

The Deity of Christ Resolved:

A Primer from the Word of God

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Introduction

In this primer on the Deity of Christ it is this author's intention to lay out before the reader an indisputable case for the Deity of Our Lord Jesus Christ. The overriding weight of the evidence proposed within this primer derives from the Biblical record; however, evidence of the expressed beliefs of a rich collection of early Church fathers is used also to support the idea that there was overwhelming consensus in the early and nascent Church regarding the fundamental belief of Christ as God as interpreted from the Holy Scriptures by these men.

This primer begins with the basic assumption that the Bible is “absolute, supreme, authoritative, infallible, and unchangeable standard for faith and practice” (Watts, 1998). The foundational assumption is that the Bible is the revelation of God to man, put into words by men divinely inspired by the Creator to reveal His truth to us, divinely preserved. It is the Book of God. Therefore, this primer is largely a journey through Scripture to identify the Revelation of God as regarding His Son, Jesus Christ our Lord as the incarnate God.

There is no Truth more fundamental to our faith than that of the Deity of Christ. If He were not God, Calvary would have no power and our faith would be in vain. We would still be dead in our sins and would have no hope, no promise, only an empty covenant that was never sealed by the blood of the

atonement sacrifice of the only One who is truly sinless, the only acceptable Sacrifice, our Lord Jesus Christ, the One True God. There are seven separate areas presented to support an indisputable case for the deity of Christ.

This primer shows the weight of Scripture bearing testimony to Christ as God, including:

- Straightforward claims of His Deity
- Prophecy pointing to and confirming Jesus the Holy divine Son of God- God with us,
- All of the divine names and titles applied to Him to guide and direct people clearly to the conclusion of His Deity,
- What He indicated about Himself by His words and the Bible's clear testimony
- The divine attributes He shares as the second person of the Trinity,
- As well as the indisputable light His sinless Holy supernatural life, death, resurrection, ascension and return brought to bear.

The prayer is that the testimony of this primer on the Deity of Christ might encourage everyone to bow in honor and worship the Word who "*was God*" (John 1:1), "*my Lord and My God*" (John 20:28), the "*God with us*" (Matthew 1:23), who was "*before all things and by him all things consist*" (Colossians 1:17), who "*made himself of no reputation*" bearing the humiliation of Calvary for wicked sinful men who "*knowing the*

judgment of God that they which commit such things are worthy of death not only do the same but have pleasure in them that do them” (Romans 1:32), but who gave Himself for us to redeem that we might be made *“the righteousness of God in him”* (2 Corinthians 5:21). All praise to the Great God and our Saviour Jesus Christ.

Deity of Christ Defined

The Deity of Christ claims that Jesus of Nazareth and the personal God, the infinite, unchangeable, eternal Creator and ruler of the Universe are one and the same and that Jesus the Christ *“was God”* (John 1:1). *“For in him dwelleth all the fulness of the Godhead bodily”* (Colossians 2:9). As the International Standard Bible Encyclopedia states:

“Godhead” is thus the Saxon equivalent of the Latin “Divinity,” or, as it is now becoming more usual to say, “Deity.” Like these terms it is rendered concrete by prefixing the article to it.”

Gresham Machen defines the Deity of Christ as follows:

“Now the Christian meaning of the term “deity of Christ” is fairly clear. The Christian believes that there is a personal God, Creator and Ruler of the universe, a God who is infinite, eternal and unchangeable. So when the Christian says that Jesus Christ is God, or when he says that he believes in the deity of Christ, he means that that same person who

is known to history as Jesus of Nazareth existed, before He became man, from all eternity as infinite, eternal and unchangeable God, the second person of the holy Trinity.” (Machen, no pub date)

Of Christ, in his seminal book on systematic theology, Charles Hodge states:

“God is not more, and cannot promise more, or do more than Christ is said to be, to promise, and to do. He has, therefore, been the Christian’s God from the beginning, in all ages and in all places.” (Hodge, 1940, pg. 382)

Overall therefore, when we state the Deity of Christ we are stating that Christ is God, no less or more than the Holy Spirit or the Father, and that in Him dwell all of the constitutional characteristics of the Almighty God Jehovah. Jesus Christ is God, while fully man, but without any denigration of His Deity.

Introduction

Discussion Questions:

1. What is one of the most fundamental truths of our faith?
2. What do we as Christians believe about the Bible?
3. Why is it important to know that Jesus Christ is God?
4. What does the “Deity of Christ” mean?
5. Is Christ fully God and fully man?
6. Is this a true statement: Jesus Christ our Lord was not only the Son of God but he was also God the Son?
7. Is Jesus Christ less Holy, less omnipotent, less omniscient, less omnipresent, or less eternal than God the Father or God the Holy Ghost?

I. Straightforward Claims of Deity

Within the body of Scripture, the Lord God placed a number of outright, uncontestable claims of the Deity of Jesus Christ. The only way one could dispute these claims would be to rewrite the Bible itself or to deny the clear meaning of the Greek (and in some instances Hebrew) text and refuse to apply standard Greek rules of translation. The accuracy of these claims, however rich in themselves, is clarified and amplified when combined with the weight of the other six issue areas presented in this research as evidence of the Deity of Christ.

For example, John 1:1 is the classic presentation in the Bible of the Deity of Christ. *“In the beginning was the Word and the Word was with God and the Word was God.”* Some detractors claim (NWT) that there should be an indefinite article before the word “God” and therefore making the reading “a God”.¹

On the other hand, there are strong logical arguments that this was properly translated as: “the Word was God”. For example, “a god” would imply that there are multiple gods, something that all orthodox Jewish/Christians, which are monotheist, would adamantly reject. Also, logic would dictate, that if God were the unique and only creator of things, how

¹ The application of Greek rules applying to this text has been an area of great controversy, which we will not deal with in this brief primer.

could it be said of a created being that “all things were made by Him? “And without Him was not anything made that was made” (John 1:3). In combination with the weight of other evidence, that would appear to be the most logical and consistent interpretation. In John 20:28, the Deity of Christ, revealed to us in chapter 1, is re-affirmed by Thomas’ assertion “*my Lord and my God.*” As further affirmation, Jesus not only does not correct Thomas but also says “*Thomas, because thou hast seen me, thou hast believed*”.

Another text confirming the deity of Christ is found in Acts 20:28 which states:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

As John Gill states “The purchaser is God, Christ who is God over all” (Gill). Matthew Henry states: “This proves that Christ is God, for he is called so here, where yet he is said to purchase the church *with his own blood*” (Henry).

Hebrews 1:8 says “*But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom*”.

1 John 5:20 states: “*And we know that the Son of God is come, and hath given us an understanding, that we may know*

him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

He, Jesus, is the true God and eternal life. As Jesus himself states in John 10:27-28 *“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life”*. Jesus then is the “true God” and “eternal life”. In Acts 7:59, it reads: *“And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit.”* He called upon God, the Lord Jesus Christ.

In Isaiah 7:14, the Word of God 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 translation of the Hebrew here is rendered “God with us” or “with us is God”. In Matthew 1:23, all doubt as to whom this applies is removed, as the divine Word places it in the New Testament in context of the birth of the Messiah, Jesus Christ our Lord. In Isaiah 9:6 He is referred to as *“the Mighty God”*, in Titus 2:13 *“the great God”* and in Act 10:36, Galatians 4:1 and Romans 10:9-13 as God over all/Lord of all.

Finally, both 2 Peter 1:1 and Titus 2:13 give clear testimony that Christ is God. The former verse states: *“of God and our Saviour Jesus Christ”*. The latter states *“the Great God and our Saviour Jesus Christ”*. In consideration that Isaiah 43:11 states *“I, even I, am the LORD; and beside me there is no saviour”*, it is clear that “God” refers to the Saviour, Jesus Christ, since there can be no Saviour beside God. The C. Granville

Sharp's rule of Greek grammar gives further weight to this claim. This rule states that when there are two nouns, neither of which are proper names, which describe a person, and they are connected by the word "and" (kai), and the first noun, but not the second, has the article "the", then both of the nouns definitely refer to the same person. So, both words, "God" and "Saviour" apply to Jesus Christ. From a Greek grammatical perspective there is no disputing this interpretation.

I. Straightforward Claims of Deity

Discussion Questions:

1. What scripture is considered the classic statement of the Deity of Christ? Can you say it from memory? Can you give arguments to support it?
2. What does Thomas say in John 20:28 that supports the Deity of Christ? Can you describe the context? What did Jesus say in response?
3. What does Gill and Henry say about Acts 20:28?
4. Can you tell me the Psalm that Hebrews 1:8 was quoting? Does Hebrews 1:8 declare Jesus is God? Does Hebrews 1:2-7 support this view?
5. Does Titus 2:10 support the claim of 1 John 5:20? Explain.
6. How did what Stephen says in Acts 7:59 support the Deity of Christ?
7. Use Isaiah 7:14 and Matthew 1:23 to support the Deity of Christ.

