

Is Jesus God?

Exploring the Deity of Christ.



By Christopher R. Losey

Thanks for your interest in

**Is Jesus God?
Exploring the Deity of Christ.**

*It is my hope that the
information in this booklet
will show you the evidence for
the true identity of Jesus.*

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Chris grew up in Calistoga, California, in the beautiful Napa Valley. He received his Bachelor of Science degree from the United States Military Academy at West Point, New York, in 1973. In 1978, after serving for five years as an infantry officer in the Army, Chris resigned his regular army commission and returned to school receiving his Master of Divinity degree from Western Conservative Baptist Seminary in Portland, Oregon, in 1982. During that time, he also served in the Army Reserve. After graduation from Western, Chris returned to the active duty military where he served as an Air Force Chaplain, retiring in 1994. For the next twenty years he served as Senior Pastor of Valley Baptist Church in San Rafael, California, retiring a second time in 2014 due to Parkinson's Disease. In 2017 He had successful Deep Brain Stimulation surgery for Parkinson's and is now an advocate for the same. Chris and his wife, Sharon, have been married for 45 years and are enjoying life in Elk Grove, California, where they both serve as volunteers in their local church. They have two children and five grandchildren. Chris and Sharon enjoy walking, golfing, and living close to family. Chris also has a website called "Building Godly Families" (www.chrislosey.com) that provides free resources he has written to assist families. Chris also enjoys writing and playing music. Some of his songs are available for free download from his website. You may order hard copies of this booklet by contacting Chris at crlosey@aol.com.

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Dedicated to those who want answers
to life's important questions



Is Jesus God? – Exploring the Deity of Jesus Christ

The word “Deity” means “the state of being divine” or “the state of being God.” To say that Jesus Christ is Deity is to say He is God.

Christians believe that God is a Trinity - three-in-one. Simply stated, the Bible teaches there is only one God (Isaiah 46:10,11), and yet three persons: Father (Phil 4:20), Son (Is 9:6), and the Holy Spirit (Ac 5:1-5) are all called God. These three are the One True God. The Trinity will be explained in more depth later in this study.

Essentially every cult twists the Biblical concept of God. For example, one cult says that only the Father (Jehovah) is God. To them, Jesus is simply a created being, and the Holy Spirit is nothing more than God’s force in the world. But this is not what the Bible teaches when the evidence is looked at in depth. The purpose of this booklet is to do an in-depth study of the Bible on the subject of Christ's deity, and let the evidence speak for itself.

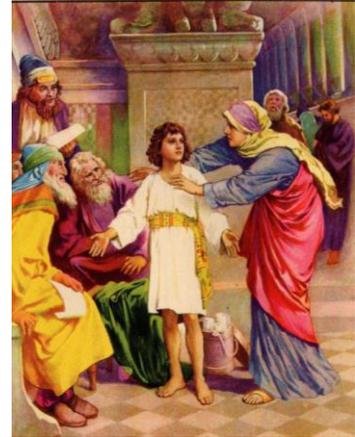
Because of the attacks on God’s true identity, and specifically on the identity of Christ, it is critical for every Christian to be able to defend and explain Christ’s deity. Besides the obvious benefit of being able to defend one’s beliefs, there are many other benefits associated with articulating the deity of Jesus.

1. A person’s faith will be strengthened.
2. He will have the assurance that when he worships Christ, he is worshipping God.
3. He will be able to give a definitive answer to those who ask about Christ’s true identity.
4. He will be equipped to combat ever-increasing false teaching.
5. He will be a better witness because he can assure people that when they come to Christ, they are coming to God.

Is it really that important whether or not Christ is God? Absolutely! If Christ is not God, He is not perfect and could not have died for our sins. In that case all of us would still be dead in our sins. If Christ is not God, the Bible can be thrown

out, because it clearly declares that He is God. Indeed, the deity of Christ is an essential doctrine of the Christian faith.

2 Timothy 2:15 directs Christians to gain a clear understanding of God's word so they can be "approved workmen". The verse states, *"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth."* Approved workman can use the Bible to adequately defend their faith. If Christians can't defend their faith, they may feel embarrassed or ashamed. After all, if they say we believe a certain doctrine (like the deity of Christ), they should be able to explain and defend it.



Before diving into the Bible to prove the deity of Christ, it is helpful to see what non-Christian groups say about Christ's identity. (Most of the following information is taken from "Christianity, Cults and Religions," copyright 1994 by Rose Publishing.) Here is a brief overview of what some non-Christian groups believe.

Mormons – To Mormons, Jesus is a separate god (little "g") from the Father (Elohim). Jesus was created as a spirit child by the Father and Mother in heaven and is the "elder brother" of all men and spirit beings.

Jehovah's Witnesses – Jehovah's Witnesses say that Jesus is not God. They say that before he lived on earth, he was Michael the archangel. Jehovah made the universe through him. On earth he was a man who lived a perfect life. After dying on a stake (not a cross) he was resurrected as a spirit and his body was destroyed.

Christian Science - Jesus was not the Christ, but a man who displayed the Christ idea. He did not suffer and could not suffer for sins. He did not die on the cross. He was not resurrected physically. He will not literally come back.

Unity – Followers of the Unity religion say that Jesus was a man and not the Christ (Messiah). Instead he was a man who had Christ consciousness. They believe that Jesus had lived many times before and was in search of his own salvation. Jesus did not die as a sacrifice for anyone’s sin. Jesus did not rise physically and will never return to earth in physical form.

Scientology – Jesus is rarely mentioned in Scientology. To Scientologists, Jesus was not the Creator and not an “operating thetan” (in control of supernatural powers and cleared from mental defects). Jesus did not die for sins.

New Age – To New Agers, Jesus is not the one true God. He is not a savior, but a spiritual model, and guru, and is now an “ascended master.” He is a New Ager who tapped into divine power in the same way that anyone can. He did not rise physically, but rose into a higher spiritual realm.

Judaism – Jews see Jesus either as an extremist false messiah or a good but martyred Jewish rabbi. They deny His deity.

Hinduism – To Hindus, Jesus Christ is a teacher, a guru, or an incarnate of Vishnu. He is a son of God as are others. They believe his death does not atone for sins, and He did not rise from the dead.

Hare Krishna - Jesus is not important to this group. He is usually thought of as an enlightened vegetarian teacher who taught mediation. He is not an incarnation of God although some Krishna devotees consider Christ to be Krishna.

T.M. – Transcendental Meditation – To those who follow T.M., Jesus is not uniquely God. Like all persons, Jesus had a divine essence. Unlike most people, he discovered it. Jesus didn’t suffer and couldn’t suffer for people’s sins.

Buddhism - Jesus Christ is not part of this belief. Buddhists in the West generally view Jesus as an enlightened man.

Islam – To Muslims, Jesus is one of up to 124,000 prophets sent by God (Allah) to various cultures.

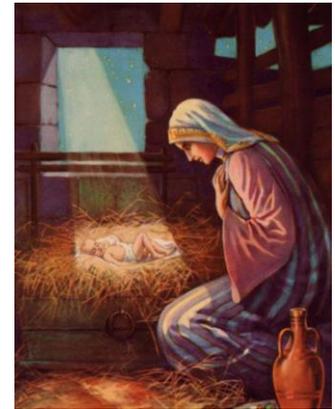
Bahai – To those who follow the Bahai religion, Jesus is one of many manifestations of God.

Reading all of the various beliefs about the identity of Christ can make a person's head hurt. Why so much variation and confusion? I believe the primary reason is the work of Satan. He is a liar (Jn 8:44) and deceiver (Rev 20:3). Since Jesus is the focal point of salvation, it is Satan's goal to muddy the waters about Christ's true identity. That is why the apostle Paul tells the Corinthians, *"For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully"* (2 Cor 11:4). Paul goes on to show the true nature of those people who preach a different Jesus, a different spirit, or a different gospel, *"For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds"* (2 Cor. 11:13-15).

2 Corinthians 11:4,13-15 makes it clear that those who preach and teach a different Jesus, a different spirit, or a different gospel, are leading people astray and really are the pawns of Satan. This doesn't mean that everyone who is in a false religion is an evil person. Many if not most people in false religions simply parrot what they have been taught. They, themselves, have been deceived into believing the very lie they share with others. Certainly there are some false teachers who know what they are doing and may be motivated by money or power, but many people who have grown up in a false religion or were converted by friends or family, simply don't know any better. That is why it is so important for Christians to share the true identity of Christ with those who will listen. It is also why Christians need to get fully grounded in their faith and be ready to defend it against those who degrade Christ.

Jesus said that in the last days there would be many false Christ's and false prophets (Mt 24:24). That is precisely what we see today. In the last hundred plus years, false religions have sprung up everywhere. They twist theology and confuse the identity of Christ and the way of salvation.

When investigating the true identity of Jesus, only the Bible can give a clear and definitive picture. People's opinions may be important on many topics, but they are of little value when it comes to theology. What is important in theological issues is what God says, not what someone feels or has been told.



Before investigating Christ's true identity, let's look for a few moments at His possible identities.

There was a time when Jesus asked His disciples (His followers) the question, *"Who do people say that I am?"* He received several responses found in Matthew 16:13-16. Some said He was *John the Baptist*. Others said, *Elijah, Jeremiah or one of the prophets...* One disciple, Peter, said, *"Thou art the Christ, the Son of the living God."*

In another passage, the Jewish authorities claimed that Jesus was demon possessed. Matthew 12:22-24 records their accusation, *"Then there was brought to Him (Jesus) a demon-possessed man who was blind and dumb, and He healed him, so that the dumb man spoke and saw. And all the multitudes were amazed, and began to say, 'This man cannot be the Son of David, can he?' But when the Pharisees heard it, they said, 'This man casts out demons only by Beelzebul the ruler of the demons.'"*

Just as confusion surrounded Jesus' identity in his day, much confusion still exists today. Regarding his identity there are SEVEN basic options; six are misplaced, and a seventh is overwhelmingly supported by the evidence.

1. A legend

The first misconception about Jesus' true identity is that He was a legend. The dictionary defines a legend as *a story handed down from the past and not regarded as true history, although partly based on actual facts*. Like with King Arthur, Paul Bunyan or other legendary figures, some people regard Jesus and the stories about Him as the result of someone's fertile imagination.

