

Is Jesus Christ God?

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The most important question facing individuals, families and nations is not “How do we stop the AIDS epidemic?” “How do we arrest global warming?” “How do we stimulate economic growth?” or even “How do we eliminate poverty?” The most important question is: “What do you think of Jesus Christ?” (cf. Mt. 22:42). Without a proper understanding of the person and work of Jesus Christ, and without belief and trust in and submission to Jesus Christ, individuals, families and nations are doomed to failure in history and eternal judgment in the hereafter. It is the purpose of this booklet to prove from the Scripture that Jesus Christ is God. For if the Bible teaches that Jesus Christ is very God of very God, then we must without question submit to Christ’s authority. We must place our trust in Christ alone for our salvation, and we must offer worship and prayer to Him, for He alone is worthy to receive “honor and glory and blessing” (Rev. 5:12).

There are many passages in the Bible which specifically refer to Jesus Christ as God. In fact, “the whole New Testament is based upon the thought that there is...[an] essential unity between Jesus Christ and the covenant God of Israel.”¹

Old Testament Passages

Isaiah 7:14—“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Immanuel literally means “God with us”).

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. Of the increase of his government and peace there shall be no end...”

Jeremiah 23:5-6—“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” Christ’s name in Hebrew is *YHWH Tsidkenu*, Jehovah Our Righteousness.

Micah 5:2—“But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have

¹ J. Gresham Machen, *The Christian Faith in the Modern World* (Grand Rapids: Eerdmans, 1936 [1965]), p. 151.

been from of old, *from everlasting*.” Christ has always existed because He is not a created being; He is God Almighty who has existed from everlasting.

Malachi 3:1-2—“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap.” God’s temple is Christ’s temple. Christ comes as an all-powerful judge.

Psalms 45:1, 6-7—“I speak of the things which I have made touching the king.... Thy throne, *O God*, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee....” The Hebrew word translated “anointed” is the verb form of the noun “Messiah.”

Psalms 110:1-3—“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power....” The LORD (Jehovah) will subdue all Christ’s enemies. Yet Christ’s rod and Christ’s power will subdue all enemies. Christ’s rule and power are clearly equal to God’s. See Psalm 2 where a similar theme is discussed: “Serve the LORD [Jehovah] with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way...” (vv. 11-12). Note how “the Son” is set poetically in parallel with “Jehovah.”

New Testament Passages

Matthew 1:23—“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.”

John 1:1-3, 14—“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 any thing made that was made.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” “The late New Testament Greek scholar Colwell formulated a rule which clearly states that a definite predicate nominative (in this case *theos* meaning ‘God’) never takes an article when it precedes the verb (‘was’) as we find in John 1:1. It is therefore easy to see that no article is needed for *theos* (God), and to translate it ‘a god’ is both incorrect grammar and poor Greek, since *theos* is a predicate nominative of ‘was’ in the third sentence-clause of the verse and must refer back to the subject, ‘Word’ (*logos*). Christ, then, if He is the Word “made flesh” (Jn. 1:14), can be no one else except God, unless the Greek text, and consequently God’s Word, be denied.”²

John 1:18—“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

² Walter Martin, *The Kingdom of the Cults* (Minneapolis: Bethany, 1965), p. 85.

John 20:27-28—“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, *My Lord and my God.*”

Romans 9:6—“Christ came, who is over all, *the eternally blessed God.* Amen” (NKJV).

Philippians 2:5-8—“Let this mind be in you, which was also in Christ Jesus: Who, *being in the form of God*, thought it not robbery to be *equal with God*: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

“‘Who was in the form of God’ are his [the Apostle Paul’s] words: and they are words than which no others could be chosen which would more explicitly or with more directness assert the deity of...Jesus Christ.... Let us remember that the phraseology which Paul here employs was the popular usage of his day, though first given general vogue by the Aristotelian philosophy: and that it was accordingly the most natural language for strongly asserting the deity of Christ which could suggest itself to him.... ‘Form,’ in a word, is equivalent to our phrase ‘specific character.’... With God...the ‘form’ is that body of qualities which distinguish Him from all other spiritual beings, which constitute Him God, and without which He would not be God. What Paul asserts, then, when he says that Christ Jesus existed in the ‘form of God,’ is that He had all those characterizing qualities which make God God, the presence of which constitutes God, and in the absence of which God does not exist. He who is ‘in the form of God’ is God.”³