II. Biblical Prophecy

The Encyclopedia of Biblical Prophecy claims that there are 1817 biblical prophecies (Encyclopedia, 1980). 1239 are in the Old Testament and the balance of 578 are found in the New Testament. In addition, pre-New Testament Messianic prophecies total 191. Covering all these prophecies in detail is beyond the scope of this research; however, in order to develop our case, what follows is coverage of a number of the powerful prophetic Scriptures to be found in the Old Testament. References made to these prophecies, as well as declarations of their fulfillment within the New Testament will also be examined. All were written hundreds of year prior to Christ's birth.

Matthew, the Gospel that clearly outlines Christ's royal lineage and his kingship, is rife with messianic prophecy used for the unbelieving Jews to establish Christ as the awaited Messiah, Israel's king. For example, Matthew 1:23 reiterates the Isaiah 7:14 prediction that Christ would be born to a Virgin and that he would be endowed with the title of "Emmanuel" meaning "God with us".

Isaiah 53 is an astounding revelation of the birth, suffering, and substitutionary atonement of Jesus Christ. Here the Hebrew people are presented with a vivid prophecy of the Lamb of God slain for the sins of the world (ref: John 1:29), who opened not his mouth (ref: Mark 15:3-6). He was the suffering

Saviour Who bore our iniquities and by whose wounds we are healed.

In Micah 5:2, Micah prophesies of Christ's birth in Bethlehem (ref: Matt 2:5). Zechariah 9:9, Zechariah outlines Christ's humble and triumphal entry as king into Jerusalem on an ass (ref: Matt 21:2-5). Psalm 22:6-8 and Isaiah 53:3 foretell His rejection, despising, mocking and oppression (Matt 27:39, 41-43). Zechariah 13:6 and Psalms 22:14-16 prophesy of His crucifixion (ref: John 19:16-18). Psalms 22:16 further outlines His mode of death, by crucifixion, by which He would suffer. In the first verse of the Messianic Psalm 22, The Word of God cries out Christ's final words exclaiming with complete accuracy "My God, my God, why hast thou forsaken me?" (Ref: Matt 27:46). And Psalms 22:18 tells us of how the soldiers would cast lots for His garments and His vesture (ref: Matt 27:35). Isaiah 53:9 relates how the Saviour will be buried in a rich man's tomb (ref: Matt 27:57-60).

A final powerful Messianic prophecy can be found in Isaiah 9:6:

"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."

Isaiah 9:6 is a powerful, indisputable testimony to the clear revelation of God as to the Deity of Jesus Christ our Lord.

The Bible is so profoundly rich with Messianic prophecy and fulfillment in Christ. And the Gospels themselves attest to this with great frequency. One could claim that the greatest leap of faith would be to reject the clear testimony of Biblical prophecy regarding the coming Messiah King Jesus, our Lord and our God.

II. Bible Prophecy

Discussion Questions:

1. Approximately how many biblical prophecies have been identified in the Bible? How many in the Old Testament? How many in the New Testament? How many prophecies of the coming Messiah, Jesus Christ, are there in the Old Testament?
2. Which Gospel was written to the Jews to prove that Christ was the awaited Messiah? Which Gospel was written to the Romans? Which was written to the Greeks? And which was considered the Gospel of the Deity of Christ?
3. What does Isaiah 53 predict about the coming Christ? Was it true about Christ?
4. List six Old Testament scriptures that are prophecies of the coming Christ and tell what each predicts about Jesus and how they were fulfilled.
5. Discuss Psalm 22 and three things that it predicts about the coming Messiah that were fulfilled in Jesus Christ.
6. Discuss Isaiah 9:6 in terms of the Deity of Christ. Can you recite it from memory?
7. Why could it be said that it takes a great deal of faith to reject biblical prophecy?

III. His Divine Names and Titles

The most powerful argument for the Deity of Christ is one that incensed the Jewish leaders. Christ identified Himself with the Old Testament titles and names for God and permitted others to call Him by them (McDowell and Larson, 1983). As R. A. Torrey states:

“The first line of proof of the absolute Deity of our Lord Jesus is that many names and titles clearly implying Deity are used of Jesus Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.” (Torrey, 1918)

Even the name Jesus itself, given by the Angel of the Lord to the babe born of the Virgin Mary, announces the God-man, Jesus Christ our Savior. It is the Greek form of Jeshua or Joshua, the meaning of which is “Jehovah-Saviour” or “the Lord Saves”.

Although not claimed to be exhaustive, what follows is a list of names chosen to illustrate the fact that Jesus unreservedly used and was called by names reserved for Jehovah God.

I AM

Jesus himself claimed the name of God most highly revered by the Jews, considered so sacred that the Jews wouldn't

even utter it: YHWH” (Yahweh or Jehovah). In the Septuagint Greek translation of the Hebrew Old Testament, the translators translated the “I AM” in Exodus 3:14, “ego eimi”. The received text translates the instance where Jesus referred to himself as “I AM” in John 8:57-58 also as “ego eimi”. The Jews reacted by desiring to stone Him for the sacrilege of referring to Himself as Jehovah, stoning being the Old Testament punishment for blasphemy (Leviticus 24:16). In other words, Christ unambiguously referred to Himself as the Jehovah God.

The Lord

This title, “Lord”, is used for Jesus several hundred times in the New Testament. Although used 9 times in the New Testament to refer to men, it was never used in this way to when referring to Jesus (Torrey, page 56). In the Old Testament, it is first used in Genesis 2:4, and used hundreds of times to refer to Jehovah God. In Ezekiel the compound term “the Lord God” is used 16 times to refer to Jehovah, connecting both terms for God, Jehovah and Elohim. The term “Lord” is used as a divine name also when applied to Jesus. For example, in Philippians 2:11, Jehovah God commands the “*every tongue should confess, that Jesus Christ is Lord, to the glory of the Father*”. In Acts 10:36, the Word of God states that Jesus Christ “he is Lord of all”. 1 Corinthians 2:8, when referring to those who took part in the death of Christ, Paul states: “*for had they known it, they would not have crucified the Lord of Glory*”.

First and the Last

“*The first and the Last*” is another powerful example of names/titles used for Christ, proclaiming Christ’s deity. In Revelation 1:13 it reads:

“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.”

The passage in Revelation 1:17-18 continues

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Clearly, “Son of man” who is “he that liveth, and was dead; and, behold, I am alive for evermore” refer to the Son of God. Jesus is the focus of Revelation, and it is Christ our Lord who died but “*rose again the third day*” (1 Corinthians 15:4). Therefore, the passage above clearly identifies Jesus as the “first and the last.” However, in Isaiah 44:6 we read:

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”

The word “Lord” used here in the Hebrew is word for “Jehovah”. There is no other God beside Jehovah and He is the first and the last. Therefore, since the Scriptures declare Christ Jesus as the First and the Last, a title reserved exclusively for Jehovah God, the Scriptures articulate unambiguously that Christ is Jehovah God.

Lord of Lords

In Revelation 17:14 the Lamb, referring to Christ Jesus, is called the Lord of lords and King of kings. Once again Jesus is referred to with the same name in 1 Timothy 6:14-15. In Deuteronomy 10:17, Jehovah is referred to as “*God of gods, and Lord of lords*”. This also argues for Christ’s divinity. As McDowell and Larson argue, if the passage in 1 Timothy refers to God, then God and Christ share the same titles, “Lord of lords”, which Jesus, the Lamb, is clearly named in Revelation 17:14. If it is about Christ, which it appears clear it is, then he shares other titles with God including “*Who only hath immortality*” and “*only Potentate*” (Mcdowell and Larson, 1983). Either way, these passages confirm the Deity of Christ.

Savior and Redeemer

In Titus 2:14, Galatians 4:5, Ephesians 1:7, and Hebrews 9:12, Christ is identified as the one by whose blood we are redeemed, who “*gave himself for us that he might redeem us*”, the Saviour and Redeemer. In the Old Testament, Jehovah is the

one who will “*redeem Israel from all his iniquities*”. In Psalms 78:35 He is referred to as “*God their redeemer*”. In Isaiah 41:14 and 43:14, as well as in Isaiah 47:4 Isaiah 48:17, God is referred to as “*thy redeemer, the Holy One of Israel*”. Jesus Christ our Lord shares this title with Jehovah God.

The Word of God also clearly applies the name “Saviour” to Jesus Christ our Lord, a name reserved by edict exclusively to God in the Old Testament. In Isaiah 43:11, 45:21, Hosea 13:4, Jehovah God is our Saviour and the only Saviour. As it states in Isaiah 43:11: “*I, even I, am the LORD; and beside me there is no Saviour*”. In Isaiah 49:26 the Word of God states: “*I the Lord am thy Saviour and the Redeemer, the mighty one of Jacob*” (see also Isaiah 60:16.).