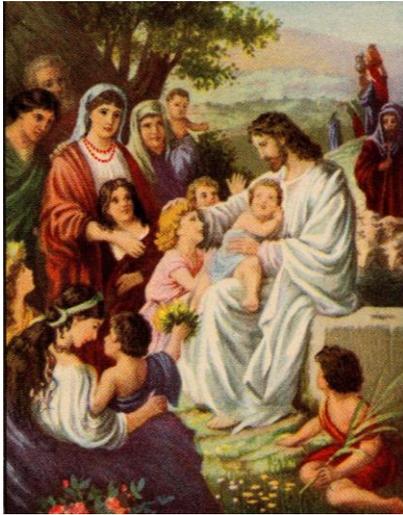
Although this view makes sense to a few skeptics, it is rather uninformed. Even outside of the Bible, overwhelming evidence exists for Jesus' life and great works. The famous Jewish historian, Josephus, wrote about Jesus in his Antiquities of the Jews, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles... And the tribe of Christians, so named for him, are not extinct at this day."¹

Think of our western calendar and the centrality of Christ. The key holidays, Christmas and Easter, are all about Him. Christmas honors Christ's birth, and Easter celebrates His resurrection. If Jesus was the figment of someone's imagination, there is no way He could have become our calendar's central focus.

Even our calendar's dating system, revolves around Jesus. The year AD 2002 means 2002 years since the birth of Christ. Some people think AD means **A**fter **D**eath. Actually, it is two Latin words *anno Domini* meaning, "In the year of our Lord," dated from Christ's birth. BC means **B**efore **C**hrist. If AD meant After Death, the 33 years that Jesus walked the earth would be lost from the calendar. Having BC mean **B**efore **C**hrist, and AD mean in *the year of our Lord* (dated from his birth), no years are lost. Again, to think that a legendary figure could become the central figure upon which the western calendar is based is a bit naïve.

As an interesting side note, in recent days there is a very silent but deliberate attempt by those who oppose Christianity to remove anything Christian from society. One rather covert way is by changing the calendar dating system. Rather than BC meaning, before Christ, writers have changed dates in new textbooks to read BCE, defined as "Before the Common Era". Unsuspecting readers and children in schools are caught totally unaware. Rather than having a calendar that for centuries revolved around Jesus, it now revolves around nothing. Ironically, however, even though BCE no longer includes the word "Christ" it still is based on the arrival of Jesus.

There is more historic evidence for Jesus' existence than for any other person in ancient times. The idea that Jesus is a **legend** is simply incorrect.



2. A learned teacher or prophet

Just as other religions have their great teachers, some people see Jesus as the learned (extremely knowledgeable) teacher or prophet of Christianity, but nothing more. This is not only a popular view today among non-Christians, it was popular during Jesus' time. When people addressed Jesus, they often called Him teacher. Matthew 8:19,20 records such an incident, *"And a certain scribe came and said to Him, 'Teacher, I will follow You wherever You go.'* And Jesus said to him, *'The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head.'"*

In Matthew 9:11, the Pharisees referred to Jesus as a teacher, *"And when the Pharisees saw this, they said to His disciples, 'Why is your Teacher eating with the tax-gatherers and sinners?'"*

Besides being a teacher, Jesus was also a prophet. He referred to Himself as such in Luke 13:33 when He talked about His upcoming death, *"Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem."*

Although Jesus was a great teacher who taught amazing truth, and a prophet who spoke prophetically, these are not adequate explanations of His total identity. The reason is, He also claimed to be God. John 10:30-33 records the incident and Jesus' own words, *"I and the Father are one." The Jews took up stones again to stone Him. Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."*

In this passage, Jesus said He and the Father are one. The Jews understood His claim and wanted to stone Him, believing He was only a man. If they were right, and Jesus' claim was false, at best He was a **lunatic** or **liar**.

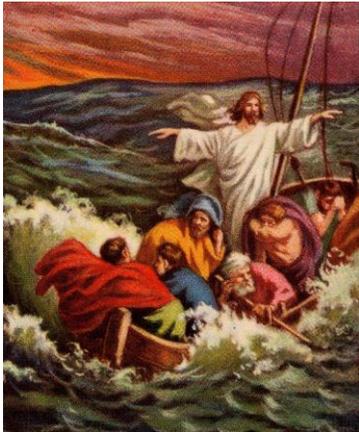
3. A lunatic

Because Jesus claimed to be God, some people say He was crazed with delusions of grandeur. Although this view pleases some folks, Jesus' life did not fit the pattern of lunacy. He lived an emotionally stable life. His actions and interactions with people (except religious hypocrites) were loving and kind, even in the pain and agony of crucifixion. When others were out of control, Jesus remained rock-steady. Nothing in Jesus' life indicates He was crazy. This accusation is groundless.

4. A liar

Because Jesus claimed to be God, some people accuse Him of lying in order to gain a following so He could set up a personal kingdom. Again, nothing in His life indicates He ever lied to anyone. On the contrary, He told the truth even when it was not to His benefit. One such account is found in Matthew 26:59-68 when He was on trial before the high priest, *"Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, in order that they might put Him to death; and they did not find any, even though many false witnesses came forward. But later on two came forward, and said, 'This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"* And the high priest stood up and said to Him, *"Do You make no answer? What is it that these men are testifying against You?"* But Jesus kept silent. And the high priest said to Him, *"I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."* Jesus said to him, *"You have said it yourself nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."* Then the high priest tore his robes, saying, *"He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; what do you think?"* *"They answered and said," He is deserving of death! "* Then they spat in His face and beat Him with their fists; and others slapped Him, and said, *"Prophecy to us, you Christ; who is the one who hit you?"*

Jesus never tried to set up His own earthly kingdom, but always talked about His Father's kingdom and how He had to die and rise from the dead to give people the opportunity to enter that kingdom. The claim that Christ was a liar has no factual support.



5. Lucifer's emissary

In Jesus' time there were those who believed that Jesus was an agent of Satan. In Matthew 12:24, the Pharisees accused him of casting out demons by using Satanic power. Jesus' response was quite clear (vv 25,26), "*Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand?*"

In other words, if Jesus worked for Satan it would make no sense for Him to cast out demons. He would be working against His own boss! The fact was, Jesus worked for God the Father, and cast out demons on many occasions (Mt 8:28-34, Lk 4:33-35, Luke 4:41).

The notion that Jesus worked for Satan was and is irrational. At every turn Jesus opposed Satan. He certainly was not Lucifer's emissary!

6. A lesser God

Since Jesus was not a **legend, lunatic, liar**, or **Lucifer's emissary**, and since He was more than a **learned teacher**, what options are left regarding his true identity? Actually, there are only two. The first is that He was some type of deity but not equal with God the creator of the universe. This view is held today by nearly every cult. They say Jesus was and is God's Son but not equal with God the Father. They say He is a *lesser God*. To support their view, cults say the Bible teaches there are other gods.

Indeed, the Bible does teach there are many gods (with a little **g**). The judges of Israel are referred to as gods in Psalm 58:1-3 and again in Psalm 82:6. This did not mean they were Deities like God, but instead that they sat in positions of

power, administering God's justice on the earth. They acted as God's representatives.

In the Old Testament the children of Israel fashioned a god of gold. Exodus 32:3-4 states, *"Then all the people tore off the gold rings which were in their ears, and brought them to Aaron. And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, 'This is your god, O Israel, who brought you up from the land of Egypt.'"*

In addition, the pagan peoples of the Bible worshiped gods of their own making, but all of these gods, including the molten calf, were really just idols. They had no real power or authority and could not help or hurt anyone. That is why the one true God gave the Israelites the Ten Commandments. The first commandment instructed the people not to worship anything or anyone but the one true God. Exodus 20:1-6 states, *"Then God spoke all these words, saying, 'I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments.'"*

1 Corinthians 8:5-6 sheds more light on this subject, *"For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him."* In Jesus' time the Greeks and Romans had innumerable false gods and lords. The same is true today. Even though most people in modern times don't bow down to idols, many people have made their work, their hobbies, their recreation or something else, their gods. Their false gods are the things that command their devotion and consume their time.

No matter what gods or lords people have in their lives, there is still only one true God and Lord. That one God is in three persons: God the Father, God the

Son (Jesus), and God the Holy Spirit. These three comprise the one triune Godhead called the Trinity.

The view that Jesus is a lesser God does not square with other passages of Scripture, either. Isaiah 43:10,11 makes it clear there is only one God and will never be any others, *"You are My witnesses,' declares the Lord, 'And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord; and there is no savior besides Me."*

To say Jesus is a lesser God would mean there is more than one God, but the above verses do not leave this option open. In the passage, God the Father, clearly states there is only one God. There were no Gods formed either before or after Him! Therefore, Jesus can't be some kind of lesser God.

If Jesus is not a **legend, lunatic, liar, lucifer's emissary** or a **lesser god**, and if He is more than a **learned teacher** and **prophet**, who is He? The only option left for Jesus' identity is that He was and is **LORD**, God in human flesh!

7. LORD (God)

How do we know that Jesus is Lord? We know this because Jesus performed amazing miracles that were witnessed by many people. He healed the sick, gave sight to the blind, read people's minds, walked on water, calmed a storm, multiplied food, turned water into wine and even raised the dead. Only God could do these things. Illusionists and tricksters can do many amazing feats through slight of hand, but Jesus' miracles were beyond the realm of illusion. They were true miracles. For example, only God can walk on water in the midst of a storm in the middle of an unfrozen lake. Only God can raise someone who had been dead for several days.

We also know that Jesus is God based on the clear teachings of the Bible. With these thoughts in mind, let's now see what the Bible says about Jesus' true identity. Below is a quick reference chart that gives evidence for Christ's deity. Each point listed is expanded upon in the pages that follow.