Colossians 1:15-16—“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....”
When the Apostle Paul says that Christ is the firstborn over all creation, he does not mean that Christ is the first created being. For he goes on to explain that Jesus Christ created everything in heaven and on earth, visible and invisible. Jesus Christ could not create Himself. The idea among various cults that Christ is the first created being is an impossible absurdity.

Colossians 2:8-10—“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For *in him dwelleth all the fulness of the Godhead bodily*. And ye are complete in him, which is the head of all principality and power.”

1 Timothy 1:16-17—“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto *the King eternal, immortal, invisible, the only wise God*, be honour and glory for ever and ever. Amen.”

1 Timothy 2:3-4—“For this is good and acceptable in the sight of *God our Saviour*; Who will have all men to be saved, and to come unto the knowledge of the truth.”

³ B. B. Warfield, *The Person and Work of Christ* (Phillipsburg, N.J.: Presbyterian and Reformed, 1950 [1980]), pp. 566-67.

1 Timothy 3:16—“And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

1 Timothy 6:14-16—“...the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; *Who only hath immortality, dwelling in the light which no man can approach unto*; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

Titus 1:3—“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of *God our Saviour*.”

Titus 2:10—“...showing all good fidelity; that they may adorn the doctrine of *God our Saviour* in all things.”

Titus 2:13—“Looking for the blessed hope and glorious appearing of *our great God and Savior Jesus Christ*” (NKJV).

Hebrews 1:1-3—“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, *by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

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

Jude 25—“To *the only wise God our Saviour*, be glory and majesty, dominion and power, both now and forever. Amen.”

Jesus Christ Clearly Taught His Own Divinity

Revelation 21:6-7—“And he [Jesus Christ] said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and *I will be his God*, and he shall be my son.”

John 8:57-59—“Then the Jews said to Him, ‘You are not yet fifty years old, and have you seen Abraham?’ Jesus said to them, ‘Most assuredly, I say to you, *before Abraham was, I AM*.’ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple...” (NKJV).

John 5:17-26—“But Jesus answered them, ‘My Father has been working until now, and I have been working.’ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that *God was His Father, making Himself equal with God*. Then Jesus answered and said to them,... ‘For as the Father raises the dead and gives life to them, even so the

Son gives life to whom He will.... For as the Father has life in Himself, so He has granted the Son to have life in Himself” (NKJV).

John 10:28-39—“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. *I and my Father are one.* Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, *makest thyself God.* Jesus answered them,... If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that *the Father is in me, and I in him.* Therefore they sought again to take him: but he escaped out of their hand.”

Mark 2:5-11—“When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee.* But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? *who can forgive sins but God only?...* [Jesus] said unto them, *But that ye may know that the Son of man hath power on earth to forgive sins,* (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house” (cf. Lk. 5:20-24).

The scribes’ theology was correct: “Who can forgive sins but God only?” Jesus didn’t disagree with their conclusion; rather, through the miraculous healing He proved that He in fact was God and had the authority to forgive sins.

The Spirit-inspired writers of the New Testament applied Old Testament passages which specifically refer God-Jehovah to Jesus Christ; therefore, Jesus must be God-Jehovah.

Old Testament	New Testament
“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God” (Isa. 40:3).	“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Mt. 3:3).
“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children...” (Mal. 4:5-6).	“He [John the Baptist] will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord [Jesus Christ]’” (Lk. 1:17, NKJV).
“...I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Isa. 45:22-23).	“We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (Rom. 14:10-11; cf. Phil. 2:10).
“The Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received	“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on

gifts for men; yea, for the rebellious also, that the LORD God might dwell among them” (Ps. 68:17-18).	high, he led captivity captive, and gave gifts unto men” (Eph. 4:7-8).
“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows” (Ps. 45:6-7).	“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. 1:8-9).
“Hear my prayer, O LORD [Jehovah].... The heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end” (Ps. 102:1, 25-27).	“To the Son he saith,... Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb. 1:8-12).
“Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Dt. 31:6).	“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb. 13:5).