Luke 19:10 Jesus declares “*For the Son of man is come to seek and to save that which was lost*”. Luke 2:11 says it even more clearly: “*For unto you is born this David the city of David a Saviour, which is Christ the Lord*”. Particularly interesting are the three couplets revealed in Titus. In the first couplet in Titus 1:3 the Bible states “*God our Savior*”, however in the following verse it states “*the Lord Jesus Christ our Savior*”. A second couplet is found in chapter two where in verse 10 the Bible declares “*God our Savior in all things*” where three verses later it declares “*the great God and our Savior Jesus Christ*”. The final couplet is found in the third chapter. In verse 4 we find “*the love of God our Savior*” but in verse 6 we once again find “*Jesus Christ our Savior*”. Applying the rule of biblical

interpretation, this triple display of identical couplets with first God as Savior and then Jesus as Savior, gives crystal clear evidence that God and Jesus are one and the same. In each of the three chapters in Titus, the name only to be applied to God is applied to God and alternately to Jesus. What a powerful testimony to the Deity of Jesus Christ our Lord! Finally, Acts 4:12 boldly declares, related to the Lord Jesus, that there is none other name “*under heaven given among men whereby we must be saved*”. Therefore Jesus and Jehovah God are one for the Old Testament rings out clearly in Isaiah 43:11 that there is no Savior besides Jehovah God and the New Testament that there is none other than the Lord Jesus, God the Son.

Light

Another title used for both God and Jesus Christ is “light”. In John 1:4 Jesus is “the light of men”. In John 3:19 He is referred to as “the light” which is “come into the world”. In John 9:5 Jesus Christ self-professes, “*I am the light of the world*”, however, in Psalms 27:1 it states: “*The Lord is my light and my salvation*”. This shows Jesus is referred to as both light and salvation. In Isaiah 60:20 says: “for the LORD shall be thine everlasting light”. Jesus shares the name of light with Jehovah.

The Truth

In John 14:6 Jesus states that He is “the way, the truth and the life”. He refers to Himself emphatically as the truth. In John 1:17 the Bible states: “*For the law was given by Moses, but grace and truth came by Jesus Christ*”. In Revelation 19:11 Christ is referred to as the one on a white horse “*called Faithful and True*”. Verse 13 makes it clear that this is referring to Jesus “*The Word of God*”. Also note the “Faithful and True” is a title, as the words are capitalized.

In Psalm 31:5, Jehovah is referred to as “*O Lord God of truth*”. Deuteronomy 32:4 calls God “*a God of truth*”. In Psalm 25:5, David asks God to “*Lead me in thy truth*”. This term, “thy truth” referring to God, is used in Psalms fourteen times.

It is clear that God is truth as Jesus is truth.

Judge of All

Hebrews 12:23 refers to God as: “*Judge of all*”. The word “Judge” is capitalized, being a title given to Jehovah. In Psalms 50:4-6, God judges His people. In Psalms 96:13, Jehovah “*shall judge the world with righteousness and the people with his truth*”. Christ shares that name with Jehovah, pointing clearly to His divinity. In John 5:22, to Jesus the Son, God “*hath committed all judgment*”. In Romans 14:10 and 2 Corinthians 5:10 the Scriptures refer to the “*judgment seat of Christ*”. In Matthew 25, it is Jesus who judges, sitting on the throne of glory. 2 Timothy 4:1 states: “*I charge thee therefore*

before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom”.

Shepherd

Christ is our Shepherd, a term repeatedly used for the Lord Jehovah in the Old and New Testaments. In Psalms 23:1 it is written, “*The Lord is my shepherd; I shall not want*”. In Psalms 80:1 the Lord Jehovah is referred to as “O Shepherd of Israel”. Referring to Christ’s return, 1 Peter 5:4 talks of “*and when the chief Shepherd shall appear*”. In John 10:11 and John 10:14 Jesus refers to Himself as “the good shepherd”. In Psalms 100:3 Israel is seen as “his people, and the sheep of his pasture”. Jesus, in John 10:27, calls them “my sheep” who “hear my voice.” Jesus is the Good Shepherd, the Jehovah God, who gives unto them eternal life.

Creator

Finally, Jesus Christ shares the title “Creator” with the Lord Jehovah, a compelling indication of His Deity. “*In the beginning God created the heaven and the earth.*” (Genesis 1:1). Psalms 102:25, speaking of Jehovah, relates how Jehovah God laid the foundations of the earth and “*the heavens are the work of thy hands*”. In the New Testament, these same words are repeated in Hebrews 1:10, however, they were referring to Jesus, the Son of God. This was a continuation of the speech, the

conversation about Jesus begun in Hebrews 1:8 (Gill). In John 1:1 the Bible tells us:

“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 anything made that was made.”

And in Colossians 1:15-16 the Bible tells us:

“Who is the image of the invisible God, the firstborn of every creature: For by him 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:”

Therefore, Jesus Christ our Lord is given the name of Creator God with the Lord Jehovah. It was by His hands as God, that the God/Man was creator of the universe and was before all.

III. His Divine Names and Titles

Discussion Questions:

1. What is considered one of the most powerful arguments for the Deity of Christ, and why did it anger the Jews?
2. Compare Exodus 3:14 with John 8:58. How does this support the Deity of Christ?
3. In Isaiah 44:6 who does God say is the first and the last? Who does Revelation 1:17-18 say is the first and the last? How does this support the Deity of Christ?
4. In Isaiah 43:11 and Hosea 13:4 who does God say is the only Saviour? Who does Luke 2:11, 2 Timothy 1:10, 1 Peter 1:11 say is the Savior? How does this support the Deity of Christ?
5. Explain why the three couplets in Titus 1, 2 and 3 are so interesting. How do they support the Deity of Christ?
6. Compare Hebrews 12:23 and Psalms 96:13 with 2 Timothy 4:1 and Romans 14:10. According to Hebrews and Psalms who is the Judge of all the earth? But according to Timothy and Romans who is/will be judge? How does this support the Deity of Christ?
7. Compare Genesis 1:1 with John 1:3 and Colossians 1:16. Who is creator in Genesis? Who is creator in John and Colossians? How does this support the Deity of Christ?

IV. What Jesus says about Himself

This section reveals what Jesus claimed about Himself. Since this primer is based on the assumption that the Bible is the infallible truth of the Word of God, the Bible is reliable. And since the Bible is the revelation of God regarding His Son Jesus Christ, we can claim that whatever Jesus clearly articulates takes on a special significance.

As Machen points out, another clear indication of Jesus claim to Deity is in that the Gospel Jesus preached, He Himself was the main character, the way and truth and life, the resurrection, the I am. “The gospel *of* Jesus was also a gospel *about* Jesus; the gospel that He preached was also a gospel that offered Him as Saviour.

Believe also in me

Jesus did not say merely: “Have faith in God like the faith that I have in God,” but He said: “Have faith *in me*” (Machen, pg. 1881-1937). In John 14:1 Jesus says “*ye believe in God, believe also in me*”, inextricably linking faith in Jehovah God and faith in Him. In John 11:26 Christ turns all eyes to Him and whoever “*believeth in me shall never die*”. Belief in Christ was the source of eternal life and healing (John 11:26, Luke 8:48). Belief in Christ is the source of fulfillment (John 6:35). The story of the Bible is centered on Christ. The foundation of

the Gospel and of the Bible, is Christ. It is faith in Christ and Christ alone that separates the condemned sinner from the saved Saint.

They are My Sheep

About His saved saints, in John 10:27 Jesus says, “*My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life*”. In both John 10:3 and 4, Jesus says they are “his own sheep”. But Psalm 95:7 proclaims God’s elect as “the people of His pasture, and the sheep of His hand” and Psalm 100:3 “*His people and the sheep of His pasture*”. In Ezekiel 34:31 Jehovah God asserts “*And Ye my flock, the flock of my pasture*”. Jesus boldly declares that, as the third person of the Trinity, God the Son, these sheep are His, given Him by the father (John 10:29).

I am the Way the Truth and the Life

Another of Christ claims in the Word of God is that He is the Way and the Truth and the Life (John 14:6). He is the “door of the sheep” that which if he enter in “he shall be saved” (John 10:7-9). He is the narrow path to heaven (Matthew 7:13-14). He is the truth that sets us free from the law of sin and death (Romans 8:2), and gives eternal life (1 John 5:12). At the same time Psalms 25:4-5 states clearly of the Lord God, “*Show me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation*” (see also

Psalm 86:11). So God is the way (path), the truth and the life (salvation). Jesus clearly is the source of divine gifts that only Jehovah God can claim to give. Christ Himself claims to be the source of these gifts, the way, the truth, and the life.

