

His Absolute Deity

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His Absolute Deity Relative To His Earthly Ministry

The Gospels, which record the earthly ministry of Jesus, contain numerous scriptures attesting to His absolute deity. One of the first, which is found in Luke 2:32, embraces the words of the aged Jew, Simeon, as he held baby Jesus in the temple. In speaking of Jesus, Simeon referred to Him as, "A light to lighten the Gentiles, and the glory of thy people Israel." Each time the term "Glory of Israel" (as related to a person) was used in the Old Testament, it referred to the Lord Jehovah. An example of this can be found in Psalm 24:7-10 which says, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who *is* the King of glory? The Lord strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The LORD of hosts, he *is* the King of glory. Selah."

We will return to these scriptures at a later time when dealing with the topic of "His Absolute Deity Relative To His Ascension." In addition to making reference to the earthly ministry of Jesus, they also prophesy of His ascension.

From the proceeding scriptures, it becomes quite evident that the "glory of thy people Israel," that Simeon held in the temple, was the same as the "King of glory" mentioned in Psalm 24. He is referred to in Psalm 24:10 as the "LORD of hosts" (Jehovah Sabaoth, a term signifying the great power of Jehovah), while I Timothy 6:14, 15 speaks of Him in the following manner: "...our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords."

(All the Fulness by David Campbell, Hazelwood, Missouri: Word Aflame Press, 1975, 36-37, Text Modified)