

*Jesus Christ: Why did He Come and What did He Accomplish?*  
**Part Two**

**Virgin Conception/Birth and Deity of Christ**

*The Virgin Conception/Birth of Christ*

Before we begin, a word is in order about the attempts to deny the reality of the virgin birth. As Robert Stein notes, "for some, the very possibility of such a conception and birth is excluded as a logical consequence of the elimination of the supernatural from history. If miracles cannot happen, then by definition there cannot be a virginal conception" (*Jesus the Messiah*, 64). Among other attempts to reject this biblical truth, we take note of three:

(1) Some object to this doctrine by pointing to the many parallels to it in ancient literature. Their argument is that countless myths concerning the virgin births of various Greek gods and superheroes were prevalent in paganism. Those Greek Christians who were familiar with them account for the narratives in Matthew and Luke that describe this "miracle." In other words, Christians in the early church simply created, i.e., concocted or fabricated their own story of their "hero" and "Lord" being born of a virgin.

One problem with this is that all these alleged parallels prove to be quite different from the NT account of the conception and birth of Jesus. Stein explains:

"Almost all the pagan accounts involve a sexual encounter between a god and a human woman. Most times, therefore, the woman had no possible claim to be a virgin, and, if she was a virgin before the encounter, she was certainly not considered a virgin afterward. . . . Whereas it is true that there are numerous supernatural births in Greek literature, they always involve a physical generation. Paganism simply does not have accounts of *virgin* births. It possesses no clear analogy that could have given rise to the Gospel accounts" (65).

We should also remember that the gospel accounts of Jesus' birth did not arise among Greek Christians but rather are distinctively *Jewish* in nature. In fact, the account in Luke is the most Jewish part of his gospel. "This account," notes Stein, "did not arise in the Hellenistic [Greek] church but in a Jewish setting. And where in Judaism would a story of a virginal conception have arisen?" (66).

(2) It has also been argued that the concept of the virgin birth arose from the church's interpretation of Isaiah 7:14. Knowing about this prediction of a future virgin birth, the church, so they say, created the gospel accounts to fulfill the prophecy. The problem, however, is that Isa. 7:14 was not interpreted in the first century as referring to a virginal conception. Most insisted that the Hebrew word *almah* simply referred to a "young woman" who may or may not be a virgin. The child born to this woman was believed to have been Hezekiah, the son and successor to King Ahaz. There is also no evidence in the ancient Jewish tradition that this verse was interpreted in a messianic sense. The LXX or Greek translation of the OT uses the word *parthenos*, "but this was understood as referring to one who was presently a virgin and would conceive through a normal birth process. It was not interpreted as referring to a woman who would conceive as a virgin" (Stein, 66). The bottom line is this: the story of the virgin birth of Jesus gave rise to the messianic interpretation of Isa. 7:14, not the reverse.

(3) Jewish tradition in the first two centuries a.d. tried to provide an alternative explanation. Jesus was not virgin born but was the illegitimate child of Mary and a soldier named Panthera or Pandira, with the man's name accounting for the use of the Greek *parthenos*. The virgin birth, so the Jews argued, was a myth created to cover up the stigma of illegitimacy resulting from Mary's adultery with Panthera [the argument is that the **n** and the **r** were reversed]. Clearly, this arose from Jewish propaganda aimed at the Christian belief in the virginal conception of Jesus.

**Matthew 1:18-25**

- (1) Joseph and Mary were betrothed (1:18,20,24), a relationship regarded as the legal equivalent of marriage. Betrothal could be broken only by a formal *divorce*. This is why Joseph is referred to as her "husband" (v. 19).
- (2) Although betrothed, the relationship had not yet been consummated sexually (see vv. 18,25; also Luke 1:34).
- (3) Mary's pregnancy is attributed to the Holy Spirit: (a) v. 20 - "of the Holy Spirit"; (b) v. 16 - "and to Jacob was born Joseph the husband of Mary, *by/of whom* [feminine] was born Jesus." Matthew clearly excludes Joseph; (c) note that the repeated active verb ("was the father of" or "begot") gives way to a divine passive in v. 16 (i.e., God is the active agent in the conception and birth of Jesus).
- (4) Joseph is instructed to take Mary into his house and to name the child (vv. 20-21) thereby establishing for Joseph *legal paternity* of the child. Hence the community came to believe that Joseph was Jesus' father (Lk. 2:48; Mt. 13:55).