Knowing Jesus is Knowing the Father

Jesus unambiguously asserts His Deity in John 8:19, saying, “*if ye had known me, ye should have known my Father also*”. Note: He doesn’t say if ye had known my Father, instead it is invoked that if you know JESUS you would know the Father. Knowledge of the Logos, the Son, leads to knowledge of Jehovah God. He is the Way. And He has exclusive right to knowledge and access to the Father. No man “cometh to the Father but by me” (John 14:6). Therefore, no man can know or have access to the Father but by the Son, and He and the Father are one (John 10:30).

I am the Bread of Life

In John 6:51 Jesus asserts, “*I am the living bread which came down from heaven; if any man eat of this bread he shall live forever*”. In verse 54 he says, “*Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day*”. He claims not that God gives eternal life through Him, but it is by Him that they receive eternal life; He will raise them up. Fully man, fully God, the Christ as God does the work of God.

Blessed are Those Persecuted “for my Sake”

In Matthew 5:11 Jesus states: *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake”*. He goes on to say that those who do get persecuted for his name should rejoice in it, for their reward will be great in Heaven. Jesus says His followers will be hated “for my name’s sake”, and those who will endure it will be saved (Matthew 10:22). In Matthew 10:39 Jesus Christ our Lord says that losing one’s life “for my sake” results in finding everlasting life. He did not make a distinction between Him and God, but claimed equality with God in claiming that those who suffer for Him, Jesus Christ, would receive a reward in Heaven.

Whosoever shall be Ashamed of Me

In Luke 14:26 Jesus says, *“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple”*. And this is the same Jesus who in Mark 8:38 claimed *“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”* As Machen emphatically points out “Who can claim such an exclusive devotion as that—a devotion which shall take precedence of even the holiest of

earthly ties, a devotion upon which a man's eternal destiny depends? God can, but can any mere man?" (Machen, page 16)

Judge

In John 5:22 Jesus says that the Father "*committed all judgment unto the Son*". In Romans 2:16, "*God shall judge the secrets of men by Jesus Christ according to my gospel*". And Isaiah 33:22 states "*For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.*" So Christ claimed He is Judge as God is Judge and that He is Saviour as God is Saviour.

That all Men Should Honour the Son, Even as They Honour the Father

In John 5:23 states: "*That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father "which hath sent him."*"

Jesus makes it clear here that he is worthy to receive honor, the honor reserved for the Father. And later in the chapter (verse 39) Jesus maintains that the Scriptures are those that testify of Him, and that to receive the eternal life from the eternal book, men must come to Him.

IV What Jesus Says About Himself

Discussion Questions:

1. What did Machen say is another clear indication that Jesus claimed He was God? Explain.
2. According to the Scriptures, what is the source of eternal life? List one scripture where Jesus says to believe in Himself.
3. Compare Psalm 100:3 to John 10:27. How does this support the Deity of Christ?
4. What is Jesus Christ claiming He in John 14:6? Compare to Psalm 86:11.
5. In John 8:19 and in John 14:7-9, what is Jesus claiming? Explain.
6. List three amazing things Jesus Christ claims about Himself in John 6:51-54. How does this support the Deity of Christ?
7. Compare John 5:23 and John 17:5 with Isaiah 42:8. Jesus claims the honor and glory God reserves for Himself. Discuss.

V. Divine Birth, Life, Death, Resurrection, Ascension, and Return

Another clear testimony to deity of Christ was etched on the canvass of His supernatural birth, His Holy, sinless, supernaturally endowed life, and His Divine death, resurrection, and ascension to the throne of God, as well as His heralded imminent return.

Divine Birth

He started life as God, supernaturally conceived (John 1:14). As written in Isaiah 7:14, accepted as prophetic of Christ's entry into the world: *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"*. There was consensus within the early church that Jesus' birth was like no other man's has been and like no other man's will ever be; He was born of a virgin, conceived by the Holy Spirit of God. In Matthew 1:18, the Bible states that Mary was found with child, espoused to Joseph but "before they came together".

And in Matthew 1:23, the New Testament scripture refers to Isaiah 7:14 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"*. And in Luke 1:27 Mary is again referred to as a virgin. And Mary

herself testifies to this in verse 34. After the angel tells Mary she will conceive, she asks: “*How shall this be, seeing I know not a man*”. To “know not” refers to not having had relations with a man. Christ was not like other men. He was God enrobed in flesh, fully God and fully man, born of a virgin which is impossible within the limitations of mortal man, conceived of the Holy Spirit, God with us.

Divine Life (Ministry)

The divine life Christ led after birth testified to His deity. He lived a sinless life; he was impeccable (could not sin). “Orthodox theologians generally agree that Jesus Christ never committed any sin” (Walvoord, 1969). As Walvoord later states

“A proper doctrine of the impeccability of Christ therefore affirms the reality of the temptations of Christ due to the fact that He had a human nature which was temptable. If the human nature had been unsustained as in the case of Adam by the divine nature, it is clear that the human nature of Christ might have sinned. This possibility, however, is completely removed by the presence of the divine nature.” (Walvoord, 1969, page 149)

While Christ experienced temptation, it was without the possibility of yielding to it. “Yet, in full experience of these longings, Christ was completely in control of Himself.” (Ibid).

“He could not sin. While the person of Christ could therefore be tempted, there was no possibility of sin entering the life of Him appointed from eternity to be the spotless Lamb of God.” (Ibid, page 152)

As the Scriptures relate in 2 Corinthians 5:21 *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”* In 1 Peter 2:22, speaking of Jesus, the Bible reads, *“Who did no sin, neither was guile found in his mouth.”* And Hebrews 4:15 states about Jesus: *“but was in all points tempted like as we are, yet without sin.”* Christ was touched with the “feelings of our infirmities” but sinned not. Christ was impeccable.

The miracles He wrought testify to His deity. As Melito of Sardis wrote around 77 years after the death of the Apostle John:

“The activities of Christ after his baptism, and especially his miracles, gave indication and assurance to the world of the deity hidden in his flesh.” (Melito of Sardis, 177 A.D.)

Making a catalogue of all of the miracles Christ did is not within the scope of this primer. In fact, the Bible record in John 21:25 reveals *“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books*

that should be written. Amen". But certainly it would be critical to represent them in broad relief. Jesus Christ our Lord defied the laws of science and turned water into wine (John 2:1-11). He healed the sick, gave sight to the blind, speech to the dumb, hearing to the deaf, (Matthew 11:2-5,15:30, Mark 1:31, 34, John 9:1-7) and He raised the dead (Luke 7:14-15, Luke 8:54-55, John 11:43-44, John 5:25). Christ had power over the natural in that He calmed the wind and the waves, withered trees with a word and walked on water (Mark 4:39:41, John 6:19-21). He knew where people were when He had not seen them (Nathanael, John 1:48-49), and knew of people without being told (John 4:29). Jesus fed thousands with meals not sufficient for ten (Matthew 14:15-21, 15:32-38). Because of the miracles, *"many believed in his name, when they saw the miracles which he did."*

Divine Love of Christ

Jesus Christ our Lord's self-sacrificial life and love for humanity was beyond human comprehension or attainment and revealed in a very special way His equality with God (Philippians 2:6). As is stated in Romans 5:6-8:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

As the Bible relates in 1 Peter 2:22-24, our Christ “*who did no sin*”, “*Who when he was reviled, reviled not again; when he suffered, he threatened not*”, “*Who his own self bare our sins in his own body on the tree*” gave His life willingly for the wicked souls of all men. This selfless Saviour was not forced to do it as stated in John 10:18: “*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*” Jesus gave His life freely, of His own choice. And in the midst of a humiliating, painful death, He exclaimed “*Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done*” (Luke 22:42).

Jesus faced unimaginable brutality and humiliation, beaten until the flesh was ripped off His body, marred beyond recognition, buffeted, spit on and reviled, His beard plucked out, a crown of thorns pressed down on His head digging bloody furrows into His brow, nailed to a cross of crucifixion with metal posts hammered into His hands and feet. And, then, according to the Bible, He was punished as God unleashed the billows of His wrath for the sins of mankind on the Christ, and turned away from the Son who was clothed in the garment of our wicked sin so grievous to Him (see Habakkuk 1:13), separating Himself from His only begotten who was the eternal object of His eternal love. Jesus foreknew all of this prior to the actual events, and

related beforehand to the Disciples, knowing what death He would die. Jesus still willingly went to His death.

And, with a love incomprehensible to mortal man:

“who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:2).