The Bible Ascribes Attributes to Jesus Christ Which Can Only be Predicated of God

1. Jesus Christ is all-knowing (omniscient)

Matthew 12:25—“Jesus knew their thoughts.”

Matthew 27:18—“For [Jesus] knew that for envy they had delivered Him.”

Luke 6:8—“He knew their thoughts.”

John 2:24-25—“But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he *knew what was in man.*”

John 21:17—“And [Peter] said unto him, Lord, *thou knowest all things*; thou knowest that I love thee.”

Revelation 2:23—“All the churches shall know that I am *He who searches the minds and hearts.* And I will give to each of you according to your works” (NKJV).

2. Jesus Christ is all-powerful (omnipotent)

Ephesians 3:20—“Now unto him [Christ] that is *able to do exceeding abundantly* above all that we ask or think, according to the power that worketh in us.”

Philippians 3:20-21—“...the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is *able even to subdue all things* unto himself.”

Colossians 2:10—“Ye are complete in him, which is *the head of all principality and power.*”

Hebrews 1:3—“[Jesus Christ is] upholding all things by the word of his power.”

Revelation 1:8—“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *the Almighty.*”

Revelation 2:26-27—“He who overcomes, and keeps My works until the end, to him *I will give power over the nations*—‘He shall rule them with a rod of iron; as the potter’s vessels shall be broken to pieces’—as I also have received from My Father” (NKJV).

3. Jesus Christ is unchanging (immutable)

Hebrews 1:8-12—“But unto the Son he saith...Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and *they shall be changed: but thou art the same*, and thy years shall not fail.”

Hebrews 13:8—“Jesus Christ is the same yesterday, today, and forever” (NKJV). This passage disproves the idea that Jesus is a created being. For if Jesus was created, He was not the same yesterday. “Yesterday” (past) is contrasted with “forever” (future), and obviously refers to eternity past.

4. Jesus Christ, as to his divine nature, is everywhere present (omnipresent)

Matthew 18:20—“For where two or three are gathered together in my name, *there am I in the midst of them.*” At any given moment there are literally thousands upon thousands of Bible studies, prayer meetings and church services being conducted around the earth. Jesus Christ says that He is present at each gathering. Only God can be at thousands of different places at the same time.

Romans 8:10—“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.... [H]e that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” No created being, no matter how great, can dwell in the millions of Christians throughout the world; it is impossible. But it is not impossible for Jesus Christ who is God.

1 Corinthians 10:4—“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Whenever believers partake of the Lord’s Supper, Jesus Christ is spiritually present.

Revelation 2:1—“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” Jesus Christ is presented in Revelation as being present in the churches and being totally aware of each church’s deeds in minute detail.

Revelation 3:20—“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Jesus Christ will personally fellowship with each repentant believer. This would be impossible if He were merely human, for there are millions of Christians spread over the whole globe.

5. Jesus Christ has Eternal Existence

Isaiah 9:6—“For unto us a child is born,...and his name shall be called Wonderful, Counsellor, The mighty God, The *everlasting Father*....”

John 1:1-3—“*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....” Jesus Christ existed with God prior to creation.

John 8:58—“Jesus said to them, ‘Most assuredly, I say to you, *before Abraham was, I AM*’” (NKJV). Jesus certainly did not mean He existed as the first created being, because the Jews wanted to stone Him for claiming to be God.

Revelation 1:8—“I am Alpha and Omega, the beginning and the ending, saith the Lord, *which is, and which was, and which is to come*, the Almighty” (cf. Rev. 22:13).

