

but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world” (Heb. 1:1-2). So also in the Revelation he is represented by that symbolic title signifying eternity, “Alpha and Omega” (1:8, 21:6, and 22:13).

Christ's Glory Incarnate

Jesus, our Lord existed in his glory “before the world was,” co-existent with the Father “from everlasting,” we shall now prove that he was divine while he dwelt in the flesh among men.

1. He received worship. (Heb. 1:6; Luke 24:52). He deserved the same honor as the Father (John 5: 23).

2. He was God manifest in the flesh. “Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)” (Matt. 1:23). “God was manifest in the flesh” (1 Tim. 3:16). “He who has seen me has seen the Father; how can you say, ‘Show us the Father?’ Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves” (John 14: 9-11). Could language be plainer?

3. He was Omnipotent. “For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 9:6). “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will” (John 5:21). “I am the resurrection and the life” (John 11:25). His works proved his omnipotence while on earth.

4. He was omniscient. “Because he knew all men and needed no one to bear witness of man; for he himself knew what was in man” (John 2:25). This testimony concerning him was made during his incarnation; and he proved over and over again that he “knew all things.” He knew things without having acquired knowledge as other men. How is it that this man has learning, when he has never studied?” “How knoweth this man letters, having never learned” (John 7:15). When he was only twelve

years old, “all who heard him were amazed at his understanding and his answers” (Luke 2:47).

5. His Death brought Redemption. “Care for the church of the Lord which he obtained with the blood of his own” (Acts 20: 28). Christ's blood was not the blood of a man. In a man's blood there could be no atoning efficacy, no redemption, but in Christ “we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us” (Eph. 1:78).

I should be clear to all who have eyes to see that Jesus the Messiah, is both truly God and truly man. Woe to the unbeliever:

“How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace?” (Heb. 10:29).

(1) First published in 1886, Millennial Dawn was the earliest work of Jehovah's Witness founder Charles Taze Russell. The book's content is an embarrassment to present day Witnesses as it contained many unscriptural notions and false prophecies.

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Jehovah's Witnesses and the Incarnation

The doctrine of the Incarnation of Christ is the belief that the second person in the Godhead, also known as the Son or the Logos (Word), “became flesh” when he was miraculously conceived in the womb of the Virgin Mary. In the Incarnation, the divine nature of the Son was perfectly united with human nature in one divine Person, Jesus Christ. (Chalcedonian Creed, 451 A.D.).

The Doctrine of the Incarnation involves mystery beyond human comprehension. While we may not be able to fully understand it, the Bible clearly teaches this doctrine. Scripture declares that Jesus, the Messiah, is both truly God and truly man.

In his writings Charles Taze Russell, the founder of the Jehovah's Witnesses, boldly attacked the doctrine of the incarnation of Christ. From Studies in the Scriptures Series V, p. 94:

“The incarnation theory is that our Lord's human body, which was born of Mary, was merely a clothing, a covering for the spiritual body.”

This, Russell called an “incorrect premise.” He reasons as follows:

It was absolutely necessary that he should be a man — neither more nor less than a perfect man — because it was a man that sinned, man who was to be redeemed, and the divine law required that a man's life should pay the redemption price for a man's life”—p. 95.

“It was for this cause that it was necessary that our Lord should leave the glory of his pre-human condition, and humble himself, and become a man, because only by becoming a man could he give the ransom price”—p. 425.

“Neither was Jesus a combination of the two natures, human and spiritual” —Series 1, p. 179.

On page 90, Series V, Russell taught that the existence of Christ ceased for three days — the in-

terval of time between the crucifixion and the resurrection. When he was conceived and born of the virgin Mary, his spirit nature was "changed," or transmuted into human substance, and when he died on the cross, his entire existence ceased for three days. What else is this but the annihilation of Jesus Christ? Originally, he was a spirit being, but in order to pay a ransom price for man, he was converted into a human being, died on the cross, and for three days and nights ceased to be. This is Millennial Dawn(1) doctrine.

Our Lord told his disciples that man is not able to kill the soul (Matt. 10:28); yet, according to Russell's doctrine, Jesus Christ was killed outright. The following is his comment of the disposition of the body of Christ:

"Our Lord's body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples...We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows....Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh." — Series H, pp. 129, 130.

This is the teaching of Millennial Dawn. It converts the Son of God into a mere man without a spiritual nature, without a soul; it sees him crucified — annihilated, so far as a corporate organized being is concerned; it has discovered that the man Christ — the body of flesh that was killed — was not raised to life; hence, that the twelve apostles and the "five hundred brethren" who thought they saw him after he was raised from the dead were deceived into believing a lie; it says that the man Christ Jesus is not alive, for instead of a *resurrection* there was a *recreation* — a new spirit being came into existence to take the place of the dead body; it tells us that we are false witnesses of a supposed resurrection which has never been. In order for God to make the deception work easy, he took the body of Jesus from the tomb and hid it from the disciples, lest it would become an "insurmountable obstacle to their

faith." It was the unbelieving chief priests and the elders who invented and gave a large sum of money to the soldiers to spread the lie that the disciples stole away the body of Jesus while the soldiers slept; and the scheme worked well among the Jews. But in the light of Millennial Dawnism a new discovery has been made. It was not the disciples at all who stole away and hid the Lord's body, it was God himself; and so the disciples, by believing in the actual resurrection of Christ from the dead, were wholly sincere; thus God becomes responsible for practicing deception in order that he might be able to fully materialize his plans.

Scripture furnishes us with the following unimpeachable testimony concerning the resurrection:

Jesus said concerning himself, "Destroy this temple, and in three days I will raise it up" (John 2:19). "But he spoke of the temple of his body (v. 21).

"As they were saying this, Jesus himself stood among them, and said to them, 'Peace to you.' But they were startled and frightened, and supposed that they saw a spirit. And he said to them, 'Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.'" (Luke 24:36-40).

Peter, on Pentecost, testified that the same Jesus who had been crucified and slain, God had raised from the dead (Acts 2:23-24). This witness is repeatedly made throughout the New Testament Scriptures, without the slightest variations. No room has been left for doubt. The Bible does not testify to a sham resurrection such as is found in Millennial Dawnism.

If Christ had been only a mere man, equal to those whom he was to restore to perfect manhood, how could his death atone for sin and effect universal salvation? Based upon the laws and principles of equity and justice, how could any perfect man, by his own life, purchase more than one soul of corresponding value?

If it is true, as Russell taught, that the second person of the Godhead was "changed" from the infinity of heavenly glory and divinity into a human being, then the ransom price were far too small to redeem a fallen race. In such a change, Deity and infinity would have been lost, and the

sacrifice is stained with human blood, and is not therefore the blood of the Infinite

The question "Who is Jesus?" is pertinent, as concerning the personality and deity of the Lord Jesus Christ.

His Equality with the Father

"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2: 5-8). The "form" referred to here can not mean a change from the divine, or spirit, nature to that of the human, or natural. The text shows that our Lord "existed in the form of God" prior to his coming into the world, but that he did not count it a thing to be grasped; hence, he humbled himself and condescended to be clothed with human flesh and blood.

"Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. (Heb. 2:14-18).

His Eternity

"Truly, truly, I say to you, before Abraham was, I am" (John 8:58). "The first man was from the earth, a man of dust; the second man is from heaven" (1 Cor. 15:47). Could any declaration of truth be plainer? "He was in the beginning with God" (1 John 1:1). "Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made" (John 17:5). "He is before all things, and in him all things hold together" (Col 1:17). "In many and various ways God spoke of old to our fathers by the prophets,