For the joy you say? What joy? It is the joy of glorifying the Father, by laying down His life to save this perverse, sin-laden, ungrateful world. And as the wounded Saviour hung on the cross where we should have hung, after being mercilessly punished, humiliated and mocked, Jesus Christ our Lord looked upon those who had done this thing and exclaimed the inexplicable: *“Father, forgive them; for they know not what they do.”* (Luke 23:34) This so great, supernatural love was expressed on the cross, a Saviour emptied of Himself, the paschal lamb sacrificed to atone for our sins. This love can be nothing but divine.

Death

First, regarding Jesus Christ’s supernatural death Walvoord states:

“No event of time or eternity compares with the transcending significance of the death of Christ on the cross.” (Walvoord, 1969)

This event of amazing significance was accompanied by many observed supernatural events. After Jesus had uttered His final words and “gave up the ghost” (Luke 23:46):

1. *“The veil of the temple was rent in twain from the top to the bottom”* (Matthew 27:51). Estimates were that the veil was as much as 7 inches thick.
2. *“the earth did quake”* (Ibid)
3. *“the rock rent”* (Ibid) (Split into pieces)
4. *“the graves were opened”* (Matthew 27:52)
5. *“many bodies of the saints which slept arose and came out of the graves and went into the holy city, and appeared to many.”* (Matthew 27:52-53)

The veil of the Temple separated the Holy of Holies where the Ark of the Covenant was and where God would come down between the wings of the Cherubim, an awesome and fearful event for God’s chosen people. Only the High Priest could enter the Holy of Holies, and only once a year, and only with blood. However, the separation of God and man was forever overcome by the atoning sacrifice of the Lamb of God, High priest, Saviour and Holy God, making God’s presence accessible to all Saints and repentant sinners at all times. At His death there were earthquakes and the rocks themselves split in two (see 1 Kings 19:11, Numbers 16:32). There were witnesses to these events as the Centurion who was watching Jesus greatly feared when he saw the earthquake. And he exclaimed: *“Truly*

this was the Son of God". And the dead arose from their graves (Ezekiel 37:13). In John 5:21 it is written: "*For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will*". These resurrected people appeared to many (Matthew 27:53). Truly a divine event of supernatural significance bearing the mark of God Almighty accompanied the death of Jesus Christ our Lord.

Resurrection

Christ's resurrection from the dead testified to His deity. In first Corinthians 15 verses 1-8, Paul relates how the Resurrection was witnessed by Cephas, and then the twelve Apostles, then 500 brethren "at once", then James, then all of the Apostles, and lastly Paul. In support of this claim he states that many of the 500 were still alive, implying that the supernatural event could be attested to by "first hand witnesses". Acts 1:3 states clearly:

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:"

Jesus prophesied of His own resurrection in John 2:19. And in Matthew 12:40 Christ Jesus says "*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*" Truly Jesus' prophetic utterances, and the fulfillment through

His bodily Resurrection give another clear indication of the deity of Christ. It was this resurrection that surely sealed our redemption:

“But if there be no resurrection of the dead, then is Christ not risen; And if Christ be not risen, then is our preaching vain, and your faith is also vain.” (1 Corinthians 15:13-14)

Jesus’ resurrection was prophesied, was supernaturally performed and, to His glory and our blessing, it seals the promise of our hope of redemption.

Ascension

And, finally, His ascension gives further support for the claim of the Deity of Christ (2 Timothy 4:1). After Christ had appeared for the last time unto the Apostles, Jesus Christ our Lord *“was taken up; and a cloud received him out of their sight”* (Acts 1:9). As the Apostles watched and looked upward toward where He, Jesus, ascended, the angels said, *“this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”* Christ predicted His ascension and return during his earthly ministry (John 14:3) before His resurrection from the dead. Christ also predicted His ascension after His Resurrection (John 20:17). As Walvoord states:

“The ascension is the important link between His work on earth and His work in heaven which begins with the ascension” (Walvoord, 1969)

Jesus’ ascension was prophesied and verified, the Apostles witnessing it in the first chapter of Acts. In heaven He is first exalted: “*Therefore being by the right hand of God exalted*” (Acts 2:33, Philippians 2:9). Christ is exalted and given “*a name which is above every name*”, at which “*every knee should bow, of things in heaven, and things in earth, and things under the earth*”. (Ibid verse 10). Secondly, He sits at the right hand of power (Mark 14:62). And all power is given to Him “in heaven and in earth” (Matthew 28:18). The ascended Christ is then to be exalted above all things, worshipped by all things, and given power over all things. This can only be true of the divine, God “Almighty”.

Finally, the ascended Christ makes “intercession for the transgressors” (Isaiah 53:12).

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Romans 8:34)

How representative of His divine love that Jesus, our God, is pitiful and merciful to the insignificant, with an amazing love, deigning to be intensely engaged as our advocate in heaven!

Imminent Return

And, lastly, not only was Jesus death, resurrection and ascension divine, but His imminent return bears the character of “Almighty” God, the Judge of all (Hebrews 12:23 compare to John 5:22, 27), who will judge the world in righteousness (Psalms 96:13).

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Matthew 24:30)

When Christ descends from heaven, it will be *“with a shout, with the voice of the archangel, and with the trump of God”* (1 Thessalonians 4:16). This “trump” was used by the tribes of Israel to herald the coming of the Lord, Jehovah God, who descended with thunders and lightening to meet the people. And they trembled with great fear at the sound (Exodus 19:16). It was also used to announce or precipitate the work of the Lord in bringing down the walls of Jericho (Joshua 6) and in Gideon’s triumph over the Midianites (Judges 7).

As Jesus returns, the *“dead in Christ shall rise first”* (1 Thessalonians 4:16). These are the dead in Christ; they are His, His dead, His purchased possessions. And then in verse 17 the Bible says that those alive shall *“be caught up together with them in the clouds to meet the Lord in the air”*, the Lord Jesus. They shall forever be with our Saviour, the Lord. These were

those whom He knew, who wore the wedding garment for his feast, the wedding feast of the Lamb (Revelation 19:7-9, Matthew 22:1-14). He descends, as does God, to judge as God judges, to gather His dead and living, those whom He, Jesus, knew, to be forever with Him, Jesus Christ our Lord. There can be no question, in His return Christ is clearly identified in the Biblical text as Jehovah God.

V. Divine Birth, Life, Death, **Resurrection, Ascension and Return**

Discussion Questions:

1. Explain why Christ's birth was like no man's birth and was supernatural. List scriptures to support.
2. Discuss why Jesus Christ's life was divine, like God. Please discuss His sinlessness and miracles. List scriptures to support.
3. Discuss the death of our Lord Jesus and why it supports His Deity. List Scriptures to support. Discuss in detail the events that happened at His death and how they support the claim that He is God.
4. Discuss the resurrection of our Lord Jesus and why it supports His Deity. List Scriptures to support including prophecy of His resurrection, and the evidence and witnesses of His resurrection.
5. Discuss the evidence and witnesses, listing scripture, of Jesus' resurrection.
6. Discuss the ascension of our Lord Jesus and why it supports His Deity. List Scriptures to support, including prophecy within scripture.
7. Discuss the return of our Lord Jesus and why it supports that Jesus is Jehovah God. List Scriptures to support, including prophecy within scripture.

VI. Jesus' Divine Attributes:

The Gospel records clearly and unambiguously proclaim that Jesus Christ shared divine attributes with Jehovah God.

Omnipresent

He is declared to be omnipresent [all-present]. McDowell and Larson write:

“Just as God is omnipresent in a personal sense, and thus is able to help, deliver, love, defend, and meet His people’s deepest longings and needs, so the New Testament describes Christ also as omnipresent.” (McDowell and Larson 1983)

When speaking of Jehovah in Psalms 139:7, the Old Testament declares, “*whither shall I go from thy spirit? Or whither shall I flee from thy presence?*” It then goes on to state that the Lord Jehovah is in Heaven and in Hell, in the uttermost parts of the sea. In John 3:13 the Bible states “*And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*” So Jesus is in both places, on earth and “which is in heaven”. Matthew 18:20 states “*For where two or three are gathered together in my name, there am I in the midst of them.*” Jesus Christ also dwells in the hearts of the every saved (2 Corinthians 13:5) Saint of God. John 8:58 Jesus states, “*Verily, verily, I say unto you, Before Abraham was,*

I am". He took the title given to God, and one that expresses God's presence outside of time, omnipresent in a temporal sense. Christ was omnipresent physically (on earth and in heaven), spiritually (there am I in the midst of them) as well as temporally (even unto the end).

Omniscience

Christ also shares the Divine attribute of omniscience (all knowing) with God. Psalms 139:1 states of Jehovah God that *"thou hast searched me, and known me"* and later in verse 4, *"For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."* 1 Kings 8:39, it is written of Lord Jehovah God, *"for thou, even thou only, knowest the hearts of all the children of men"*.