### ***Luke 1:26-38***

- (1) Mary is explicitly identified as a "virgin" (*parthenos*, v. 27), a fact she confirms in v. 34.
- (2) Verse 35 clearly attributes the conception to the work of the Holy Spirit.
- (3) The terms translated "come upon" and "overshadow" (v. 35) are not euphemisms for sexual relations. They are simply figurative expressions for divine intervention by which God will supercede the natural order of things.
- (4) For the term "overshadow", see Ex. 40:35; Pss. 91:4; 140:7; Mt. 17:5; Mark 9:7; Lk. 9:34 (cf. also Gen. 1:2). The emphasis is on the powerful creative presence of the Spirit in bringing to pass the conception of the man Jesus.

### *Nine Important Facts concerning the Virgin Conception/Birth of Jesus*

- 1) *The virgin birth was not a demonstrable event.* I.e., it was not the sort of miracle that was subject to empirical investigation and proof (as were, for example, the resurrection and the healing of Acts 3-4). We either believe the virgin birth or not based upon our belief in the reality of the supernatural and the integrity of Scripture.
- 2) *The virgin birth was not the beginning of the Son of God.* The Son of God was eternally pre-existent (cf. John 1:1; 8:58). The virgin birth is only the beginning of the *God-man*, Jesus.
- 3) *The virgin birth does not entail a reduction or denial of the deity of Christ.* There was not in the virgin birth a transformation of deity into humanity, as if to suggest that the second person of the Trinity has been transmuted into a man. God the Son did not cease to be God when he became a man.
- 4) *The virgin birth does not entail a reduction or denial of the humanity of Christ.* William Barclay evidently believed that it did:

"The great difficulty is its impact upon the belief in the incarnation. If the virgin birth is a literal fact, then the conclusion is quite inescapable that Jesus came into the world in a way that is different from that in which every other man comes into the world, and that . . . we can no longer hold to his full manhood and his full humanity. . . . The supreme problem of the doctrine of the virgin birth is that . . . it leaves us with a Jesus who is half-and-between, neither fully divine nor yet fully human" (*The British Weekly*, Jan/Feb, 1963).

Barclay believes that unless you are born of both man and woman, you are not truly human. But there are three ways of coming into being: 1) born of man and woman (us); 2) born of man but not woman (Eve); 3) born of neither man nor woman (Adam). All admit that we, as well as Adam and Eve, are all human. So why not then a fourth way of coming into being: 4) born of woman but not man (Jesus). Furthermore, contrary to Barclay's view, the NT provides overwhelming evidence both for the reality of the virgin birth and the full humanity of Jesus.

What about the purely *biological* implications of a virgin conception and birth? According to the latter, Jesus did not have a biological father. But if he is to be truly human, he must have a Y chromosome. Where did it come from? There

would appear to be only two options: (1) either he got it directly from his biological father (either Joseph or someone else); or (2) God provided it through a miraculous and providential act.

5. *The virgin birth does not require us to believe in the immaculate conception of Mary* (as proclaimed by Pope Pius IX on Dec. 8, 1854). The doctrine of the "immaculate conception" is the idea that *Mary herself* was conceived without sin. The RCC also teaches that "in consequence of a Special Privilege of Grace from God, Mary was free from every personal sin during her whole life" (*Fundamentals of Catholic Dogma*, p. 203; this view was endorsed by Augustine). But there is not one word in the NT that remotely suggests Mary was conceived in a way different from any other human being. Furthermore, Mary herself confessed she was a sinner in need of a savior (Luke 1:47).

6. *The virgin birth does not require us to believe in the perpetual virginity of Mary* (as proclaimed by the Council of Trent in 1545-63). (a) See Mt. 1:25. (b) See Luke 2:7 where Jesus is described as her "first-born" son. If she had remained a virgin, would not Luke have described Jesus as her "only" son? (c) Jesus' half-brothers and half-sisters are mentioned in the NT (Mk. 3:31-35; 6:3; Lk. 8:19-21; Jn. 2:12; 7:1-5,10; Acts 1:14; 1 Cor. 9:5; Gal. 1:19). These were not, as the RCC claims, his cousins (see below). Even if Mary did not have other children, this does not prove she remained a virgin all her life. (d) This doctrine would also require us to believe in the perpetual virginity of Joseph! (e) This idea is based on an ascetic, un-biblical view of sex, according to which sexual relations are defiling or demeaning.