QUICK REFERENCE CHART

Evidence for Christ's Deity	Biblical Reference	Pg
Jesus is Mighty God and Eternal Father	Isaiah 9:6	19
Jesus is part of the Trinity, and thus is God	1 Tm 1:2, Is 9:6, Ac 5:1-4	20
Jesus is the Savior - only God is the Savior	Is 43:10,11, Hos 13:4, Mt 1:18-20, Ti 1:4	21
Jesus is "Immanuel" – God with us	Matthew 1:23	22
Jesus is the Word – and the Word is God	John 1:1,14	23
Jesus is the Son of God – equal to God	John 5:16-18	24
Jesus existed in the form of God	Philippians 2:5-7	25
Jesus used God's name "I Am" of Himself	John 8:56-59	26
Jesus claimed equality with God	John 10:30-33	28
Thomas' testimony confirms that Jesus is God	John 20:25-29	29
Jesus quoted Psalm 110:1 in Matthew 22:44	Matthew 22:41-16, Ps 110:1	30
Jesus is included in the Name of God	Matthew 28:18-20	31
Jesus is overall, God blessed forever	Romans 9:3-5	31
Jesus forgives sin – only God can do that!	Luke 5:20,21	33
Jesus is the image of the invisible God	Colossians 1:15	34
Jesus is the Creator	Colossians 1:16	35
Jesus is before all things	Colossians 1:17	36
Jesus sustains all things	Colossians 1:17	36
Jesus has first place in everything	Colossians 1:18	37
All the fullness of deity dwells in Jesus	Colossians 1:19	38
Jesus is called God and Savior	Titus 2:13, 2 Peter 1:1	38
Jesus is called Lord and Savior	2 Peter 2:20, 3:18	39
The eternal kingdom belongs to Jesus	2 Peter 1:11	40
Jesus sent the Holy Spirit	John 15:26, 16:7	40
Jesus is the giver of grace and peace	Revelation 1:4,5	40
Jesus is the One who is to come	Revelation 1:4,7, 22:20	41
Jesus is the Alpha & Omega – First & Last	Rev 1:8,17, 22:13	41
Jesus is worshipped	Rev 4:11-12, 5:12-14	42
Jesus rides a white horse – Judge, Word, K-K, L-L	Revelation 19:11-16	44
Jesus' words are on the same level as God's	John 13:34, Matt 5:18	45
Stephen prayed to Jesus indicating Jesus is God	Acts 7:59	46
Jesus is the One who was pierced	Zech 12:10, Jn 19:37	46
Jesus shares in the glory of God	Jn 17:5, Is 42:8, John 11:4	46
Jesus is the Good Shepherd	John 10:11, Psalm 23:1	47
Jesus is the Judge	Mt 25:31-34, 41, Joel 3:12	47
Jesus will raise and judge the dead	Jn 5:25-29,21, Dt 32:39	47
Jesus is the Light	John 8:12, Ps 27:1	48
Jesus is the Bridegroom	Matthew 9:15, Hosea 2:16	48
Jesus is called God by God the Father	Hebrews 1:8,9	49
Jesus gives grace	Gal 1:6	49

Jesus is Mighty God and Eternal Father – Isaiah 9:6

Speaking of the coming Messiah, Isaiah 9:6 in the Old Testament states, *“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”*

Jesus was that child born the first Christmas morning. The government indeed will rest on His shoulders – the day is coming when He will rule during the Millennial Kingdom and then into eternity (Rev 20:4, Rev 22).

The four titles in this passage reveal much about who Jesus is. He is called *Wonderful Counselor* because when He came to earth, people listened to His truth and were blessed by it. He, being God, is the ultimate counselor. Everything He says is wise and true. He is called *Mighty God* because He is God. He is called *Eternal Father* because He existed as God from eternity past, and is equal with God the Father. In the New Testament Jesus said, *“The Father and I are one”* (John 10:30). Jesus is also called *Prince of Peace* because He is the one who made peace between God and sinful humans. Romans 5:1 states, *“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”* Along with “peace with God”, Jesus gives people inner peace (Phil 4:6,7), peace in their relationships with others (Rm 14:17-19), and world peace when He returns to set up His Millennial Kingdom and rules the nations with a rod of iron (Rev 19:11-15).

Regarding Isaiah 9:6, some cults say that Jesus is *a Mighty God* but not *Almighty God*. But they fail to recognize that Almighty God in the Old Testament is also called Mighty God. Jeremiah 32:17-18 says, *“Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You, who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and **mighty God**. The Lord of hosts is His name.”* (all underlines and boldfacing of Bible verses in this paper are added for emphasis).

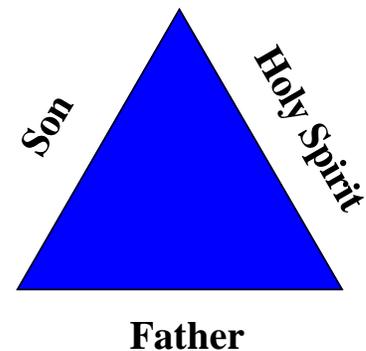
The word “Mighty” in Isaiah 9:6 and Jeremiah 32:18 is the same Hebrew word, *gibbor*. If Jesus is called Mighty God, and God (Yahweh) in the Old Testament is mighty God, then Jesus is God.

Jesus is part of the Trinity, and thus is God – Isaiah 43:10,11

Cults deny the existence of what Christians refer to as the Trinity. They say that the concept of a Trinity came from pagan religions, and therefore can't be correct. The issue, however, is not what any pagan religion might teach, the issue is what the Bible teaches. And the Bible clearly teaches that God is three-in-one. Although the word "Trinity" does not appear in the Bible, the concept certainly does. Simply stated, the Bible teaches there is only one God (Is 43:10,11), and yet three different persons - Father, Son, and Holy Spirit – are all called God. If three are called God, yet there is only one God, these three must be part of the Godhead or Trinity – thee in one.

Isaiah 43:10,11 makes it clear that there is only one God, *"You are My witnesses," declares the Lord, "And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord..."* There were no "Gods" formed before the one true God, nor will there be any after Him. This does not insinuate that God Himself was formed, for He is eternal. It simply means that there are no other Gods besides Him, period!

Yet, three persons are called God. God the Father is called God (1 Tm 1:2). We have already seen that God the Son (Jesus) is called Mighty God (Is 9:6). And in Acts 5:1-4, the Holy Spirit is also called God. Listen carefully to that passage.



But a certain man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God"

Ananias and Sapphira were not obligated to sell their piece of property, or to give all of the proceeds to the church. It was a choice they made freely. The

problem arose when they lied about it. They said they gave the entire amount, when in fact they kept back some for themselves. If they had said they were giving a lesser portion that would have been fine. If they had not wanted to give any, this too would have been acceptable. The problem was, they said they gave it all, but did not.

This passage makes it clear that by lying to the Holy Spirit the couple lied to God. People don't lie to a force, they lie to another person. In this case, that other person was none other than the Holy Spirit, the third person in the Godhead or Trinity.

Even though the idea of three in one is difficult for the human mind to grasp, God has placed trinities all around us to help us better understand His nature. For example, time is made up of past, present and future time, yet it is all one continuum of time. We live in a universe of time, space and matter, yet it is a single universe. Water can be liquid, steam or ice and yet it is all one molecular substance, H₂O. To measure the location of something in a room the three dimensions of length, width and depth are needed, yet they give a single location. An egg has a shell, an egg white and a yoke, yet it is one egg.

In relation to God, it is not that God changes from one form to another (from Father to Son to Spirit and back again). This would be modalism. Instead He is three in one at the same time. This may be hard to grasp in our finite minds, but it must be remembered that God is infinite!

Simply stated, there is only one God, and Jesus is one of the three called God. This means He is part of the Trinity. He is God.

Jesus is the Savior – only God is the Savior – Is 43:10,11, Hos 13:4, Mt 1:18-20, Ti 1:4
Listen again to Isaiah 43:10,11 *“You are My witnesses,” declares the Lord, “And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord, and there is no savior besides Me.”*

Hosea 13:4 states, *“Yet I have been the LORD your God since the land of Egypt; and you were not to know any god except Me, for there is no savior besides Me.”* In these verses, God not only makes it clear that He is the only God, He also makes it clear that there is no savior besides Him. And yet, the New Testament makes it clear that Jesus is our Savior. In Matthew 1:18-20 when Joseph found out that his fiancé, Mary, was pregnant out of wedlock, he planned to call off the engagement. Matthew 1:20-21 then states, *“But when he (Joseph) had considered this (calling off the engagement), behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.’”* That is precisely what happened. Jesus was born to Mary and Joseph and He became the Savior of the world. All people who place their faith in Christ are saved from their sin (John 3:16). Over and over in the New Testament, Jesus is called our Savior. For example Paul writes in Titus 1:4, *“To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.”*

2 Peter 1:1 states, *“Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.”* In this verse, Jesus is not only called Savior, He is called God.

2 Peter 2:20 calls Jesus Lord and Savior, *“For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.”*

The logic is simple, if Jesus is our Savior, and yet only God is the Savior, then Jesus must be God.

Jesus is “Immanuel” – God with us – Matthew 1:23

Matthew 1:23 records more of the message delivered to Joseph when he found out that Mary was pregnant. *“BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,”* which translated means, *“God WITH US.”*

Jesus' birth was the fulfillment of the prophecy found in Isaiah 7:14 in the Old Testament. He would not only be called Jesus meaning (Jehovah's Salvation), He would also be called Immanuel meaning "God with us." In other words when Jesus was on earth He was God come to earth – God with us. Why? Because He was and is God. "God with us" means what it says.

If Jesus is "Immanuel – God with us", He is God.

Jesus is the Word – and the Word is God – John 1:1,14

John 1:1 states, "*In the beginning was the Word, and the Word was with God, and the Word was God.*" John 1:14 goes on to say. "*And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*"

In these two verses, the Bible not only makes it clear *the Word* was **with** God, but *the Word* **was** God. It also makes it clear *the Word became flesh and dwelt among us*. Who became flesh by coming from heaven to be born a baby and dwell among us? Jesus. Who was and is *the Word*? Jesus Christ.

If the WORD is God, and the WORD is also Jesus, then Jesus is God. When two entities are equal to a third entity, they are equal to each other.

Some cults pervert the translation of John 1:1. They say that the verse states "The Word was a god." They say the Word was not "the God" (capital "G") but "a god" (little "g").

Naturally, groups like the Jehovah's Witnesses dispute such verses. For example, they point out that a literal translation of the last phrase of John 1:1 reads, "God was the Word." There is no definite article (*the*) with God, and in such cases this sometimes implies an indefinite article (*a*), and so they translate "The Word was a god." This translation, however, is itself problematic. First, God often functions as a proper name, and when a proper name has been used once in a context (so that one knows which Peter or John or whoever one is talking about), it can be used other times without the definite article. Second, sentences with the verb "to be" in

them (in this case, “was”) do not have a subject and an object, but a subject and a predicate noun or predicate adjective. In English subject and object are differentiated by word order. “Jim hit John” means Jim is the subject and John the object. Reverse the word order and Jim and John would reverse roles. In Greek you do this by special endings on the words. In that way you can, for example, place the object first if you want to emphasize it. Now if you have a sentence with a predicate noun, your endings will be the same. Yet you can indicate which is which by using the definite article with the subject and omitting it with the predicate noun. Thus the sentence would read, “The Word was *God*,” with God being emphasized.