But Jesus also *"knew all men"* and *"what was in man"*, which only an omniscient God knows (John 2:24, 25). In John 21:17 Peter says of Jesus *"And he said unto him, Lord, thou knowest all things"*. As R. A. Torrey points out (Torrey, 1898):

1. Jesus knows the secret lives of people, as He did the Samaritan woman at the well, for nothing is hidden from him (John 4:16-19).
2. Jesus knows the secret thoughts of people (Mark 2:8). In Luke 5:22 *"Jesus perceived their thoughts"*, the thoughts of the scribes and Pharisees. As explained above, Jesus knew/knows all men and what *"is in man"*. (John 2:24-25)

3. Jesus knew what men were doing in places where he wasn't located when they happened. For example, Nathaniel calls Him "*the son of God*" because he discerned Nathaniel's personality (no guile) and saw Nathaniel was under a fig tree when Jesus wasn't physically in that place (John 1:47-49). He also knew who they were who were unbelievers and who would betray him.
4. Jesus knew the future (John 16). And as a result in verse 30, His disciples exclaimed "*Now are we sure that thou knowest all things*" and "*we believe that thou camest forth from God.*" Also see John 13:1, Luke 5:4-6.
5. In Jesus are hidden all the treasures of wisdom and knowledge (Colossians 2:3).

It was by His power of omniscience that Jesus Christ our Lord made Himself known to the disciples in the beginning of His ministry and after He had risen from the dead. It was in Luke 5:4-10, at the beginning of His ministry that He entered the ship of Simon and asked him to cast his net on the right side of the boat and they caught "*a great multitude of fishes*". And Peter worshipped him. It was in John 21:6, at the end of His ministry as the resurrected Saviour, that Jesus on the shore at the sea of Tiberias asked the disciples in their boat to cast the nets on the right side, and they once again caught a "*multitude of fishes*". In both cases the disciples had labored fishing all night with no

success. But Jesus knew and He knew them. He knew all things that were to follow for He is God.

Omnipotence.

Jesus not only shares omnipresence and omniscience with God but also omnipotence. As Walvoord relates, “The evidence for the omnipotence of Christ is as decisive as proof for other attributes. Sometimes it takes the form of physical power, but more often it refers to authority over creation.” (Walvoord, 1969, page 29). Here is Scriptural support for various expressions of His omnipotence:

1. Has the power to forgive sins (Matt 9:6),
2. Has all power in heaven and earth (Matt 28:18),
3. Has power over nature (Luke 8:25),
4. He has power to raise the dead (Luke 7:14-15, Luke 8:54-55, John 11:43-44, John 5:25)
5. He has power over His own life and to raise himself from the dead.(John 10:18, 2:19)
6. He has power to give eternal life to others (John 10:28, John 17:2) and to transform their bodies (Philippians 3:21, 1 Corinthians 15:52-57),
7. He has power to heal physically and cast out demons (Mark 1;29-34),
8. He has power to transform the body (Phil 3:21)
9. He has power over demonic forces (Matthew 8:16, Luke 4:33-36, Luke 8:30-33)

Jesus speaks of these powers as resident in His person. In Matthew 28:18 Jesus states the “*All power is given unto me in heaven and in earth*”. He claims the power as His own. When speaking of His power He uses “I”, “me”, “my”. For example in Luke 10:19 Jesus says: “*Behold, I give unto you power*” and the disciples had joy because the devils subject to them “through thy name”. He said He gives them power. And in John 10:9, Jesus declares “*I am the door: by me if any man enter in, he shall be saved*”. Jesus is claiming that He the key to salvation, directly, not as an intermediary, the primary cause of salvation (see Isaiah 43:11, 45:22). It is through Him and to whom He chooses that the Father is revealed (Luke 10:22). No one can know God but through Him. In Mark 16:17-18, Jesus sent the disciples into all the world, attended by powers that were, in Jesus’ words “*In my name*”. In His commission in Luke, He states, “*thus it is written*” that “*repentance and remission of sins should be preached in his name*”, in the name of Christ (Luke 24:47).

Pre-Existent/Eternal

As God is pre-existent, so is Jesus Christ. Psalms 90:2 presents God as existing prior to creation. Genesis 1 declares God was in the beginning and “*created the heaven and the earth*”. Proverbs 8:23 states “*I was set up from everlasting, from the beginning, or ever the earth was.*” At the same time John 17:5, Jesus claims He had glory “*before the world was*”.

Speaking of Jesus, in John 1:1 the Bible states “*The same was in the beginning with God*”. In Colossians 1:17 Christ “*is before all things and by him all things consist*”. Therefore, Christ is as God in His pre-existence.

Christ is God in His eternity. In Deuteronomy 33:27 God as “Elohim” is referred to as: “*The eternal God is thy refuge*”. Isaiah 40:28 says “*Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.*” Referring in this verse to Jehovah, the word used in the Hebrew for “everlasting” is “owlam” which is interpreted as continuous, perpetual, eternal. Again in Genesis 21:33 the Jehovah God is referred to as “*the everlasting God*”. And Psalm 90:2 proclaims: “*even from everlasting to everlasting, thou art God.*”

In the same way, Jesus is referred to as eternal. In Isaiah 9:6, a classic prophetic passage referring to the Lord Jesus the Bible 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.”

Here Jesus is the “everlasting Father”. In another prophetic passage, Micah 5:2, discussing the birthplace of the Messiah in Bethlehem, the coming Christ is referred to as one

whose “goings forth have been from of old, from everlasting”. John 17:24 Jesus speaks of God’s eternal love for the eternal Son: “for thou lovest me before the foundation of the world”. And in Hebrews Jesus is referred to as “the same yesterday, and today, and forever” (Hebrews 13:8). Finally, in Revelation 1:8, the Lord God, as “Kurios”, is referred to as “Alpha and Omega, the beginning and the ending”, “which was, and which is to come, the Almighty”. But later, in Revelation 1:11, the Son is given the name of “Alpha and Omega”, “the first and the last”. And in Revelation 1:18, the person referred to as the “like unto the Son of man”, Jesus Christ, says:

*“I am he that liveth, and was dead; and, behold,
I am alive for evermore, Amen; and have the keys of
hell and of death.”*

Jesus shares eternity with eternal God.

Immutable

Jesus shares immutability with God. In Malachi 3:6 the Lord God states emphatically “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.” In James 1:17 we find “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” There is no variableness or turning for God. In Job 23:13 we find “But he is in one mind, and who can turn him? and what his soul desireth,

even that he doeth". Jesus is also immutable as God is for "*Jesus Christ the same yesterday, and today, and forever.*" (Hebrews 13:8). Immutability is then another divine trait shared between our Holy God and the "*God with us*", Jesus Christ the Lord.

Object of Honor and Worship

As God is to be, Christ is to be the object of honor and worship. The First Commandment reads: "*Thou shalt have no other gods before me*" (Exodus 20:3). Nor are we to make any graven image or to bow down to and worship any other gods beside Jehovah God. The Lord our God is one Lord (Deuteronomy 6:4, Mark 12:29). Matthew 4:10 reads "*Thou shalt worship the Lord thy God, and him only shalt thou serve*". In Exodus 34:14 clearly states "*For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.*" In Revelation 22:9 when John fell down at the feet of the angel and worshipped him, the angel said, "*See thou do it not*" and further admonished John to "*worship God*" instead. And in Acts 10:26, when Cornelius fell down at his feet and worshipped him, Peter stood him up and reminded him "*I myself also am a man*". God, and only God, is to be the object of our worship.

It is interesting, as Robinson explains, that Paul prayed to Jesus 25 times (Robinson, 1949, page 134). In Hebrews 1:6, God Himself states, "*And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*" God Himself, who is the voice in the

preceding verses, directs all the angels to worship the Christ. People also worshipped Christ Jesus. In Matthew 2:11, the wise men worshipped the Christ child. In Matthew 8:2, the leper worshipped Jesus. In John 9:38 the blind man whose sight was restored worshipped Jesus. And in Mark 5:6 the demoniac worshipped Jesus. In Revelation 5:12 the angels worshipped the Lamb (Jesus) who is worthy and *“slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”*

The Word of God makes it clear that Jesus is worthy of the identical form of worship as is God as well as to be given the titles reserved for God. In Romans 14:11, the Bible states: *“As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God”*. In verses 3-8, the Word of God uses “Lord” and “God” interchangeably. And Romans 14:11 is a parallel verse to Isaiah 45:23. Isaiah 45 verse 21 uses LORD (Jehovah) and God (Elohim) interchangeably also, as is done in Romans 14. God is the Lord and the Lord is God. The verse finishes with “there is none beside me”. In verse 22, God declares, *“Look unto me, and be ye saved, all the ends of the earth for I am God, and there is none else”* (see Acts 4:12). There is no confusion that in Isaiah 45 God and God alone is to be worshipped, and given the title of Lord. In Romans 14 verse 11 it is written: *“As I live, saith the Lord”*. This expression is one used many times in the Old Testament by God to accentuate His commitment to something

(see Isaiah 49:18, Jeremiah 22:24). It is used 16 times in Ezekiel, the first time in Ezekiel 5:11, always with the compound term “the Lord God”. Romans 14:11 reads: “*saieth the Lord...every knee and tongue shall confess to God*”. Referring to both terms as in the Old Testament.

