

## The Deity of Christ

### I. Supports

#### a. The Bible calls Jesus "God."

i. **Ps 45:6; Isa 9:6; Jn 1:1; 20:28; Rom 9:5; Heb 1:8; 1 Jn 5:20**

ii. According to the Granville Sharp Rule, when the following pattern appears in Greek: [the] + [first noun] + [and] + [second noun], and the two nouns are 1) singular (not plural), 2) personal (not referring to a place or a thing), and 3) common (not a proper name), then both nouns refer to the same person.

**Titus 2:13** *"Looking for the blessed hope and the appearing of the glory of the great God and Savior of ours, Christ Jesus."*

**2 Peter 1:1** *"To those who have received a faith of the same kind as ours, by the righteousness of the God of ours and Savior, Jesus Christ."*

The same "rule" can be seen in English as well. For example:

-*"We met the owner and the chef of the restaurant."*—The owner and the chef are two different persons.

-*"We met the owner and chef of the restaurant."*—The owner and chef is one person.

iii. In **Acts 20:28** the blood of Jesus is called the blood of God.

#### b. What is attributed to God in the Old Testament is attributed to Jesus in the New Testament.

i. Isaiah's vision of God (Isa 6:1) is said to have been a vision of Jesus (Jn 12:41)

ii. God says, *"I am the first and I am the last; and there is no God besides Me"* (Isa 44:6). Jesus says, *"I am the Alpha and the Omega, the first and the last, the beginning and the end"* (Rev 22:13).

iii. In the last days the Israelites will look on God whom they have pierced (Zech 12:10), but this refers to Jesus whom they have pierced (Jn 19:31; Rev 1:7).

iv. In the last days God's feet will stand on the Mount of Olives (Zech 14:4), but this will be Jesus' feet (Acts 1:11).

v. There are many, many more examples like these!

## II. Objections

- a. **Since Jesus is “firstborn of all creation” (Col 1:15), does that then mean that He is Himself a creature, and not God?**

No, the word ‘firstborn’ here means ‘first in rank, position, or office’ as it often does elsewhere in Scripture (Exo 4:22; 1 Chr 5:1-2; Ps 89:27; Jer 31:9), rather than ‘first in time.’

- b. **Since Jesus said, “The Father is greater than I” (Jn 14:28), does this then mean that Jesus is not God?**

No, equality of nature within the Trinity does not necessitate equality of role.

- c. **Since God is omniscient, but Jesus says that only the Father, and not the Son, knows the day and hour of His return (Mt 24:36), does this then mean that Jesus is not God?**

No, in Jesus’ incarnation as God and man in one Person, He partakes of all the attributes of God while also truly experiencing the attributes of man. Although Jesus is all-powerful as God (Mt 28:18), He truly experienced the human limitations of fatigue (Mt 8:24; Jn 4:6), hunger (Lk 4:2), and thirst (Jn 19:28) as man. Although Jesus is present everywhere as God (Mt 18:20; 28:20), He truly experienced the human limitation of the finitude of the human body (Mk 3:9; Jn 11:32) as man. In the same way, although Jesus is all-knowing as God (Jn 2:24-25; 6:64; 16:30; 18:4; 21:17), He truly experienced the human limitation of finite knowledge (Mt 24:36) as man. The mystery of Christ’s incarnation as true God and true man in one Person, although not contradictory, is beyond our ability to understand or explain by reason, and must be accepted by faith in what God’s Word says.

- d. **Jesus once defended Himself from the charge of blasphemy by pointing out that in one passage of Scripture mere men are referred to as “gods.”**

*Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming’ because I said, ‘I am the Son of God’?”—Jn 10:34-36*

**Does this mean that Jesus did not claim to be God and thought of Himself as only a man?**

No.

- i. In Psalm 82 Asaph speaks condemnation to the rulers of Israel. Since these rulers are appointed by God to hold legitimate power derived from God, and in some sense they wield that authority in God's place, Asaph calls them "gods" as he denounces them:

*I said, "You are gods,  
And all of you are sons of the Most High.  
Nevertheless you will die like men  
And fall like one of the princes."—Ps 82:6-7*

Similarly, God tells Moses as He commissions him, "*See, I have made you God to Pharaoh, and Aaron your brother will be your prophet*" (Exodus 7:1).

- ii. Jesus' argument in Jn 10:34-36 is an argument from the lesser to greater: if even mere men who are not God can (in some rare situations) rightly have the title "God" assigned to them in Scripture as a figure of speech, how much more appropriate is it to assign the title "God" to One who really is God.
- iii. Jesus' argument in Jn 10:34-36 is only one part of His defense against the charge of blasphemy on this occasion, and it is not even the main part. In Jn 10:37-38 Jesus adds that He should be considered God because He does the same works that His Father does. In other words, the point of Jesus' argument from Psalm 82 is not that the title "God" can be used for Jesus without it being a blasphemy even though He is only a mere man. Rather, the point of the argument from Psalm 82 is that if even mere men can sometimes be called "God" without it being a blasphemy, then how much more should Jesus, whose works prove him to be God, be called God without it being a blasphemy.

### III. Worship

*I am the LORD, that is My name;  
I will not give My glory to another,  
Nor My praise to graven images.—Isa 42:8*

*Then Jesus said to him, "Go, Satan! For it is written, you shall worship the Lord your God, and serve Him only."—Mt 4:10*

- a. Holy men (saints) refused to be worshiped (Acts 10:25-26; 14:13-15)
- b. Holy angels refused to be worshiped (Rev 19:10; 22:8-9)
- c. Jesus never refused to be worshiped (Mt 2:11; 14:33; 28:9; 28:17; Luk 24:52; Jn 9:38)
- d. Jesus receives worship in the presence of God the Father (Heb 1:6; Rev 5:11-14)