Finally, another reason to omit the article is if the noun is functioning as a predicate adjective, giving a quality of the subject. That is probably John’s main reason for not including it here (although all three reasons may be true). That is, John is quite aware that the Word was not all of God. The Father still existed separately after the Word became flesh (John 1:14). Thus, “The Word was God” could be misleading; it could imply that all of God had become incarnate in Jesus. The omission of the article makes this verse mean “The Word was divine” or “What God was the Word was.” In other words, the text is indicating that the Word had all of the qualities of God, but this text is also indicating that not all of God was in the Word. The Jehovah’s Witnesses ignore all of these three reasons, and instead use simplistic grammatical explanations to try to make the sentence mean what they wish it to mean. *(Taken from Hard Sayings of the Bible as part of the Computer Program, Word Search)*

Jesus is the Son of God – equal to God – John 5:16-18

John 5:16-18 records part of the interaction between Jesus and some Jews after He healed a man on the Sabbath, *“For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. But He answered them, ‘My Father is working until now, and I Myself am working.’ For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”*

In ancient times, the phrase “Son of...” was not only used to speak of being the literal son of someone, but it was sometimes used to indicate equality of being. When Jesus claimed to be the Son of God, the Jews understood that He was claiming equality with God and wanted to kill Him for it. Jews clearly understood in their own context, what today’s cults fail to see today.

Indeed, Jesus was the Son of God, equal to God.

Jesus existed in the form of God – Philippians 2:5-7

Philippians 2:5-7 states, *“Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”*

Some skeptics say this verse teaches that Jesus did not try to be equal with God, but was really something less. Again, this is an incorrect translation and interpretation. Notice the verse says, “Although He (Jesus) existed in the form of God, He did not regard equality with God a thing to be grasped.” The word **form** refers to *essential form*. In other words, Jesus had the essential form of God, and was equal to God the Father from eternity past. When He came to earth and took on human flesh in order to die for our sins, He emptied Himself. This emptying does not mean He lost His divine attributes, but that He merely laid them aside and chose not to use them at certain times. For example, when Jesus traveled, He could have transported Himself instantaneously from one place to another, but instead chose to walk. He could have made it so He didn’t need sleep or food, but instead He chose to rest and eat. He even allowed Himself to feel the pain of crucifixion. Jesus also laid aside those powers in order to identify with those He came to save. Hebrews 4:14-15 speaks of the fact that Jesus was tempted like we were yet did not sin. He identified with us, yet maintained His purity, “Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

On the flip side, there were many times when He did use His divine attributes, like when He walked on water, healed the sick, and raised the dead. Jesus' emptying did not undo His deity; it was really a confirmation of it.

The next verses in Philippians further confirm that Jesus laid aside His divine attributes in order to die for the sins of mankind, *"And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God (the Father) highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:8-11).

The Son glorified the Father, and the Father honored the Son for His willingness to leave heaven and die for mankind.

Since Jesus existed in the form of God. This means He is God.

Jesus used God's name "I Am" of Himself – John 8:56-59

In John 8:48-55 the Jews accused Jesus of being demon possessed. Jesus informed them that He had come to glorify His Father in heaven. He told the Jews that if anyone kept His word they would never see death. The Jews subsequently reaffirmed their suspicion that He was demon possessed. The conversation then turned to Abraham, the father of Judaism. Listen to John 8:56-59 where Jesus addresses the group, *"Your father Abraham rejoiced to see My day, and he saw it and was glad." So the Jews said to Him, 'You are not yet fifty years old, and have You seen Abraham?' Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.' Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple."*

Although the Jews did not believe that Jesus existed from eternity past, they once again understood that He was claiming to be God and wanted to kill Him.

How could Jesus have seen Abraham if He was less than fifty years old? He could have seen him because He pre-existed His incarnation. That's why He said, *"Before Abraham was born, I am."* Although this sounds like bad English,

Jesus was using the name God used of Himself in Exodus 3:14 when Moses wanted to know God's name. Exodus 3:13-15 states, *"Then Moses said to God, 'Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?' God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM (hayah) has sent me to you.' God, furthermore, said to Moses, 'Thus you shall say to the sons of Israel, 'The Lord (Yahweh), the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial-name to all generations.'"*



When Jesus answered the Jews, He could have said, "Before Abraham was born, I was already around." This would have been more grammatically clear, but it would not have had the impact Jesus wanted to make. Jesus wanted to identify Himself as God, so He said, *"Before Abraham was born, I am."* By saying **"I am"** Jesus used the name that God applied to Himself. The term "I am" is *hayah* in Hebrew and means "to exist." It is probably a word play on the name YHWH (Yahweh) which God also used of Himself in verse 15 of the passage. The word Yahweh comes from the root word *hayah*. By calling Himself, "I am" Jesus was stating that He was the eternal, self-existent One. He was God Himself. The Jews understood exactly what He said and sought to stone Him, but He miraculously eluded them.

It is interesting to note that Jesus also said "I am" many other times:

- *"Who do people say that I am?"* (Mk 8:27).
- *"Who do you say that I am?"* (Mk 8:29).
- *"But (Jesus) He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, 'Are You the Christ, the Son of the Blessed One?' And Jesus said, 'I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.'"* (Mark 14:61-62)
- *"And they all said, 'Are You the Son of God, then?' And He said to them, 'Yes, I am.'" (Luke 22:70)*

- *“I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”* (John 6:51)
- *“I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”* (John 8:12)
- *“I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”* (John 10:9)
- *“I am the good shepherd; the good shepherd lays down His life for the sheep.”* John 10:11
- *“I am the resurrection and the life; he who believes in Me will live even if he dies,”* (John 11:25)
- *“I am the way, and the truth, and the life; no one comes to the Father but through Me.”* (John 14:6)
- *“I am the true vine, and My Father is the vinedresser.”* (John 15:1)

It is quite possible that in a subtle way, Jesus was further identifying Himself as God when He said these things.

If God is the eternal, self-existent One, and yet Jesus is the eternal, self-existent One, Jesus is God.

Jesus claimed equality with God – John 10:30-33

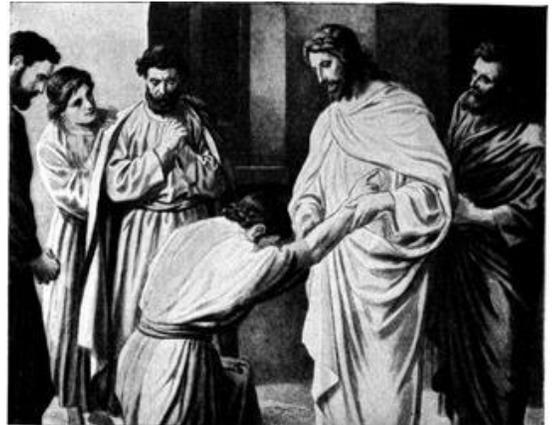
In John 10:30-33, Jesus claimed equality with God. He said, *“I and the Father are one.”* The Jews took up stones again to stone Him. Jesus answered them, *‘I showed you many good works from the Father; for which of them are you stoning Me?’* The Jews answered Him, *‘For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.’”*

When Jesus said, *“I and the Father are one,”* He was not saying He was the same person as the Father, for they are different persons in the Godhead or Trinity (Father, Son and Holy Spirit). He was saying He had the same essence, nature and power as God the Father. Again, the Jews understood exactly what He meant. He was claiming equality with God. That’s why they wanted to kill Him.

Why did Jesus claim equality with God? He claimed it because it was true! The fact that Jesus claimed to be God does not prove He is, but it certainly makes His feelings about His own identity crystal clear!

Thomas' testimony confirms that Jesus is God – John 20:25-29

When Jesus rose from the dead and first showed Himself alive to a group of His disciples, Thomas was not present. Upon hearing the news Thomas refused to believe. In John 20:25 Thomas stated, *“Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”* Soon afterwards, Jesus appeared again. This time, Thomas was present. Seeing Jesus alive



changed Thomas' mind, and caused him to make an amazing declaration recorded in John 20:26-29, *“And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, ‘Peace be with you.’ Then He said to Thomas, ‘Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing.’ Thomas answered and said to Him, ‘My Lord and my God!’ Jesus said to Him, ‘Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.’”*

When Thomas saw Jesus alive he declared, *“My Lord and My God!”* Some cults try to explain Thomas' words away and say they were simply words of surprise, like when a person is startled and says, "Oh My!" But Thomas' words are much more than a startled response. He said both "My Lord" and "My God." If Jesus was not Lord and God, He would have corrected Thomas and set the record straight. He did not, but instead told Thomas that the truly blessed ones were those, like Christians today, who having not seen Jesus in the flesh, still believe.

Thomas' declaration is another confirmation that Jesus is God.

Jesus quoted Psalm 110:1 in Matthew 22:44 after He was questioned

After the Pharisees question Jesus, He asked them a question about the Christ (the Messiah). The question is recorded in Matthew 22:41-46,

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question: ⁴² "What do you think about the Christ, whose son is He?" They said to Him, "*The son of David.*" ⁴³ He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, ⁴⁴ 'THE **LORD** SAID TO MY **LORD**, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"?' ⁴⁵ "If David then calls Him 'Lord,' how is He his son?" ⁴⁶ No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

Jesus' question concerning the Messiah was "Whose son is He?" The religious leaders answered Jesus and said the Messiah was the son of David. In other words, they knew that the Messiah would be a descendant of King David (v42). Then in verse forty-three Jesus asked, "Then how does David in the Spirit (by the inspiration of the Holy spirit) call Him 'Lord'?" To illustrate His point, Jesus quotes Psalm 110:1 in verse forty-four, "THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET." This verse records an exchange between two "LORDS." In this Old Testament passage, the first "LORD" is the Hebrew word **Yahweh** (YHWH), the formal name of God. The first LORD is God, Himself. The second "LORD" is the Hebrew word **adonay** referring to the Messiah. It must be noted that **adonay** is used only of God in the Old Testament e.g. Gen 18:27 and Job 28:28. In Psalm 110:1 David, according to Jesus, is saying by inspiration of the Holy Spirit that David's Lord, the Messiah, is also God. Being God, the Messiah obviously is more than a human son in the lineage of David. In Psalm 110:1 and Matthew 22:44, God (**Yahweh**) thus invites the Messiah (**adonay**) to sit at His right hand until He puts His enemies beneath His feet. Again, although the Messiah is in the lineage of David and therefore a son of David, He is also **adonay**, God Himself. This is the whole point of what Jesus is showing the Pharisees through His questions and explanation. He, the Messiah, was and is God. Indeed, Jesus is the God-man; God in human flesh, fully God and fully man.

Jesus is included in the Name of God – Matthew 28:18-20

We have already seen that Scripture teaches the concept of a Trinity – three in one. There is one passage where all three (Father, Son and Holy Spirit) are mentioned together. Matthew 28:19 records some of Jesus' parting words to His disciples, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and The Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

Notice that Jesus says "in the *name*", not "in the *names*" of the Father, Son and Holy Spirit. Why? Because Father, Son and Holy Spirit are one God. Collectively, they are the Godhead! They have a single name: God!

If Jesus is included in the name of God, He must be God!