As further confirmation of the Christ’s divine nature, in a parallel verse in Philippians 2:10, the Word of God declares “*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 other words, everything in all existence is commanded by God to bow the knee and confess with the tongue the Lord Jesus, the identical language the Bible uses in Romans 14 and in Isaiah 45 which, in Isaiah, is clearly designated to apply to God and God alone. Also note that in Philippians. In Philippians 2 God commands all creation to worship Jesus, to declare Jesus Christ as Lord; a term used both in Romans and Isaiah for Jehovah God. This is an indisputable declaration of the Deity of Jesus Christ our Lord. Also note that the Greek term used for “Lord”, as applied to Jesus in Philippians 2:10, is “*kurios*”, the same term used over and over again in Romans 14 for Jehovah God.

And at no time did Jesus ever warn them or chastise anyone ever for worshipping Him. The Disciples even worshipped Him. When they saw the risen Christ in Matthew 28:17, “they worshipped him”. Again, in Luke 24:52 the Word

of God states that “they worshipped him”, the risen Christ. As Warfield points out, “Christianity is pre-eminently the worship of Christ.” (Warfield, 1929, page 372)

Forgives Sin

According to the Bible, God forgives sin as Christ forgives sin.

Isaiah 55:7 states:

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon”

Jeremiah 31:34 declares:

“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

In 2 Chronicles 7:14 it is written:

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

As Tertullian says: "God alone is without sin. The only man without sin is Christ; for Christ is also God."(Tertullian 3, Circa 215). Only the sinless one can forgive sin (2 Corinthians 5:21), and Jesus Christ as God forgives sins. When Jesus healed the man let down through the roof in Luke 5:20, He said: *"thy sins are forgiven thee"*. But when the scribes and Pharisees heard this they *"began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?"* (Luke 5:21. See also Mark 2:7).

In Matthew 9:6, Jesus Himself claims the *"power on earth to forgive sins"*. *"Repentance and remission of sins should be preached in his name"* (Jesus). When Jesus was in the house of Simon, Jesus said to a woman who was a well-known sinner, *"Thy sins are forgiven"* (Luke 7:48). In Colossians 2:13, speaking of Jesus, Paul teaches that: *"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses"*. There is no question that the Biblical record shows that only God can forgive sins, and that Jesus, as God, had the power to and did forgive sins.

Jesus has the Keys to Heaven and Hell

God and the God-Man Jesus both have the power to send to eternal damnation and Hell. We find written in Matthew 10:28, *"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both*

soul and body in hell.” That is, fear God who has this power. In Psalms 9:17, the Bible states: *“The wicked shall be turned into hell, and all the nations that forget God”*. Ezekiel 31:16 reads:

“I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.”

Christ also had the keys to heaven and hell (Revelation 1:18). In Matthew 25:31-46, Christ states *“When the Son of man shall come in his glory”* and *“sit upon the throne of his glory”*, He shall separate the good (sheep) from the bad (goats) and says *“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”*. Those who did wickedly in this life He shall condemn to *“everlasting punishment”*. Compare this to Matthew 7:21-23, where Jesus states that: *“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”* Then Jesus, will profess to them *“I never knew you: depart from me, ye that work iniquity”*. As is the separation from God, the end of unregenerate man is to depart from Christ into everlasting punishment.

Finally, Jesus will return *“in flaming fire taking vengeance”*. The unregenerate are cast into a devil’s hell because they *“know not God and obey not the gospel of our Lord*

Jesus Christ” (2 Thessalonians 1:8-9. In Revelation 21:27, only those “*which are written in the Lambs book of life*”, Jesus’s book of life, shall enter into heaven. All others will be “*cast into the lake of fire*” (Revelation 20:15). Therefore they “*know not God*” and will reap the wrath of God the Son who has the keys to heaven and hell.

Salvation and Eternal Life through Jesus

Jesus himself is identified as one who has the power to grant salvation and eternal life, an attribute only God can have, and not a mortal man. That only God can have this power is only reasonable and is established in the Old Testament. It is unreasonable to think that a mortal can grant immortality. In Isaiah 45:22 God says “*Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else.*” In Acts 2:21 it reads “*And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*” In a parallel verse in Joel 2:32 the Bible says “*And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered*”. This “*Lord*” is translated as the Lord Jehovah. The Bible clearly establishes that Jesus Christ the Lord grants eternal life. In Acts 4:12, in a sermon Preached by Peter to the rulers, elders, scribes, as well as others, he said of Jesus “*Neither is their salvation in any other*”. In Acts 16:31 the Bible states clearly “*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house*”. In Romans 1:16, Paul states that Gospel

of Christ is “*the power of God unto salvation*”. In John 3:36, those who believe on the Son receive everlasting life. Clearly Christ is a name by which salvation is received, and who has the power to grant eternal life, both divine attributes reserved for Jehovah God.

VI. Jesus Divine Attributes

Discussion Questions:

1. Discuss Jesus' omnipotence, omnipresence and omniscience. Give scripture to support each. Discuss how each one is an attribute of God and how this supports the Deity of Christ.
2. Discuss Jesus pre-existence/eternality and immutability (doesn't change). Give scripture to support each. Discuss how each one is an attribute of God and how this supports the Deity of Christ.
3. Discuss Exodus 20:3-4 and Isaiah 45. Does this say that there is only God and only He should be worshipped? Discuss the evidence in the New Testament that Jesus was worshipped. How does this support the Deity of Christ?
4. Compare Isaiah 45:22-23, Romans 14:11 and Philippians 2:9-11. Show how God asks us to give the same glory and honor to Christ as God demands for Himself.
5. Show how in the Old and in the New Testament the Bible clearly states that only God can forgive sins. List scripture. Did Jesus claim to be able to forgive sins? List Scripture.
6. Who has the keys to heaven and hell? Discuss in terms of the Deity of Christ.
7. Does Jesus have the power to grant salvation and eternal life? Explain. Support with scripture.

VII. Consensus within the Early Church on the Deity of Christ

For early writers within the Christian church, the Deity of Christ was not a question to be answered but a doctrinal assumption. As William Childs Robinson points out, the church from the very beginning was convinced that Christ was God incarnate (Robinson, 66). Christianity was basically from its roots founded upon the worship of Jesus Christ our Lord.

In earlier research, this author examined a number of orthodox creeds, confessions and catechisms to try to identify a body of Biblical, consistent, uniform, fundamental, Christian doctrines that spanned the ages from the early church through to the modern era. One of the key doctrines, never questioned within the body of these fundamental documents, was the Deity of Jesus Christ our Lord (Banfe 2014). In fact, many of the early creeds were reactions to doctrinal heresy, attempts to clearly quash those who supported these departures from early Church fundamental doctrines. For example, one such heresy was Arianism (around AD 320), named after Arius Alexander, who denied the deity of Christ and claimed that the Son was a created being. The First Council of Nicaea condemned Arius in AD 325. The work of the Council resulted in the Nicene Creed,

which proposed a clear statement as to the Biblical basis for the Deity of Christ. In paragraph II, The Nicene Creed states:

“And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.”

The overwhelming consensus of early Christian Church leaders was that Christ “the Logos” was clearly “*Theos*”. In fact, much of the writings coming out of the early Church amounted to a call to arms against heretics who attacked the deity of Christ. The arguments were impassioned, and without fail unabashedly proclaiming the revealed Truth of the Bible, that Jesus Christ is God. Below are the testimonies of a number of these earlier Christians, most well-known theologians, priests and scholars, dated from just before the death of the Apostle John until the late 4th century A.D., many identified as earlier Church Fathers.

At the end of the first century, sometime prior to John’s death, Clement of Rome, in his second epistle to the Corinthians states ““Brethren, we ought so to think of Jesus Christ as of God: as of the judge of the living and the dead” (Clement of Rome, 92-99). During approximately the same time Ignatius, Bishop of Antioch, who is understood to have been a disciple of the Apostle John, in his Epistle to the Trallians, wrote “Continue inseparable from Jesus Christ our God.” (Ignatius Bishop of

Antioch, 1, c. AD 110). In his Epistle to the Ephesians he wrote of Jesus “God Himself appearing in the form of a man, for the renewal of eternal life” (Ignatius Bishop of Antioch 2, c. AD 110). Theophilus, a later Bishop of Antioch wrote ““For the divine writing itself teaches us that Adam said that he had heard the voice but what else is this voice but the word of God, who is also his Son.” (Theophilus, 60)

Another interesting early Church document was a letter from Mathetes, being interpreted as an anonymous “disciple”, to a pagan Diognetius. He wrote “as a king sends his Son, who is also king, so sent he him, as God he sent him; as men he sent him; as Saviour he sent him”.