6. Jesus Christ is the Creator

The Bible teaches that God created everything that exists, whether spiritual or material. “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands” (Ac. 17:24). “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). “[Him] that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein...” (Rev. 10:6). Yet the Bible also teaches that Jesus Christ created everything. This can only mean that Jesus Christ is God the second Person of the trinity, for only God who is uncreated has the power to create from nothing. The Bible teaches that creation from nothing was an act of the triune God.⁴ That explains why Genesis 1:26 says, “Let us make man in *our* image, after *our* likeness.” Following are some verses of Scripture which teach that Christ is the Creator.

⁴ Some passages that teach that God is the Creator are Gen. 18:25; Dt. 32:36; 1 Sam. 2:10; 1 Chr. 16:33; Ps. 7:8, 9:8, 82:8, 94:2, 96:13, 98:9, 110:6; Jn. 3:12; Rom. 2:16, 3:6; Rev. 20:11-15.

John 1:2-3—“He [Jesus Christ] was in the beginning with God. *All things were made through Him* and without Him nothing was made” (NKJV).

John 1:10—“He was in the world, and *the world was made by him*, and the world knew him not.”

1 Corinthians 8:6—“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, *by whom are all things*, and we by him.”

Colossians 1:16-17—“For by him [Jesus Christ] *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: And he is before all things, and by him all things consist.”

Hebrews 1:2-3—“...his Son, whom he hath appointed heir of all things, *by whom also he made the worlds*; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power....”

Hebrews 2:10—“For it became him, for whom are all things, and *by whom are all things*....”

Hebrews 3:3-4—“For this man [Jesus Christ] was counted worthy of more glory than Moses, inasmuch as *he who hath builded the house* hath more honour than the house. For every house is builded by some man; but he that built all things is God.”

7. Jesus Christ is the Judge of All Mankind

The Bible teaches that on the last day of this age God will judge all men who ever lived. “Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth” (1 Chr. 16:33). “And I saw the dead, small and great, stand before God; and the books were opened...and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12). Only God is capable of judging all men. God is all-knowing and therefore knows every act. He is all-powerful, and therefore can carry out His punishments. He is perfectly holy and therefore can judge every sin without injustice. Only God who is moral and just in character has the authority to judge the human race. Yet the Bible teaches that Jesus Christ will judge the world. Christ Himself claimed the total authority and jurisdiction over mankind on the final day that can only belong to God. In fact, the judgment seat of God Almighty and the judgment seat of Jesus Christ are one and the same seat. Jesus said, “Many will say to me in that day, Lord, Lord.... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt. 7:22-23). The fate of each and every person rests upon Christ’s decision; He has the power and authority to render sentence and to cast men into hell—an authority reserved exclusively to God.⁵ Following are some biblical references which unmistakably establish that Jesus Christ is the Judge of all mankind.

⁵ Machen, p. 172.

Matthew 25:31-33, 41—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

John 12:48—“He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken*, the same shall judge him in the last day.”

Acts 10:42—“It is He [Jesus Christ] who was ordained of God to be Judge of the living and the dead” (NKJV).

Acts 17:31—“He hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus Christ] whom he hath ordained.”

Romans 2:16—“In the day when God shall judge the secrets of men by Jesus Christ....”

Romans 14:10-12—“For we shall stand before the judgment seat of Christ. For it is written: ‘As I live, says the LORD [Jehovah], Every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God” (NKJV). This passage of Scripture not only presents Christ as Judge, but clearly teaches that on the day of judgment everyone will bow to Christ; that is, everyone will acknowledge that Christ is the LORD God. By introducing his quotation of Isaiah 45:23 with the familiar prophetic formula, “As I live, saith the LORD” (cf. Num. 14:28, Isa. 49:18, Jer. 22:24, Ezek. 5:11, Zeph. 2:9, etc.), and applying it to Christ, the Apostle Paul self-consciously and deliberately calls Christ Jehovah. Note also that at the Judgment Seat of *Christ*, everyone will give account of himself to *God*. This passage is a powerful and unmistakable statement of Christ’s deity.

2 Corinthians 5:10—“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

2 Timothy 4:1, 8—“...the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

Hebrews 10:30—“For we know Him who said, ‘Vengeance is Mine, I will repay,’ says the Lord. And again, ‘The LORD [Jehovah] will judge His people’” (NKJV).