Jesus is overall, God blessed forever – Romans 9:3-5

In Romans 9:3-5 the Apostle Paul states, *"For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."*

In this passage Paul is saying he would be willing to be separated from Christ for the sake of his brethren. In other words, Paul wants so much for his fellow Jews to come to Christ that he, Paul, would be willing to forgo his own salvation if that guaranteed his Jewish brothers and sisters would become Christians. This is a powerful statement of how important evangelism and salvation are to Paul. Paul goes on to say that the Jews are especially blessed because God chose them as His special people (adoption as sons), and gave them the covenants, the Law, the privilege of caring for the temple, many great promises in the Bible, the great fathers (Abraham, Isaac and Jacob), and even allowed the Messiah (Jesus Christ) to come in the flesh through their lineage. Who is this Christ? He is the one who is over all (over all things). He is God. He is blessed forever. The passage does not say that Jesus is blessed by God forever, but that He is God and blessed forever. Some cults and others try to rearrange the

sentence to obscure the clear statement of Christ's Deity. Regarding this point, the J.F.B. Commentary States,

To get rid of the bright testimony here borne to the supreme divinity of Christ, various expedients have been adopted: (1) To place a period, either after the words "concerning the flesh Christ came," rendering the next clause as a doxology to the Father—"God who is over all be blessed for ever"; or after the word "all"—thus, "Christ came, who is over all: God be blessed.", &c. [ERASMUS, LOCKE, FRITZSCHE, MEYER, JOWETT, &c.]. But it is fatal to this view, as even *Socinus* admits, that in other Scripture doxologies the word "Blessed" *precedes* the name of God on whom the blessing is invoked (thus: "Blessed be God," Psalm 68:35; "Blessed be the Lord God, the God of Israel," Psalm 72:18). Besides, any such doxology here would be "unmeaning and frigid in the extreme"; the sad subject on which he was entering suggesting anything but a doxology, even in connection with Christ's Incarnation [ALFORD]. (2) To transpose the words rendered "who is"; in which case the rendering would be, "whose (that is, the fathers') is Christ according to the flesh" [CRELLIUS, WHISTON, TAYLOR, WHITBY]. But this is a desperate expedient, in the face of all manuscript authority; as is also the conjecture of GROTIUS and others, that the word "God" should be omitted from the text. It remains then, that we have here no doxology at all, but a naked statement of fact, that while Christ is "of" the Israelitish nation "*as concerning the flesh*," He is, *in another respect*, "God over all, blessed for ever." (In 2 Cor. 11:31 the very *Greek* phrase which is here rendered "who is," is used in the same sense; and compare Romans 1:25, *Greek*). In this view of the passage, as a testimony to the supreme divinity of Christ, besides all the orthodox fathers, some of the ablest modern critics concur [BENGEL, THOLUCK, STUART, OLSHAUSEN, PHILIPPI, ALFORD, &c.]

Romans 9:5 is one of the most powerful references to Jesus' deity in the entire Bible. Jesus is God! It is interesting to see how other versions of the Bible besides the NASB translate Romans 9:5.

The New International Version (NIV) translates it – *“Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.”*

The New Living Translation (NLT) translates it – *“Their ancestors were great people of God, and Christ himself was a Jew as far as his human nature is concerned. And he is God, who rules over everything and is worthy of eternal praise! Amen.”*

Without a doubt, Jesus is God!

Jesus forgives sin – only God can do that! – Luke 5:20,21

The Bible testifies that Jesus is God because He has the authority to forgive sins, and this authority is God's alone. Listen to Luke 5:20,21, *“And seeing their faith, He (Jesus) said, ‘Friend, your sins are forgiven you.’ And the scribes and the Pharisees began to reason, saying, “Who is this man who speaks blasphemies? Who can forgive sins, but God alone?””*

The Jewish religious leaders knew that only God had the authority to forgive sins. When Jesus claimed He had this authority, they accused Him of blasphemy. They failed to see Who He was and is.

In order to confirm the fact that He could forgive sins, Jesus did something amazing. Luke 5:22-26 states, *“But Jesus, aware of their reasonings, answered and said to them, ‘Why are you reasoning in your hearts? Which is easier, to say, “Your sins have been forgiven you,” or to say, “Get up and walk”? But, so that you may know that the Son of Man has authority on earth to forgive sins,—He said to the paralytic—‘I say to you, get up, and pick up your stretcher and go home.’ Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God. They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, ‘We have seen remarkable things today.’”*

Jesus asked those standing around, which is easier to say, *“Your sins are forgiven you,”* or *“Get up and walk”*? It was much easier for a person to say, *“Your sins are forgiven you,”* because no one could really tell if the person's sins

were forgiven or not. It would be much more difficult to say, “Get up and walk,” because if the person did not subsequently get up, it would be obvious that he had not been healed. In order to show the people that the easier statement (your sins are forgiven) was true, Jesus did the harder thing of healing the man. It was obvious to all that if Jesus could heal a man on command, He could also forgive the person’s sins.

It is also interesting to note another important dynamic in the healing of the man on the stretcher. The Jews believed that physical disease was a result of sin. For them, the confirmation that a man’s sins were forgiven would be if the man also was healed. This is what the Pharisees were reasoning in their hearts. That is why Jesus said to them, *‘Why are you reasoning in your hearts? Which is easier, to say, “Your sins have been forgiven you,” or to say, “Get up and walk”?’* The reality is, Jesus forgave the man’s sins before the man was healed. This clearly showed that sickness and sin are not necessarily connected. Just because a person’s sins are forgiven doesn’t mean he will be healed. It is possible for a person to be forgiven and remain sick. In this case, Jesus healed the man, not to cater to the false beliefs of the Pharisees, but to confirm that He had the power to forgive sin.

Since God alone has the authority to forgive sins, yet Jesus forgives sins, Jesus is God.

Jesus is the image of the invisible God – Colossians 1:15

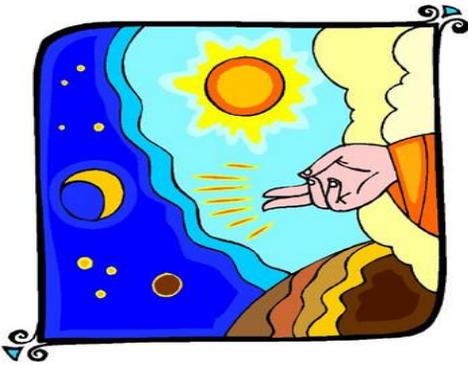
Colossians 1:15 states, *“And He (Jesus) is the image of the invisible God...”* Thus, Jesus is the image (the reflection, representation, exact likeness) of the invisible God.

Genesis 1:25 states that God created man **“in** His image”. In other words there are things about humans that are like God. For example we, like God, make moral choices. Jesus on the other hand **“is** the image” of God. He is the exact likeness of the invisible God. Since we can’t see the invisible God, the verse is obviously not talking about Jesus’ physical qualities, but instead His non-physical qualities. In that sense, Jesus shows us exactly what God is like. Why? Because Jesus is God!

- if you want to see God's love, look at the way Jesus loved
- if you want to see God's power, look at Jesus' miracles
- if you want to see God's forgiveness, look at the way Jesus forgave
- if you want to see God's purity, look at the way Jesus lived His life

Hebrews 1:3 states about Jesus, *"...He is the radiance of God's glory and the exact representation of His nature..."* Like a sovereign on a coin, Jesus is the exact image of the one He represents, God the Father. But again, unlike the coin, the likeness is not physical, it is the non-physical qualities that manifest themselves in the physical. That is why Jesus said in John 14:9 *"... Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"*

Jesus is the image, the exact representation of God the Father.



Jesus is the Creator – Colossians 1:16

Did you know that Jesus created all things? It's true. This is one more reason He is God. Genesis 1:1 states, *"In the beginning, God created the heavens and the earth."* According to Scripture, there is no doubt that God is the Creator of all things.

Isaiah 44:24 confirms that Yahweh (God, the Lord) created everything by Himself, *"Thus says the Lord, your Redeemer, and the one who formed you from the womb, 'I, the Lord, am the maker of all things, stretching out the heavens by Myself and spreading out the earth all alone.'" Not only did God create everything, He did it all alone.*

Yet John 1:1-3 clearly states the Word (Jesus) created everything, *"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him (Jesus, the Word), and apart from Him nothing came into being that has come into being."* Again, we know that the Word is Jesus because John 1:14 states that the Word became flesh and dwelt among us.

Colossians 1:16,17 also refers to Jesus as the Creator, *“For by Him (Jesus) all things were created both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.”*

These verses make it clear that Jesus is the Creator of all things. If God is the Creator, and yet Jesus is the Creator, then Jesus is God.

One cult says that God (Yahweh) created Jesus first, and then used Him to create everything else. There is one huge problem with this interpretation. The text says that Jesus created “all things.” All means all. If Jesus is a created being (which He is not), He would have had to create Himself. This makes no sense at all. Instead, Jesus created everything. It was created by Him and for Him because He is God.

Jesus is before all things – Colossians 1:17

Colossians 1:17 states about Jesus, *“And He is before all things...”* God is the One who is the self-existent One who was before all things. He is the one who has been here since eternity past, and will be here for eternity future. He is the great “I Am.” He is the one who lives in the eternal present, to whom time is one eternal continuum.

If God was before all things, and yet Jesus is before all things, Jesus is God.

Jesus sustains all things – Colossians 1:17

Colossians 1:17 states about Jesus, *“And He is before all things, and in Him all things hold together.”* This verse states that Jesus holds all things together. Since we know that God holds all things together, Jesus must be God. The following excerpt gives interesting insights into the idea of how matter is sustained and holds together.

Researchers at MSU find clues about atomic glue.
Campus' cyclotron work challenges current thought.

By Matthew Miller
Lansing State Journal – Apr 9, 2006

EAST LANSING - Paul Mantica and Kei Minamisono set out to answer a question about how the stuff of the universe hangs together.

What they found is that things are more complicated than they'd hoped.

Both are researchers at Michigan State University's National Superconducting Cyclotron Laboratory, the country's leading research facility for rare isotopes, atoms so unstable that they barely exist in nature. And when they do exist, it's often only for fractions of a second.

The research that Mantica and Minamisono began four years ago - research that was published in the journal *Physical Review Letters* last month - addressed a fundamental question in atomic physics (and in understanding matter in general): How is it that protons and neutrons are glued together inside atomic nuclei?

Mantica, a professor of chemistry, said scientists understand something about the glue that binds these particles together. It's known as "strong force." What they don't know is how that force works in every situation. They don't know its rules.

People may not know the rules of atomic glue, but Christians know the ruler! His name is Jesus. He is the one who holds all things together. That's why Hebrews 1:3 states, *"And He (Jesus) is the radiance of His (God's) glory and the exact representation of His nature, and upholds all things by the word of His power..."*

Since Jesus holds all things together, He must be God.