The references to Jesus' "brothers and sisters" were interpreted in three different ways in the early church. (1) Epiphanius (4<sup>th</sup> century) argued that they were Joseph's children by a previous marriage. Joseph was a widower who thus brought to his marriage with Mary at least four sons and two daughters (Mk. 6:3). (2) Jerome (4<sup>th</sup> century) was the first to suggest they were "cousins". A problem with both these views is the way Mark 6:3 and Mt. 12:46 closely associate Jesus' "brothers and sisters" to Jesus' "mother" rather than to Joseph. (3) They were Jesus' younger brothers and sisters, born to Joseph and Mary in later years.

7. *The Virgin Birth alone insured both the full deity and full humanity of Jesus*. If God had created Jesus a complete human being in heaven and sent him to earth apart from any human parent, it is difficult to see how he could be truly a man. If God had sent his Son into the world through both a human father and mother, it is difficult to see how he could be truly God. Rather, "God, in his wisdom, ordained a combination of human and divine influence in the birth of Christ, so that his full humanity would be evident to us from the fact of his ordinary human birth from a human mother, and his full deity would be evident from the fact of his conception in Mary's womb by the powerful work of the Holy Spirit" (Wayne Grudem, *Systematic Theology*, p. 530).

Menno Simons, founder and father of the Mennonites, argued that Jesus did not receive his body from Mary. Rather, the Holy Spirit placed within her womb a God-created fetus to which she merely gave birth. He writes: "The Son of God transformed Himself into the elements of a man, into a human germ, which deposited in the womb of the Virgin, prepared by the Holy Spirit (the conception), and appointed to undergo a truly human development, through which He should regain the dignity He had laid aside." But see Gal. 4:4 ("made of a woman"); Lk. 1:42 ("fruit of your womb"); and Rom. 1:3 ("seed of David according to the flesh").

8. *Was the Virgin Birth necessary to secure the humanity of Jesus from the corrupting taint of inherited sin?* Among those who have said Yes are Gregory the Great, Ambrose, Augustine, Aquinas, and Luther. The line of descent from Adam to Jesus is partially interrupted in view of the fact that he did not have a human father. But why would he not have inherited corruption of nature from Mary? Luke tells us that it is *because* the Holy Spirit is responsible for Christ's conception that the child in Mary's womb is to be called "holy" (Lk. 1:35). Contrary to popular opinion, there is no biblical evidence to suggest that the sin nature is transmitted exclusively through the father's seed.

9. *The principal reason for the virgin birth was so that the entry of God into human flesh might be by divine initiative*. It is not by any human act or at any human initiative that salvation comes to us. It is divinely initiated. Man does nothing. Mary did nothing (other than to submit to what God would do). Joseph did nothing. God did it all. The virgin birth, says Bloesch, "graphically shows that salvation comes 'from above' and that the source of our hope and confidence lies in the living God who entered into human history in the historical figure of Jesus Christ. The virgin birth marks off the origin of Christ from the human race just as his end is marked off by the resurrection" (94).

## *The Deity of Jesus Christ*

### ***NT Evidence for the Deity of Jesus***

#### a. *Jesus' claims for himself*

(1) **He claimed equality with God the Father** (John 10:30-33, a claim the Jews understood all too well! See also Matt. 28:18-20)

(2) **He claimed pre-existence for himself** (John 8:58; cf. also John 17:5,24; Rev. 22:13)

In John 8:58 Jesus does not say "before Abraham was born, *I was*," but "***I am***." Jesus is not merely asserting that he already existed when Abraham was born. He is asserting that he *transcends time altogether!* People today may struggle with what Jesus was claiming for himself, but the Jews of his day once again understood all too well (cf. v. 59)!