The Bible Teaches That God the Holy Spirit, the Third Person of the Trinity, Proceeds From Both the Father and the Son (Spiration)

Matthew 3:11—"I [John the Baptist] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Jesus Christ not only has the authority to baptize believers with the Holy Spirit but also to baptize unbelievers into hell-fire. While this passage technically does not deal with spiration, it shows that Christ has the authority of God: only God can send the Holy Spirit to His church.

John 15:26—"But when the Comforter is come, *whom I will send unto you* from the Father, even the Spirit of truth, *which proceedeth from the Father*, he shall testify of me."

Romans 8:9—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his." Here Paul equates the Spirit of God with the Spirit of Christ.

Galatians 4:6—"And because ye are sons, God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father."

Revelation 5:6—"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are *the seven Spirits of God sent forth into all the earth*." Seven in Scripture often represents completion and perfection. The perfect Holy Spirit of God proceeds from Jesus Christ unto the whole earth.

Jesus Christ is Worshiped as God

There is probably no sin more condemned in the Bible than that of idolatry. The Bible teaches that we are to worship God alone. Why? Because only God is worthy to be worshiped. God's law says, "Thou shalt have none other gods before me.... Thou shalt not bow down thyself unto them, nor serve them" (Dt. 5:7-9). When tempted by Satan, Christ said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Lk. 4:8). When the Apostle John fell in worship before one of God's mighty angels, the angel rebuked him and told him to worship God. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God*" (Rev. 22:8-9). When Cornelius the centurion fell in worship before the Apostle Peter, Peter clearly rejected the offer of worship: "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Ac. 10:25-26).

The contrast with the Lord Jesus Christ is startling: from His birth (Mt. 2:1-2) to His ascension (Lk. 24:51-52), Christ is openly and continuously worshiped by His disciples. Did Jesus reject this worship, as Peter and the angel did? No, Jesus openly accepted and even commended such activity. What could this mean except 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”?⁶

Passages in Which Jesus is Worshiped⁷

Matthew 2:1-2—“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come *to worship him*.”

Matthew 2:10-11—“When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, *and worshipped him*.”

Matthew 8:2—“And, behold, there came a leper *and worshipped him*, saying, Lord, if thou wilt, thou canst make me clean.”

Matthew 9:18—“While [Jesus] spake these things unto them, behold, there came a certain ruler, and *worshipped him*, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”

Matthew 14:33—“Then they that were in the ship came and *worshipped him*, saying, Of a truth thou art the Son of God.”

Matthew 15:25—“Then came she and *worshipped him*, saying, Lord, help me.”

Matthew 28:9—“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and *worshipped him*.”

Mark 5:6—“But when he saw Jesus afar off, he ran and *worshipped him*.”

Luke 24:51-52—“And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And *they worshipped him*, and returned to Jerusalem with great joy.”

John 9:35-38—“...he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. *And he worshipped him*.”

⁶ Ibid., p. 134.

⁷ “We are to exercise the same faith and confidence in Him that we do in God; yield Him the same obedience, devotion, and homage. We find, therefore, that such is the case from the beginning to the end of the New Testament writings. Christ is the God of the Apostles and early Christians, in the sense that He is the object of all their religious affections. They regarded Him as the person to whom they specially belonged; to whom they were responsible for their moral conduct; to whom they had to account for their sins; for the use of their time and talents; who was ever present with them, dwelling in them, controlling their inward, as well as their outward life; whose love was the animating principle of their being; in whom they rejoiced as their present joy and as their everlasting portion” (Charles Hodge, *Systematic Theology*, 1:498).

Hebrews 1:6—“And again, when he bringeth in the firstbegotten into the world, he saith, And *let all the angels of God worship him.*”

Revelation 5:8-14—“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof.... And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* And the four beasts said, Amen. And the four and twenty elders *fell down and worshipped him* that liveth for ever and ever.”