Jesus has first place in everything – Colossians 1:18

Colossians 1:18 states about Jesus, *"He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything."*

According to this verse, Jesus has first place in everything. Philippians 2:9-11 confirms this fact, *“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”*

Since God has first place in everything, and yet Jesus has first place in everything, Jesus must be God.

All the fullness of deity dwells in Jesus – Colossians 1:19

Colossians 1:19 states, *“For it was the Father's good pleasure for all the fullness to dwell in Him (Jesus).”*

All the *fullness* dwells in Christ. Fullness of what? Based on the entire passage and the book of Colossians, fullness means “Fullness of Deity!” Colossians 2:9 confirms this fact, *“For in Him (Jesus) all the fullness of Deity dwells in bodily form.”*

Fullness means completeness. Thus, the completeness of God dwells in Christ in His bodily form. All of the power is there. All of the love, forgiveness, justice, mercy, grace, etc. is there. The word dwell *katoikesai* in Greek, means to “abide with lastingly or permanently.” This fullness of deity is part of Christ’s permanent character.

If all the fullness of God dwells in Christ, then Christ must be God.

Jesus is called God and Savior - Titus 2:13, 2 Peter 1:1

Titus 2:13 states, *“looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;”* This verse literally says, “The great God and Savior of us, Jesus Christ.” This is more clearly translated, “our great God and Savior, Christ Jesus.”

2 Peter 1:1 states, *“Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.”*

In these passages Jesus is called God and Savior. He is God and He is Savior. In the Greek construction there is only one article (*ho* in Greek “the”) used with the two nouns (God and Savior) which means the two nouns (God and Savior) refer to the same person (Jesus) in the verse. For example, if someone said, “I am waiting for the electrician and the plumber, Bob”, the electrician and the plumber are two separate people. The person making the statement only knows the plumber’s name, Bob, and not the electrician’s name. But if the person said, “I am waiting for the electrician and plumber, Bob” then grammatically we would know that Bob was both the electrician and plumber. This is called an appositive in grammar. The grammatical construction in Titus 2:13 is an appositive. Jesus is “*our great God and Savior.*” As such, He is God and He is Savior!

Jesus is called Lord and Savior– 2 Peter 2:20, 3:18

2 Peter 2:20 calls Jesus Lord and Savior, “*For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.*”

2 Peter 3:18 states, “*but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.*”

In the Old Testament, God is the Lord. We also see that in the Old Testament that God is the Savior. Isaiah 43:10,11 states, “*You are My witnesses,*” declares the Lord, “*And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord, and there is no savior besides Me.*” Not only is God the Savior, but according to Isaiah 43:10,11 there is no Savior besides Him.

If God is Lord and Savior, and yet Jesus is Lord and Savior, then Jesus is God.

The eternal kingdom belongs to Jesus – 2 Peter 1:11

The Kingdom of God is addressed many times in Scripture. In Matthew 19:24 Jesus speaks of the kingdom of God, *“Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”* In Mark 1:15 Jesus also mentions it, *“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”*

The kingdom of God is God’s kingdom. Yet 2 Peter 1:10-11 says this eternal kingdom is Christ’s kingdom. *“Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.”*

If the Kingdom is God’s and yet belongs to Jesus, then Jesus is God.

Jesus sent the Holy Spirit – John 15:26, 16:7

In John 15:26 Jesus said, *“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me.”*



In John 16:7 Jesus also said, *“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”*

Only God, Himself, has the authority to send the Holy Spirit in His fullness to earth, and yet Jesus said that He would send the Spirit. If Jesus sent the Spirit, and yet only God could send the Spirit, then Jesus is God.

Jesus is the giver of grace and peace – Revelation 1:4,5

Revelation 1:4,5 states, *“John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.”*

In Revelation 1:4,5 John says that “grace and peace” are from God the Father. He is the One who is, who was, and who is to come. “Grace and peace” are also from the Holy Spirit. The phrase “the seven Spirits who are before His throne” is a statement of the seven-fold nature of the Holy Spirit that is mentioned in other places in the Bible (Is 11:2). The Spirit is represented by the lampstand with seven lamps (a menorah) as seen in Revelation 4:5, 5:6 and Zech 1:1-10. “Grace and peace” are also from Jesus Christ according to Revelation 1:4,5. Grace is God’s unmerited favor. Only God can give divine grace. In like manner, only God can give true peace. If “grace and peace” together are from the Father, the Spirit and Jesus Christ, then these three (Father, Spirit and Son) must be the one God. Since Jesus gives “grace and peace”, He is God.

Jesus is the One who is to come – Revelation 1:4,7, 22:20

Revelation 1:4 states, *“John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne...”*

In verse four the Father is identified as the One “who was and is and is to come.” In Revelation 1:7 Jesus is identified as the One who is coming, *“Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.”* We know this is Jesus in verse seven because He is the one who was pierced (crucified). Revelation 22:20 further confirms that Jesus is the One who is to come, *“He who testifies to these things says, ‘Yes, I am coming quickly.’ Amen. Come, Lord Jesus.”*

The Scripture does not say “the **Ones (Them)** who are coming, but the “**One (Him)**” who is coming. If the Father is the One who is coming, and if Jesus is the One who is coming, then Jesus is God.

Jesus is the Alpha & Omega – the First & the Last – Rev 1:8,17, 22:13

The Lord God identifies Himself as the Alpha and Omega in Revelation 1:8, *“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”* Alpha is the first letter in the Greek alphabet and

Omega is the last letter. Hence God is the beginning and the end, the first and the last.

In Revelation 1:17,18 Jesus refers to Himself as “the first and the last” (another way of saying Alpha and Omega), *“When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, ‘Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.’”* We know this is Jesus in the passage because in verse eighteen the same person who says He is “the first and the last” says that He was dead but now is alive forevermore. This refers to Jesus’ death and resurrection.

Some people argue that the phrases “the Alpha and Omega” and “the first and the last” are not equivalent.” This idea is false. Indeed the two phrases are equivalent. But to remove any doubt, Jesus is also called “the Alpha and Omega” in Revelation 22:13, *“I am the Alpha and the Omega, the first and the last, the beginning and the end.”* We know this is Jesus because the speaker identifies Himself as Jesus in Revelation 22:16, *“I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.”*

If the Lord God is the Alpha and Omega, and yet Jesus is the First and Last and the Alpha and Omega, then Jesus is the Lord God.

Jesus is worshipped – Revelation 4:11-12, 5:12-14

Exodus 20:1-5 makes it clear that only God is to be worshipped, *“Then God spoke all these words, saying, ‘I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me.’”*



In Revelation 4:8 God the **Father** is worshiped, *“And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, ‘Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.’”* He is worshiped again in Revelation 4:11 *“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”*

In Revelation 5:11,12 **Jesus the Lamb** is worshiped, *“Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’”*

In Revelation 5:13,14 **both the Father and the Lamb** are worshiped and the Father has no objection, *“And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, ‘To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.’ And the four living creatures kept saying, ‘Amen.’ And the elders fell down and worshiped.”*

Isaiah 45:22-23 speaks of the inhabitants of the world worshiping God, *“Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance.”* This passage makes it clear that God alone will be worshiped as every knee bows before Him, and every tongue swears allegiance. And yet the New Testament writers claim the same worship for Jesus in Philippians 2:9-11, *“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”*

There are many other times in the Bible when Jesus accepted worship. This is a clear indication that He understood His own deity.

- a leper that Jesus healed, bowed down before Him (Mt 8:2)
- a synagogue official bowed down and asked for Jesus' to raise his daughter from the dead (Mt 9:18)
- after Jesus' resurrection, the two Marys worshipped Him (Mt 28:9)
- Thomas worshiped Jesus calling Him Lord-God (Jn 20:28)
- All of the disciples worshipped Him at His ascension (Lk 24:52)

At no time did Jesus tell anyone to stop worshipping Him. Unlike Paul and Barnabas who told the people of Lystra not to worship them (Ac 14:11-15), Jesus always welcomed worship. Why, because He was and is God.

Some cults argue that Jesus was not really worshiped in the same way as the Father, but in some lesser way. They say Jesus was given obeisance but not true worship. This simply is not true. Jesus was given the same worship as God the Father. By far, the primary word for worship in the New Testament is *proskuneo*. It comes from two Greek words, *pros* meaning "toward" and *kuon* meaning "to kiss", like a dog licking its master's hand. *Proskuneo* means to *kiss toward*. It means to fawn or crouch to, to prostrate oneself in homage, to do reverence to, to adore. It is the word used in the New Testament regarding worshipping God the Father and Jesus. In Matthew 2:11 *proskuneo* is used to record the Wisemen's response to seeing baby Jesus, "*And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped (proskuneo) Him (Jesus).*" In Revelation 11:16 *proskuneo* is used of worship given to God, "*And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped (proskuneo) God.*" If the Son receives the same worship as the Father, the Son must be God.

If only God is to be worshiped, yet Jesus is worshiped, then Jesus is God.

Jesus rides a white horse from heaven. He is the Word, the King of kings and the Lord of Lords – Revelation 19:11-16

As Jesus rides out of heaven on a white horse, His name is revealed as "The Word of God." He is also called the Word of God in John 1:1-14, and is equated

with God in John 1:1. He is also identified as the King of kings and the Lord of lords. He comes to judge the world. All of these are indicators that Jesus is God.

Jesus put His words on the same level as God's – John 13:34, Matthew 5:18

In John 13:34 Jesus gave His followers a new commandment, *“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”* The old commandments were the Ten Commandments of the Old Testament that had been given by Almighty God to Moses (Ex 20). Jesus was not doing away with the Ten Commandments He was simply adding a new one. The insinuation in Jesus' Words was that His commandment carried the same authority as the Ten Commandments. It is also interesting to note that Jesus considered all of the commandments to be His. In John 14:15 He said, *“If you love Me, you will keep **My commandments**.”* Notice that Jesus said “commandments” not “commandment”. This is another clear indicator that Jesus viewed Himself as God. If God gave the commandments, and yet the commandments belong to Jesus, then Jesus is God.

In addition, in Matthew 5:18 Jesus spoke of the Old Testament Law and said, *“For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”* But then in Matthew 24:35 Jesus spoke of the eternal nature of His own words when He said, *“Heaven and earth will pass away, but My words will not pass away.”* Why did Jesus put His words on same level as God's? Because Jesus is God!

Matthew 5:21,22 confirms the fact that Jesus' words carried the same weight as the Father's, *“You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.”* Jesus expounded on Old Testament teaching and in essence claimed that His teaching had eternal consequences. Why could Jesus do this? Because He is God!

