This brings us to the question used as the title of this article: *Is Jesus His Own Father?* This question arises from the great Messianic prophecy of Isaiah 9:6 where the “Son” is called “The everlasting Father.”

“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.”

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<sup>3</sup> God is declared in many passages to be “*one God*”, (Ex. 20:2; Deut. 6:4; 1 Tim. 2:5,6) but the Bible no less clearly reveals that there are *three* to whom all the attributes or essence of deity are ascribed: the Father, Son and Holy Spirit. There are many direct statements of the Trinity in the O.T. (e.g., Gen. 1:26,27; 3:22; 11:5-7; Num. 6:24-27; Isa. 48:16,17; 11:2; 42:1; 61:1; 63:7-10; Zech. 12:10,11) as well as the N.T. (e.g. Matt. 3:16,17; 28:19; John 14:16; Eph. 2:18; 4:4-6; 2 Cor. 13:14; Heb. 9:14; 1 Jn. 5:7)

Had the Apostles believed that Jesus was personally identical with the Father, they certainly would have clearly taught this. Their message that He is “the Son of God” comes through loud and clear; not a trace of ambiguity is involved on this point. Yet nowhere does the New Testament even imply the “Fatherhood” of Jesus Christ. To what, then, does Isa. 9:6 refer? Let's see:

“*Unto us a child is born*” – This is His humanity, as the Word became flesh.

“*Unto us a son is given*” – This is His deity.

“*His name shall be called...*” – Notice that it is “His **name**,” – singular, not plural. These five titles in fact constitute one name. They are not five names but rather a five-fold name, five titles denoting the coming Messiah's character... the five-fold manifestation of His qualities and attributes, as the One Who will fulfill the Davidic Covenant. (Vs.7) Thus, it is as the fulfiller of the Davidic Covenant that He is said to be:

“*The everlasting Father*” – Rather than referring to His co-equality with the first Person of the Godhead, this is a reference to His status as provider of all things necessary for Israel to enjoy her kingdom forever.

Looking to that future restoration of the nation Israel, Jeremiah writes:

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem...” (Jer. 3:17).

And what is that name? “...*Thou shalt call me, My father; and shalt not turn away from me.*” (Vs. 19) To cry, “*My father*,” is a token of love and adherence. Later, through Jeremiah, the Messiah says of “the remnant of Israel,” that

“They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I AM A FATHER TO ISRAEL, and Ephraim is my firstborn” (31:9).

In that future kingdom, Messiah again shows Himself to Israel as a Father – one who cares for and provides their every need (Ex. 4:22; Deut. 32:6; Isa. 63:16; 64:8).

Remember that the term “Father” is used in a great variety of senses – as an immediate progenitor, a more remote ancestor, a creator, a guardian, a ruler, an instructor, etc. One who bears this title must educate and rule “as a father doth his children” (1 Thess. 2:11). “A father pitieth his children” (Psa. 103:13) and “knoweth what things ye [his children] have need of, before ye [they] ask him” (Matt. 6: 8). Is it not a father's joy “to lay up for the children and not the children for the father” (2 Cor. 12:14)?

With this in mind, we can understand how Messiah is to fulfill the role of “*everlasting Father*” – One whose reign will be of such paternal love and care, (as a loving father over His children) as to justify it being eternal. He is the Father of conditions that shall never change! He is Israel's (and the world's) rightful king, the loving and faithful king portrayed in Psalm 72. For example, there David says,

“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed” (Psa. 72:17).

Thus, rather than teaching that Jesus is somehow His own Father, Isaiah 9:6 presents a dispensational picture of the character and worth of Israel's Messiah that will sustain that believing remnant through the time of Jacob's trouble and give them the victory described in the surrounding verses of Isaiah 9. Surely in that day, they will love Him beyond measure as they contemplate *who*

He is. In like manner, there is no way to fully appreciate the Lord Jesus Christ in the current dispensation of grace without a grasp of “the preaching of Jesus Christ, according to the revelation of the mystery.” (Rom. 16:25) It is this special revelation that caused Paul to declare:

“For IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.”

“AND YE ARE COMPLETE IN HIM...” (Col. 2:9, 10a).

Such fullness can be ours because the fullness of the Godhead dwelt in Jesus Christ. Thus, it is that He became the “one mediator between God and man” – the special focus of the message committed to Paul (1 Tim. 2:5-7).

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