Revelation 15:3-4—“And they sing the song of Moses the servant of God, and *the song of the Lamb*, saying, Great and marvellous are thy works, *Lord God Almighty*; just and true are thy ways, thou King of saints. *Who shall not fear thee, O Lord, and glorify thy name?* for thou only art holy: *for all nations shall come and worship before thee*; for thy judgments are made manifest.”

In Revelation 5:8 the living creatures and elders worship the Lamb (Jesus Christ) and offer Him prayers. In verse 13 Christ is offered the same worship that is given to the Father. In Revelation 15:3-4 the worship of the Lord God Almighty and Jesus Christ the King of the saints are indistinguishable. All nations will come and worship before Jesus Christ (Ps. 22:27-28). The fact that the apostles, and an angel of God, totally rejected worship, while Christ openly accepted it, indicates that the New Testament use of “to worship” (*prosekun_san aut_*—“worshipped Him”) is not mere homage to a king but the worship of God Himself. No created being, no matter how great, is allowed to accept worship.

Jesus Christ is the Object of Saving Faith

John 14:1-6—“Let not your heart be troubled: ye believe in God, believe also in me.... Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” No angel, prophet or apostle could speak such words; only God can be the object of saving faith. Christ doesn’t just point to God, He points to Himself. When Jesus says, “I am the way, the truth, and the life,” He declares that He is the foundation of all truth and all life. He is God, who is absolute Truth personified.

There are Instances in the Bible Where the Names "Son of God" and "Lord" Indicate Christ’s Essential Deity

1. Jesus Christ the Son of God

Matthew 11:27—“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son

will reveal him.” “Just think about what these words mean, my friends. They mean that there are mysteries in the person, Jesus, which none but the infinite and eternal God can know.”⁸

Matthew 14:26, 33-33—“And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.... And when they [Peter and Jesus] were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”

Matthew 16:16—“Simon Peter answered and said, Thou art the Christ, the Son of the living God.” “Peter’s declaration that Jesus is ‘the Son of the living God’ can mean no less than that, in a unique way, a sense not applicable to any mortal, Jesus is, was and always will be the Son of that God who not only is Himself the only living One, over against all the dead so-called gods of the pagans (Isa. 40:18-31) but also is the only source of life for all that lives.”⁹

Matthew 26:63-65—“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.” When Jesus ascribed to Himself the title “Son of Man” and then openly claimed to be the fulfillment of Daniel 7:13-14—the One who is coming on the clouds of heaven who will judge the nations and have everlasting dominion—the high priest accused Him of blasphemy. Why? Because Christ was claiming for Himself things that the high priest knew could only be attributed to God. Christ claimed to be the divine Son of God. The high priest refused to accept this claim and therefore rejected Christ.¹⁰

2. The Lord Jesus Christ

Luke 2:11—“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” “Jesus is the Christ, the Messiah, the Anointed; he is the Lord, Lord of all; He is a sovereign prince; nay, He is God, for the Lord, in the Old Testament, answers to Jehovah. He is a Savior, and He will be a Savior to those only that accept Him as their Lord.”¹¹

Luke 3:4-6—“The voice of one crying in the wilderness: ‘prepare the way of the LORD [Jehovah], make His paths straight.... And all flesh shall see the salvation of God’” (NKJV).

1 Corinthians 12:3—“No man can say that Jesus is the Lord, but by the Holy Ghost.”

⁸ Machen, p. 183.

⁹ William Hendriksen, *The Gospel of Matthew* (Grand Rapids: Baker), p. 643.

¹⁰ For the title “Son of God” used in the trinitarian sense, cf. Mt. 21:33-46; 22:41-46 and parallel passages: Jn. 6:69; 8:16, 18, 23; 10:15, 30; 14:20; Rom. 1:3; 8:3; Gal. 4:4; Heb. 1:1, etc.