Stephen prayed to Jesus indicating that Jesus is God – Acts 7:59

Prayer is to be directed to God. Jeremiah 33:3 records God's instructions regarding prayer, *"Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know."* In the New Testament Jesus said, *"Pray, then, in this way: 'Our Father who is in heaven, hallowed by Your name...'"* (Mt 6:9-13). Jesus said that prayer was to be made to God the Father. Jesus also taught that prayer was to be made in His (Jesus') name, *"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it"* (John 14:13-14). The amazing thing is that Stephen who was filled with the Holy Spirit (Ac 7:55), prayed directly to Jesus in Acts 7:59, *"They went on stoning Stephen as he called on the Lord and said, 'Lord Jesus, receive my spirit.'"* Why would Stephen (who was full of the Holy Spirit) pray directly to Jesus rather than God the Father? He did it because Jesus is part of the Godhead of Father, Son and Holy Spirit. Jesus is God.

Jesus is the One who was pierced – Zechariah 12:10, John 19:37

In Zechariah 12:10 Jehovah (Yahweh-God) says, *"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."* This prophecy speaks of the crucifixion of Christ. The New Testament writers applied Zechariah 12:10 to Jesus (John 19:37). Jesus is the one who was pierced, yet God says that He (Yahweh) is the One who was pierced. How can it be that by piercing Christ, Yahweh is really pierced? The answer is simple. Jesus is God.

Jesus shares in the glory of God – John 17:5, Isaiah 42:8

Isaiah 42:8 states that God will not give His glory to anyone, *"I am the Lord, that is My name; I will not give My glory to another, nor My praise to graven images."* Yet in John 17:5 Jesus speaks to the Father and says, *"Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was."* How could Jesus share the glory of God before the world was in existence if God the Father does not give His glory to anyone? The answer is simple. Jesus is part of the Godhead of Father, Son, and Holy Spirit. He is God. He has the same glory as the Father! Also, John 11:4 states, *"But when Jesus heard this, He said, 'This sickness is not to end in death, but for the glory of God,*

so that the Son of God may be glorified by it.” Again this verse equates glorifying God with glorifying Jesus. Why? Because Jesus is God.

Jesus is the Good Shepherd – John 10:11, Psalm 23:1

Psalm 23:1 states that the Lord (Yahweh) is our shepherd, but in John 10:11 Jesus said of Himself, *“I am the good shepherd; the good shepherd lays down His life for the sheep.”* How can God and Jesus both be the shepherd? Again, the answer is straightforward: Jesus is God.

Jesus is the Judge – Matthew 25:31-34, 41, Joel 3:12

In Matthew 25:31-34, 41 Jesus said that He would be the one to judge the world, [31-34] *“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’ ... [41] “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.”* But the Old Testament indicates that Yahweh is the judge, *“Let the nations be aroused and come up to the valley of Jehoshaphat, for there I will sit to judge all the surrounding nations”* (Joel 3:12). How are Jesus and Yahweh both the judge? They are both part of the same Godhead, the Trinity.



Jesus will raise and judge the dead – John 5:25-29,21, Deuteronomy 32:39

Deuteronomy 32:39 makes it clear that God is the giver of life, *“See now that I, I am He, and there is no god besides Me; It is I who put to death and give life...”* And it has already been shown that Joel 3:12 teaches that God is the judge. However, in John 5:21-29 Jesus states that Jesus is the giver of life and the judge, *“For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone,*

but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. 'Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.' For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."

If both God and Jesus are the giver of life and the judge, then Jesus must be God.

Jesus is the Light – John 8:12, Psalm 27:1

Psalm 27:1 states that God is our light and salvation, *"The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread?"* In the New Testament Jesus is the light, *"Then Jesus again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life'"* (John 8:12).

If God is the light, yet Jesus is the light then Jesus is God!

Jesus is the Bridegroom – Matthew 9:15, Hosea 2:16

Hosea 2:16 states that the day would come when God's people called him Ishi (husband), *"It will come about in that day," declares the Lord, 'that you will call Me Ishi and will no longer call Me Baali (master).'"* In other words, God would marry His people. He would be their bridegroom. Isaiah 62:5 states, *"For as a young man marries a virgin, so your sons will marry you; and as the bridegroom rejoices over the bride, so your God will rejoice over you."* In Matthew 9:15 Jesus said that He was the bridegroom, *"And Jesus said to them, 'The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then*

they will fast.” Jesus was saying that after He left His followers and returned to heaven, His followers could mourn and fast.

If God is the bridegroom for His people, and yet Jesus is the bridegroom, then Jesus is God.

Jesus is called God by God the Father – Hebrews 1:8,9

The highest authority in the universe is God. If He says something, it must be true whether or not we fully understand it. In Hebrews 1:8,9 God the Father calls Jesus, God. The verses state,

⁸ But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

⁹ "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

If God the Father calls Jesus “God,” then that is exactly what He is. Jesus is part of the trinity of Father, Son and Holy Spirit. In the greater context of Hebrews chapter one, God the Father already said that Jesus is the “radiance of God’s glory” (Heb 1:3) and “the exact representation of His nature” (Heb 1:3) and “upholds all thing by the word of His power” (Heb 1:3). These all speak of Jesus being God, Himself.

Jesus gives grace

Grace is God’s unmerited favor. Ephesians 2:8,9 states that believers are saved by God’s grace through their own faith. The amazing thing is that Jesus gives grace, too. In Galatians 1:6 Paul reprimands the Galatians when he says, “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.” The Galatians had received the gospel of Christ by placing their faith in Him. When they did, God saved them by his grace. But Galatians 1:6 states that it was Christ’s grace that had saved them, which they were now deserting. If God gives grace and yet it is equated with Christ’s grace, then Christ must be God.

Are there passages that indicate Jesus isn't God?

There are a few passages that some people try to use to show Jesus is inferior to God, but when understood in the proper context, these verses do not contradict the clear teaching that Jesus is God.

Only God is good - Mark 10:17,18

Some people try to use Mark 10:17,18 to show that Jesus isn't God. When looked at closely, however, the passage actually supports Christ's deity. Mark 10:17,18 records an incident where a man approached Jesus with a question, *"And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, 'Good Teacher, what shall I do to inherit eternal life?' And Jesus said to him, 'Why do you call Me good? No one is good except God alone.'"* Those who deny Christ's deity say that Jesus was admitting He wasn't God when He said that only God is good. But in His response, Jesus did not deny being God. Instead He was challenging the man to think about the implications of calling Him a "Good Teacher." If He was good then He was also God, because only God is good. In a veiled way Jesus was letting the man know that he was correct when he called Him a Good Teacher. Why? Because Jesus was also God!

Obviously, the man viewed Jesus as simply a Good Teacher in the sense that Jesus taught truth and did not deceive people. This is the same way many people view Christ today. Indeed, Jesus taught amazing truth that confounded people. Some of Jesus' responses left people speechless. Crowds followed Him everywhere and wanted to hear His teaching. The Sermon on the Mount in Matthew 5-7 is full of amazing truth. Jesus certainly was a Good Teacher! But Jesus also claimed to be God (John 10:30-33). Everything about Him: His teaching, His miracles, and His wisdom validated that claim.

Also, since Jesus claimed to be God, He does not leave room for the option of being nothing more than a Good Teacher. Jesus was either good and God, or evil and Human. If Jesus' claim of deity was true then He was good and also God. If His claim was false, He was evil and nothing more than a liar. Liars aren't Good Teachers. Indeed, Jesus was a Good Teacher. He was also God in human flesh teaching God's truth straight from heaven.

The Father is greater than I - John 14:28

In John 14:28 Jesus states, *"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I."* Critics of Jesus' deity say that Christ admitted being inferior to God when He said, *"the Father is greater than I."* Does this verse teach that Jesus is inferior to the Father, making Him a lesser God? Absolutely not!

It must be remembered that Jesus is not only God, He was also a man. He was the God-man – God in human flesh. Although fully human (He had a human body) He was also fully God (He possessed all the fullness of the Godhead). John 14:28 simply refers to the fact that the physical part of Jesus was inferior to the Father who was pure Spirit. But on the flip side, Jesus' spiritual nature was equal with God the Father. That's why He said in John 10:30, *"I and the Father are one."*

In Colossians 2:9 the apostle Paul confirmed the fact that all the fullness of Deity was in Christ even in His earthly body, *"For in Him all the fullness of Deity dwells in bodily form."*

John 10:31-33 also makes the point of Jesus' deity crystal-clear, *"The Jews took up stones again to stone Him. Jesus answered them, 'I showed you many good works from the Father; for which of them are you stoning Me?' The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.'"*

Jesus was not just claiming *to be like* God. He was claiming *to be* God. The Jews understood exactly what He was saying and wanted to kill Him for it.

God is the Head of Christ - 1 Corinthians 11:3

Some people try to use 1 Corinthians 11:3 to show that Jesus is inferior to God. In this verse Paul states, *"But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ."*

The question arises, "If God is the head of Christ, doesn't that make Him inferior to God?" The answer is no! If this argument were true, it would also mean that women are inferior to men because the verse also states, "*The man is the head of a woman.*" Women are not inferior to men, they simply have a different role in God's economy. Galatians 3:28 makes it clear that men and women are equal in God's sight, "*There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*"

Although women are to submit to their husbands in marriage (Eph 5:22) and not to usurp men's authority (1 Tm 2:12) these are not statements of inferiority, but indicators of chain of command. The Godhead also has a chain of command. Although Father, Son, and Holy Spirit are co-equal and co-eternal, the Son willingly submits to the Father. That is why Jesus said in the garden of Gethsemane, "*Not my will, but thine be done*" (Mt 26:39). That is also why Jesus willingly left His throne in heaven to come to earth to be born as a baby in a manger and eventually die for the sin of mankind (Phil 2:6-8).

This point is further illustrated by the military. I was stationed at an Air Force Base where the Base Commander and the Wing Commander were both colonels. At the staff meeting the Base Commander called the Wing Commander, "Sir." As a young officer, I wondered why one colonel called another, "Sir," then I realized that although they were equal in rank, the Wing Commander had the position of overall commander in the chain of command.

Jesus emptied Himself - Philippians 2:5-7

Another set of verses some people use to try to disprove Jesus' divinity is Philippians 2:5-7. The passage states, "*Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*"

Some skeptics say this verse teaches that Jesus did not try to be equal with God, but was really something less. Again, this is an incorrect interpretation. Notice the verse says, "*Although He (Jesus) existed in the form of God, He did not regard equality with God a thing to be grasped.*" The word *form* refers to *essential form*. In other words Jesus had the essential form of God, and was

equal to God the Father from eternity past. When He came to earth and took on human flesh in order to die for our sins, He emptied Himself. This emptying does not mean He lost His divine attributes, but that He merely laid them aside and chose not to use them at certain times. For example, when Jesus traveled He could have transported Himself instantaneously from one place to another, but instead chose to walk. He could have made it so He didn't need sleep or food, but instead chose to rest and eat. He even allowed Himself to feel the pain of crucifixion.