(3) **He claimed the authority and power to forgive sins** (Mark 2:1-12; see also Isa. 43:25)

(4) **He claimed to be sinless** (John 8:46)

(5) **He called on them to believe in Him no less than they believe in the Father** (John 14:1-2; 5:23)

(6) **He required of his followers the strictest allegiance, even unto death** (Mark 8:34-38; Mt. 10:37-38; Luke 14:26-27)

(7) **He claimed to be the Judge of all mankind** (John 5:25-29; Luke 22:27-30)

(8) **He gladly accepted the worship of his followers** (John 20:28; Luke 5:8)

#### b. *The Claims of others on behalf of Jesus*

(1) **Pre-existence** (Col. 1:17; Phil. 2:6-11; John 1:1-3; cf. 1 Cor. 10:4)

(2) **The Attributes of Deity are ascribed to Him**

- a) Holiness/Sinlessness (2 Cor. 5:21; Heb. 7:26; 1 Pt. 2:22; 3:18; 1 John 3:5; etc.)
- b) Omnipotence (John 1:2-3; Heb. 1:3; Eph. 1:22; Col. 1:17; Acts 17:28)
- c) Immutability (Heb. 1:11-12; 13:8)
- d) Omniscience (John 2:24; 4:29; 6:64; 16:30; 21:17; it is likely, however, that these texts refer not to divine omniscience per se, but to the knowledge imparted to Jesus, as man, by the Holy Spirit)

(3) **The Names of Deity are ascribed to Him**

- a) He is specifically called "God" (John 1:1,18; 20:28; 2 Pt. 1:1; Titus 2:13; Rom. 9:5; Heb. 1:8; see also John 12:41)
  - In John 1:18, the term *monogenes*, often translated "only-begotten," denotes *the only member of a kin or kind*; when applied to Jesus, says Harris, "it will mean that he is without spiritual siblings and without equals. He is 'sole-born' and 'peerless.' No one else can lay claim to the title Son of God in the sense in which it applies to Christ" (87).
  - In John 20:28, Jesus was adoringly addressed by Thomas as "my Lord and my God!" Israel had honored Yahweh as *kurios ho theos hemon* ("our Lord God") in Ps. 99:8. Christians honor the Father as *ho kurios kai ho theos hemon* ("our Lord and God") in Rev. 4:11. So, too, people are "to honor the Son, even as they honor the Father" (John 5:23). "In uttering this confessional cry

Thomas recognized the lordship of Jesus in the physical and spiritual realms as well as over his own life ("my Lord") and the essential oneness of Jesus with the Father which made his worship of Jesus legitimate ("my God"). As used in this verse, 'Lord' and 'God' are titles, not proper names, the first implying and the second explicitly affirming the substantial deity of the risen Jesus" (Harris, 129).

- Acts 20:28 has often been used to prove the deity of Jesus. Literally it reads: ". . . the church of God, which he [who?] purchased (or acquired) through his own blood." Some argue that "God" refers to Jesus and that the "he" who purchased the church is therefore also Jesus. More likely though, it should be rendered, ". . . the church of God [the Father], which He [God the Father] purchased through the blood of His own one [Jesus, God the Son]."
- In Matthew 1:23 Jesus is called "Immanuel," which translated means, "God with us." Most believe, however, that this signifies "that in Jesus God is present to bring salvation to his people rather than that Jesus, as 'God,' is personally present with his people. Matthew is not saying, 'Someone who is 'God' is now physically with us,' but 'God is acting on our behalf in the person of Jesus'" (258).

b) OT texts referring to YHWH are applied to him in the NT

- Isa. 40:3 / Mt. 3:3
- Ps. 8:2 / Mt. 21:16
- Isa. 6:1-10 / Mt. 13:14-15; Jn. 12:37-41
- Ps. 110:1 / Mt. 22:44-45
- Malachi 3:1 / Luke 1:76
- Ps. 23:1 / Jn. 10:11
- Isa. 8:14 / Rom. 9:32-33
- Joel 2:32 / Rom. 10:9-13
- Is. 45:23 / Rom. 14:11; Phil. 2:16
- Jer. 9:24 / 1 Cor. 1:31
- Isa. 40:13 / 1 Cor. 2:16
- Ps. 68:18 / Eph. 4:8-10
- Isa. 45:20-25 / Phil. 2:9-11
- Isa. 2:10,19,21; 66:15 / 2 Thess. 1:7-9
- Ps. 130:8 / Titus 2:13
- Ps. 102:25-26 / Heb. 1:10
- Isa. 51:6 / Heb. 1:11
- Ps. 34:8 / 1 Peter 2:3
- Isa. 8:13 / 1 Peter 3:15
- Zech. 12:10 / Rev. 1:7
- Jer. 17:10 / Rev. 2:23
- Ps. 62:12 / Rev. 22:12
- Isa. 40:10 / Rev. 22:12