¹¹ Matthew Henry’s Commentary, *loc. cit.*

Philippians 2:11—“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”¹² “Jesus Christ, therefore, is Lord to Christians in the same sense that Jehovah was Lord to the Hebrews. The usage referred to is altogether peculiar; no man—not Moses, nor Abraham, nor David, nor any of the prophets or apostles—is ever thus prevailingly addressed or invoked as Lord. We have but one Lord; and Jesus Christ is Lord.”¹³

Jesus Christ and the Trinity

The reason that many cults fatally err regarding the divinity of Jesus Christ is because they place sinful, finite human reason above the clear teaching of the Word of God. The Bible consistently sets forth the doctrine of the trinity from Genesis to Revelation. As revelation progresses, the doctrine of the trinity becomes clearer and clearer, until only those who are spiritually blind could deny it. If you do deny the trinity, the Bible becomes an incomprehensible jumble of contradictions. True Christians from the days of the Apostles to the present have believed that there is one God existing in three Persons: God the Father, God the Son and God the Holy Spirit. There are not three Gods but only one God. The Father, the Son and the Holy Spirit are not one-third God each, or parts of God, but are all fully God of one indivisible essence, power and eternity. The Father, Son and Holy Spirit are not three manifestations of one God. Each is completely equal, possessing the full divine nature. When the Bible teaches that God is three Persons, it does not mean that there are three individuals “but only personal self-distinctions with the Divine essence, which is not only generically, but also numerically one.”¹⁴ So when cults say that Jesus was just a man or the first created being, they woefully err. They place their misconceptions of what God must be like above what the Bible clearly teaches. The doctrine of the trinity is hard to comprehend yet it is clearly taught in the Bible and therefore must be believed.

When you believe in the triune God of Scripture, all the passages which clearly teach that Christ is God do not have to be mistranslated, twisted and explained away, as the cults do. The Bible says that Christ always existed and that He created the universe. Yet the Bible also teaches that Christ is God’s only begotten Son. Is there a conflict here? Certainly not! For the Bible teaches that Christ’s unique personal self-distinction is His eternal generation from God the Father.¹⁵

The Atonement and High Priestly Work of Jesus Christ Show His Deity

It is no accident that those who reject the divinity of Christ also pervert the doctrine of salvation. Salvation, for those who deny Christ’s Godhood, is either a mystical, metaphysical experience or something earned through good works. Why do the cults pervert the pure Gospel of Jesus Christ? Because only a divine Christ can truly save His people. Only a divine-human

¹² Cf. Mt. 7:22, 12:36-37; Lk. 5:8; Jn. 20:28; Ac. 2:36.

¹³ Hodge, 1:496.

¹⁴ L. Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), p. 87.

¹⁵ Cf. Mic. 5:2; Jn. 1:14, 18; 3:16; 5:17-18, 30, 36; Ac. 13:33; Heb. 1:5.

Messiah could render a sacrifice of infinite value, a sacrifice capable of ransoming millions and millions of God's elect. Also, only the divine-human Messiah has the ability to be a faithful high priest. A finite high priest could not make intercession in God's heavenly sanctuary for the many millions of Christians who sin and confess their sins daily. Only Jesus Christ who is truly God can hear all our prayers. Only the divine Christ knows all our sins and infirmities, because He is God and knows everything. Jesus Christ who is fully God and fully man is the perfect Mediator between God and man. "For this Melchisedec, king of Salem, priest of the most high God...being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.... But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:1-3, 24-25).

Conclusion

The fact that Jesus Christ is God, the second Person of the Holy Trinity, is not just an academic or theological issue. Jesus Christ, being the divine Creator, demands our utmost allegiance, obedience, service and worship. The divinity of Christ is a life and death—a heaven or hell—issue. A merely human or first-created being cannot save multitudes of sinners. A merely human or first-created being does not have the authority to judge the human race. A finite being should never receive worship, honor and glory. To reject the divinity of Jesus Christ is to reject the clear teaching of Scripture. To reject the divinity of Jesus Christ is to reject the God who exists. If you do not believe that Jesus Christ is God, then you are lost and will be cast into hell. Being a member of a heretical cult is no different in God's eyes than being a homosexual, murderer or adulterer. God demands that you repent, not just of your sinful behavior but also of your sinful beliefs, thoughts and associations. Set aside your false beliefs and put your trust in the divine Son of God, Jesus Christ.

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[HOME PAGE](#)