Justin Martyr, a child of two Greek pagan parents, studied rhetoric, poetry, history, and various schools of Greek philosophy. He was impressed with the zeal and steadfastness of Christian martyrs. By God’s providence he met with an aged Christian man who shared his testimony of Christ, and “a flame” was kindled in his soul, and he became a Christian. He was eventually tried and beheaded for refusing to renounce his Christian faith. In his Dialogue with Tropho he stated “For Christ is King, and Priest, and God and Lord..” ...“He preexisted as the Son of the Creator of things, being God, and that He was born a man by the Virgin” (Martyr, 140). Tatian was a pupil of Justin Martyr who came to Rome from Syria and was converted to Christianity. In his impassioned address to Greek pagans he wrote “We are not playing the fool, you Greeks, nor do we talk

nonsense, when we report that God was born in the form of a man” (Tatian, 170).

In the latter half of the 2nd century, although exact dating is somewhat problematic, there are a number of important apologetic documents by earlier Church writers written to counter various heresies in the church, especially Gnosticism. Irenaeus, who eventually became Bishop of Lyons, was a convert to Christianity who had heard the teachings of Polycarp, who himself had heard the preaching of the Apostle John. His important work was Refutation of Heresies, in which he defended orthodox Christianity against its Gnostic rivals (Irenaeus, 120-202). In his words: “In order that to Christ Jesus, our Lord, and God, and Saviour, and King” and also:

“But he is himself in his own right, beyond all men who ever lived, God, Lord, and king eternal, and the incarnate word, proclaimed by all the prophets, the apostles ...The Scriptures would not have borne witness to these things concerning Him, if, like everyone else, He were mere man.”

Hippolytus was a late 2nd century scholar and apologist, whose best-known work was also crafted to expose the inaccuracy of the gnostic heresy. He wrote:

"For Christ is the God above all...He who is over all is God; for thus He speaks boldly, 'All things are delivered unto me of my Father.' He who is over all,

God blessed, has been born; and having been made man, He is (yet) God for ever.... And well has he named Christ the Almighty.” (Hippolytus, 190)

Clement of Alexandria, as Justin Martyr, was the son of Greek pagans. He was a scholar and writer converted to Christianity by his last teacher Pantaenus. He also wrote to counter the gnostic heresy that salvation could be achieved by esoteric knowledge. In his Exhortation to the Greeks, he writes

“The Word, then, the Christ, is the cause both of our ancient beginning, for he was in God, and of our well-being. And now this same Word has appeared as man. He alone. is both God and man, and the source of all our good things.”

Thereby he clearly supports other writers in the early Christian Church supporting the Deity of Christ.

There were a number of notable contributors to the Christian writing during the 3rd and 4th centuries, also confirming the Deity of Christ. Novatian was an early 3rd century scholar, priest, theologian and anti-pope c. AD 250-258. He wrote

“For Scripture as much announces Christ as also God, as it announces God Himself as man. It has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God.”

(Novatian, 235)

Tertullian was an author, somewhere around 200 A.D., who lived in the ancient city of Carthage. He was known for being the first Christian writer to write in Latin and wrote many seminal, brilliant works. Tertullian said “The origins of both his substances display him as man and as God: from the one, born, and from the other, not born”. He continues “Yet we have never given vent to the phrases ‘two Gods’, or ‘two Lords’: not that it is untrue the Father is God, the Son is God, the Spirit is God, each is God” (Tertullian, 215).

Arnobius, a vigorous apologist against the heathen, during the reign of Diocletian, in the 4th century, wrote a work entitled Against the Pagans. Similar with others, this work was a direct attack on heathen heresy, and an attempt to establish doctrinal orthodoxy. In it he set forth:

“You worship, *says my opponent*, one who was born a *mere* human being. Even if that were true, as has been already said in former passages, yet, in consideration of the many liberal gifts which He has bestowed on us, He ought to be called and be addressed as God. *But* since He is God in reality and without any shadow of doubt,” (Arnobius, 305)

Athanasius is the final of these early Church writers covered by this research. He is notable as he was author of the

Athanasian Creed. The Athanasian Creed is the seminal creed supporting the Doctrine of the Trinity. In the Athanasian Creed, Athanasius wrote “Just as the Father is he that is, so also his Word is one that is and is God over all” (Athanasius, circa 290 - 370). This is another very clear affirmation for the doctrine of the Deity of Christ.

To summarize, there is overwhelming evidence that early Christian authors, Bishops, theologians, priests and scholars vigorously proclaimed Jesus Christ our Saviour as God, Deity, the Almighty.

VII. Consensus Within the Early Church

Discussion Questions:

1. What did the early writers in the Christian church believe about the Deity of Christ?
2. What is the name of the heresy, which is still promoted by the Jehovah's Witnesses today, claimed that Jesus was not God but a created being?
3. Which council of the Christian church clearly detailed what was already believed, the doctrine of the Deity of Christ? In approximately what year?
4. Discuss what Clement of Rome, Ignatius and Theophilus said about the Deity of Christ.
5. Discuss what Justin Martyr and Tatian said about the Deity of Christ.
6. Discuss what the Bishop of Lyons in Refutation of Heresies and Clement of Alexandria in Exhortation to the Greeks both said about the Deity of Christ.
7. What creed did Athanasius write and what doctrine did this creed support? Did it support the Deity of Christ? Does the Trinity support the Deity of Christ?

Conclusions:

The goal of this research was to lay out for the reader an indisputable case for the Deity of our Lord Jesus Christ. The vast majority of the evidence for the Deity of Christ was presented as drawn from the Holy Scriptures themselves. However, further support was drawn from the overwhelming consensus of early Church fathers and documents. The research began with the assumption that the Bible is the inerrant, infallible, absolute and authoritative Word of God, and our unchangeable standard for faith and practice.

Deity was defined as attesting to the fact that this Jesus of Nazareth and the personal God, the infinite, unchangeable, eternal Creator and ruler of the Universe are one and the same and that Jesus the Christ is and was and will always be God.

The research relied on seven “streams” of evidence to support the Deity of Christ. **First**, the straightforward claims were identified within Scripture of the Deity of Christ, “the Great God and our Saviour” (Titus 2:13). **Second**, the prophetic record of the Scriptures clearly pointed out that the incarnate Saviour as God. **Third**, the incredibly rich use of divine names and titles apply to Jesus within the Word of God showed Christ deity. **Fourth**, the utterances of Jesus Himself regarding His Deity which made it was abundantly clear the self-acknowledgement of Jesus who “before Abraham was, I am”, as God. **Fifth**, the divine life and ministry of the impeccable,

sinless Christ, born in a way no mortal could, with power to perform miracles which defied logic, nature and science, whose self-sacrificial love was beyond human attainment or comprehension, and whose death, resurrection, ascension and return all point clearly to His deity. *Sixth*, divine attributes shared by Christ and God showed They were the same. Many of those attributes are reserved exclusively within the Scriptures for Jehovah God and Him alone and yet they were also ascribed to Jesus Christ our Lord, which in a resounding way heralds that He is Jehovah God. *Seventh*, the research clearly identified the overwhelming consensus of the early church that our Lord Jesus Christ was God incarnate. There is no Truth more fundamental to our faith than that of the Deity of Christ. This is attested to by the fact that the early church was constantly defending this against heretical teachings denying the fact of His Deity.

The hope is that this small primer will be a blessing to the brothers and sisters in Christ in locking down this foundational truth, and helping them “to be ready to give an answer to every man” including the apostates and cults claiming to be Christians but denying that Jesus was and is and will be very God of very God. This author was deeply moved while piecing together the undeniable truth revealed in Scripture. God has left for us as Christians a clear path of breadcrumbs within Scripture to find our way from the Cross to the Throne. He has woven an intricate skein of evidence within the tapestry of His Word announcing Jesus Christ our Lord as Prophet, Priest, and

King, Holy God and Saviour, who made Himself a peasant for us, to ransom us from the very fires of Hell paid for with His own agony and sacrifice. The fabric has a sheen only visible to the unnatural man, only revealed by the Holy Spirit. It is as if God Himself spat on the ground, and made clay of the spittle, and anointed our blind eyes so that we might see. This amazing skein, or thread, woven into the tapestry of Scripture says it incontestably, but says it so more abundantly and richly than the mere words "Jesus Christ our Lord is God". Praise His Holy Name.

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