#### (4) The Works of Deity are ascribed to Him

- a) Creation (John 1:3,10; Col. 1:16; Heb. 1:2,10)
- b) Judgment (Mt. 25:31-46; John 5:19-20; Acts 10:42; 1 Cor. 4:4-5; 2 Cor. 5:10; Rom. 14)
- c) Forgiveness of Sins (Mk. 2:1-12)
- d) Providence and Preservation (1 Cor. 8:6; Col. 1:17; Heb. 1:3)
- e) Author of Life (John 1:4; Acts 3:15)
- f) He raises the dead (Luke 7:11-17; John 5:21; 6:40)

(5) **He is worshipped** (Mt. 14:33; 21:15-16; 28:9,17; John 5:23; 20:28; Eph. 5:19; Phil. 2:10-11; 1 Tim. 1:12; Heb. 1:6; Rev. 1 and 5)

(6) **He is the object of prayer** (2 Cor. 12:8; Acts 1:24; 7:59-60; 9:10-17; 22:16,19; 1 Cor. 1:2; 16:22)

(7) **He is the object of saving faith** (John 14:1; Acts 10:43; 16:31; Romans 10:8-13)

(8) **He is associated with the Father equally in grace, glory, salvation, and sovereignty** (1 Cor. 8:6; 12:4-6; 2 Cor. 13:14; Eph. 2:18,22; 3:14-17; 4:4-6; 1 Thess. 1:1-12; and virtually all Pauline salutations)

(9) **He is the joint source of divine blessing** (1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; 1 Thess. 3:11; 2 Thess. 2:16)

(10) **He is the object of Doxologies** (2 Tim. 4:18; 2 Peter 3:18; Rev. 1:5b-6; 5:13)

(11) **He is joint possessor of the kingdom** (Eph. 5:5; Rev. 11:15), **churches** (Rom. 16:16), **Spirit** (Rom. 8:9; Phil. 1:19), **temple** (Rev. 21:22), **divine name** (Mt. 28:19) and **throne** (Rev. 22:1,3)

### *The significance of John 1:1*

First, *Jesus is the Word* - Clearly, the "Word" is a reference to God the Son. There is one God who exists in 3 persons: Father, Son, and Holy Spirit. They are all three God, but there are not three gods. The Father is God, the Son is God, and the Spirit is God. ***One plus One plus One = One***. The Word is God the Son, the second person of the Trinity. It was not God the Father nor God the Spirit but God the Son who came to this earth as a man, Jesus:

*"And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14).*

Why does John refer to God the Son as the "Word"?

- "Word" = Gk. *logos* (cf. "logic", "psychology", "biology", etc.). To us a "word" is a unit of language, something we say or write. But to those in the ancient world it meant something far more.
- To the Greeks, "word" or "logos" could refer to reason, judgment, or a person's inner thought. It also can refer to the outward expression of one's inner thought, hence *speech* or *message*.
- But the key to John's use of *logos* is probably to be found in the OT. There the "word" of God is *his powerful activity in creation* ("By the word of the Lord the heavens were made," Ps. 33:6). God speaks and his powerful word creates. It is by God's "word" that he *reveals himself* ("The word of the Lord came unto me saying . . .," Jer. 1:4). It is by God's "word" that he *delivers his people* ("God sent forth his word and healed them; he rescued them from the grave," Ps. 107:20). Thus we read: "*So shall my WORD be which goes forth from my mouth; it shall not return to me empty without accomplishing what I desire, and without succeeding in the matter for which I sent it*" (Isa. 55:11).
- In summary: ***God's Word is his powerful self-expression in creation, redemption, and revelation. It is God himself going forth to create, to save, to redeem, to judge, to reveal, etc.***

It was God the Son by whom all things were created. It was God the Son through whom the nature and will of God were revealed. It was God the Son through whom salvation and deliverance come. Hence it is only fitting that John would describe God the Son as the WORD.

Second, *the Word is eternal* - The phrase, "in the beginning" is an obvious allusion to Gen. 1:1. It is John's way of pointing out that he is describing truths that pertain to eternity past, before it all began. Contrast this with the way Mark begins his gospel account: "The beginning of the gospel of Jesus Christ, the Son of God" (1:1). It is as if John says, "Mark has told you about the beginning of Jesus' public ministry here on earth. But I want to show you that the real starting point is before the earth even existed!"

- Thus, when the beginning began, the Word already was. The Word was not a part of the beginning. He was prior to it. He was *eternally antecedent* to the beginning. The Word didn't begin with the beginning. The Word was himself the *beginner* of the beginning!
- The Word was not made. The Word simply was. The Word was not started. He was the starter. He did not commence to be, was not shaped, fashioned or formed. The Word wasn't produced and packaged. The Word wasn't constructed or created. The Word simply *is, eternally*. Unmade, unbegun, uncreated!
- The Word was not a product of the Big Bang. If the universe began with a bang, the Word is the one who lit the fuse!
- The Word is ageless. To be measured in terms of age you have to have begun at some point from which your time in existence can be calculated. Not the Word! The Word had no birthday. Jesus had a birthday. But not the Son of God. See v. 14.
- There never was a time when the Word was not. In 1950 **I** was not. In 433 **I** was not. In 1342 b.c. **I** was not. But no such thing can be said of the Word. Cf. John 17:5; Col. 1:17.

Third, *the Word is a distinct person* - The Word wasn't simply there. The Word was there *with God* (i.e., God the Father).

The Greek preposition translated "with" (*pros*) often means "towards" or "to"; thereby pointing to the Word and God in face to face intimacy. The term "with" implies a strong sense of relationship. In some sense the Word is distinct and distinguishable from God and yet in another sense *is* God. In the Godhead in eternity past there was no solitude or isolation. There was complete togetherness. *God is his own family*.

Fourth, *the Word is God* - The Word who always was, the Word who always was with God, this Word was and is himself *God*. Although the Word is in some sense *distinct from God*, so too the Word and God are in some sense *the same*. John doesn't say the Word was "like" or "similar to" or that he "bears a striking resemblance to" God. The Word *was* God. He doesn't say the Word was a copy or facsimile of God or a reflection of God or merely analogous to God. The Word *was* God.

Therefore, whatever you can say about God the Father that pertains to his being God, you can say about the Word (God the Son; and God the Spirit as well). John isn't saying there is something "divine" about the Word, as if he has some exalted, mystical, godlike qualities. He *is* God. The Word wasn't an angel. The Word was **God**. The Word is in no sense, way, shape, or form inferior to God the Father.

The Jehovah's Witnesses deny the deity of the Word (hence, of Jesus too), insisting that the translation ought to be: "the Word was **a** god" or perhaps, "the Word was divine." But:

(1) The Greek term translated "God" means God, deity. There is another Greek term for "divine" that John could have used if that were all he meant.

(2) The absence of the Greek definite article ("the") does not mean the Word is only one of perhaps many gods.

(a) In this kind of Greek construction where an anarthrous predicate nominative precedes the verb, the noun retains the emphasis of specificity or definiteness (i.e., "the" vs. "a").

(b) The apparent equation of subject and predicate nominative does not imply complete correspondence. The predicate nominative describes a larger category to which the subject belongs. Thus the equative verb "is" does not always mean "equals".

(c) I should also point out that when the article occurs with both the subject and predicate, both nouns are *definite* and *interchangeable*. When the nouns are not interchangeable, as here, the article is absent from the predicate. In other words, if John had included the article ("the") he would have contradicted himself. If he had said "the Word was *the* God" one would be led to conclude that the Word is all there is to God, that no being could be God *except* the Word. But John has already said the Word was *with* God. In other words, the Word isn't all there is to God. There is also God the Father and God the Spirit. Cf. John 20:28.

### **Discussion Questions**

- (1) How important is the Virgin Conception and Birth of Jesus to Christianity? Some say if it were proven to be false that nothing would change. Do you agree or disagree? Explain your answer.
- (2) How is it that Jesus was preserved from the defiling influence of original sin? Again, why wasn't the humanity of Jesus infected with moral and spiritual depravity?
- (3) In your opinion, what is the strongest biblical argument for the deity of Jesus? What specific biblical texts would you appeal to in defense of the deity of Christ?
- (4) If a Jehovah's Witness or a Mormon knocked on your door, how would you discuss with them the deity of Jesus?
- (5) Can someone who denies the deity of Jesus be a Christian? If not, why not?