On the flip side, there were many times when He did use His divine attributes, like when He walked on water, healed the sick, and raised the dead. Jesus' emptying did not undo His deity; it was really a confirmation of it.

The next verses in Philippians further confirm that Jesus laid aside His divine attributes in order to die for the sins of mankind, *"And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God (the Father) highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:8-11).

The Son glorified the Father, and the Father honored the Son. Indeed, Jesus Christ is Lord. He is the King of kings and the Lord of lords.

Jesus does not know the day or hour - Mark 13:32

When Jesus was talking to His disciples about the end times, and the time of His return He said, *"But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone"* (Mark 13:32). Some people try to use this verse to prove that Jesus is not divine. They say, "Since He didn't know the time of His return, then He is not all-knowing (omniscient). If He is not all-knowing then He can't be God, because God is omniscient." The fact is, when Jesus came to earth He laid aside some of His divine attributes. This emptying (Phil 2:5-7) did not mean that Jesus did not possess divine attributes, only that He laid set aside their use for a time. Now that He is back in heaven at the right

hand of the Father, Jesus again has taken up (the opposite of laying aside) all of His divine attributes and thus knows all things.

Jesus is the firstborn of all creation - Colossians 1:15-17

Another passage that is often used to try to disprove Christ's equality with God is Colossians 1:15-17, "*And He (Jesus) is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.*"

The argument against Christ's deity goes as follows: as God's Son, Jesus was the firstborn of God's creation. In other words Jesus was the first thing that God created. God then used Jesus to create everything else. If Jesus is a created being, he isn't eternal. If he isn't eternal, then he can't be God because one of God's primary attributes is His eternality.

To properly understand Colossians 1:15-17 it is vital to understand the term *firstborn*. Although the term *firstborn* can mean *the first one born*, it is also a term used to designate *position and authority*. In the context of Colossians 1:15-17 the later is the correct rendering. It is not that Jesus was created by the Father for then there would be a second God created, and we have already seen in Isaiah 43:10,11 that there were no Gods created before or after God. Again, those verses state, "*You are My witnesses,*" declares the Lord, "*And My servant whom I have chosen, in order that you may know and believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me. I, even I, am the Lord.*"

The term *firstborn*, when used of Jesus, speaks of His position and authority over all creation because He made it. Just as a firstborn son in the Old Testament was given the position of prominence in the family whereby he inherited the greatest amount, so too, Jesus holds the position of *firstborn* and has authority over the whole universe.

In another sense, it is true that Jesus was God's *firstborn* in that He left His place in heaven with the Father and the Holy Spirit and was born as a human in order

to become *Immanuel* which means *God with us*. Matthew 1:23-25 makes this point clear, *“Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, and kept her a virgin until she gave birth to a Son; and he called His name Jesus.”*

It is true that Jesus was born in His humanity. John 1:14 states, *“And the Word (Jesus) became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”* But in His Deity, Jesus existed from eternity past. That’s why John 1:1-3 states, *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being.”*

Jesus was already with the Father in the beginning. He pre-existed the creation. That’s why the verses state, *“apart from Him nothing came into being that has come into being.”* If Jesus was a "created being" this passage would mean that He would have had to create Himself since nothing came into being apart from Him. This is a logical impossibility. He didn’t create Himself; He already existed. That’s why He responded to the Jews the way He did in John 8:57-59, *“The Jews therefore said to Him, ‘You are not yet fifty years old, and have You seen Abraham?’ Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’ Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.”*

By Jesus saying, *“before Abraham was born, I am,”* He was confirming His pre-existence. He was declaring that He was God, and had existed from eternity past. No wonder the Jews tried to stone Him! They thought He was speaking blasphemy!

Revelation 3:14 states, *“To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this.”*

The word for “beginning” is the Greek word *arche*, from *archomai*. Abstractly it means *commencement*. Concretely it means *chief* (in various applications of

order, time, place or rank). It thus means beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

The NIV translates Rev 3:14, *“To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.”*

Jesus is the origin of God's creation. He is the ruler over it. Regarding the concept of “firstborn over all Creation” "The Bible Knowledge Commentary" by *Walvoord and Zuck* as part of the "WORDSearch Computer Program" states,

He (Jesus) is **the Firstborn over all Creation**. Though it is grammatically possible to translate this as “Firstborn *in* Creation,” the context makes this impossible for five reasons: (1) The whole point of the passage (and the book) is to show Christ's superiority *over* all things. (2) Other statements about Christ in this passage (such as Creator of all [1:16], upholder of Creation [v. 17], etc.) clearly indicate His priority and superiority over Creation. (3) The “Firstborn” cannot be part of Creation if He created “all things.” One cannot create himself. (Jehovah's Witnesses wrongly add the word “other” six times in this passage in their *New World Translation*. Thus they suggest that Christ created all other things after He was created! But the word “other” is not in the Greek.) (4) The “Firstborn” received worship of all the angels (Heb. 1:6), but creatures should not be worshiped (Ex. 20:4-5). (5) The Greek word for “Firstborn” is *prototokos*. If Christ were the “first-created,” the Greek word would have been *protoktisis*. “Firstborn” denotes two things of Christ: He preceded the whole Creation, and He is Sovereign over all Creation. In the Old Testament a firstborn child had not only priority of birth but also the dignity and superiority that went with it (cf. Ex. 13:2-15; Deut. 21:17). When Jesus declared Himself “the First” (*ho protos*; Rev. 1:17), He used a word that means “absolutely first.” “Firstborn” also implies sovereignty. The description “firstborn” was not a fairly common Old Testament designation of the Messiah-God. “I will also appoint Him My Firstborn, the most exalted of the kings of the earth” (Ps. 89:27). While this regal psalm refers to David, it also designates the Messiah, as seen in Revelation 1:5, where Christ is called “the Firstborn from the dead (cf. Col. 1:18) and the

Ruler of the kings of the earth.” So “Firstborn” implies both Christ’s priority *to* all Creation (in time) and His sovereignty *over* all Creation (in rank). (Taken from the computer edition of the Bible Knowledge Commentary by Walvoord and Zuck)

Here is what John MacArthur, one of today’s greatest Bible scholars says about “firstborn” in His commentary on Colossians.

Paul further describes Jesus as **the first-born of all creation**. From the Arians of the early church to the Jehovah's Witnesses of our own day, those who would deny our Lord's deity have sought support from this phrase. They argue that it speaks of Christ as a created being, and hence He could not be the eternal God. Such an interpretation completely misunderstands the sense of *prōtotokos* (**first-born**) and ignores the context. Although *prōtotokos* can mean firstborn chronologically ([Luke 2:7](#)), it refers primarily to position, or rank. In both Greek and Jewish culture, the firstborn was the son who had the right of inheritance. He was not necessarily the first one born. Although Esau was born first chronologically, it was Jacob who was the "firstborn" and received the inheritance. Jesus is the One with the right to the inheritance of all creation (cf. [Heb. 1:2](#); [Rev. 5:1-7, 13](#)). Israel was called God's firstborn in [Exodus 4:22](#) and [Jeremiah 31:9](#). Though not the first people born, they held first place in God's sight among all the nations. In [Psalm 89:27](#), God says of the Messiah, "I also shall make him My first-born," then defines what He means—"the highest of the kings of the earth." In [Revelation 1:5](#), Jesus is called "the first-born of the dead," even though He was not the first person to be resurrected chronologically. Of all ever raised, He is the preeminent One. [Romans 8:29](#) refers to Him as the firstborn in relation to the church. In all the above cases, firstborn clearly means highest in rank, not first created. There are many other reasons for rejecting the idea that the use of **first-born** makes Jesus a created being. Such an interpretation cannot be harmonized with the description of Jesus as *monogenēs* ("only begotten," or "unique") in [John 1:18](#). We might well ask with the early church Father Theodoret how, if Christ was only-begotten, could He be first-begotten? And how, if He were first-begotten, could He be only-begotten? How could He be the first of many in His class, and at the same

time the only member of His class? Yet such confusion is inevitable if we assign the meaning "first created" to "firstborn." Further, when the *prōtotokos* is one of the class referred to, the class is plural (cf. [Col. 1:18](#); [Rom. 8:29](#)). Yet, creation is singular. Finally, if Paul meant to convey that Christ was the first created being, why did he not use the Greek word *prōtoktistos*, which means "first created?" Such an interpretation of *prōtotokos* is also foreign to the context—both the general context of the epistle and the specific context of the passage. If Paul were here teaching that Christ is a created being, he would be agreeing with the central point of the Colossian errorists. They taught that Christ was a created being, the most prominent of the emanations from God. That would run counter to his purpose in writing Colossians, which was to refute the false teachers at Colossae. Interpreting *prōtotokos* to mean that Christ is a created being is also out of harmony with the immediate context. Paul has just finished describing Christ as the perfect and complete image of God. In the next verse, he refers to Christ as the creator of everything that exists. How then could Christ Himself be a created being? Further, [verse 17](#) states, "He is before all things." Christ existed before anything else was created (cf. [Micah 5:2](#)). And only God existed before the creation. Far from being one of a series of emanations descending from God, Jesus is the perfect image of God. He is the preeminent inheritor over all creation (the genitive *ktiseōs* is better translated "over" than "of"). He both existed before the creation and is exalted in rank above it. Those truths define who Jesus is in relation to God. They also devastate the false teachers' position. But Paul is not finished—his next point undermines another false teaching of the Colossian errorists.

MacArthur New Testament Commentary – Colossians and Philemon.

Jesus prayed to His Father - Matthew 26:39

Another verse used by some to try to show that Jesus is inferior to the Father is Matthew 26:39. This verse records Jesus' prayer to the Father in the garden of Gethsemane, shortly before Jesus was arrested, tried and crucified. The verse states, "*And He (Jesus) went a little beyond them (the disciples), and fell on His face and prayed, saying, 'My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt.'*" In these verses Jesus prayed to the Father. If Jesus is God, isn't it illogical that He would pray to Himself? In this regard it

must be remembered that although the members of the Godhead (Father, Son, and Holy Spirit) are One, they are also individual persons. It is thus not illogical to think of Jesus in his humanity praying to the Father.

Regarding Jesus' relationship to God the Father. Jesus is equal to God the Father in His divine nature, essence, character, and attributes. While on earth, Jesus was subordinate to God the Father in His human nature, function, office and position.

Final Thoughts

The Bible clearly teaches that Jesus is God. He is part of the Trinity of Father, Son and Holy Spirit. One way to understand the Trinity is:

The FATHER is the invisible fullness of the Godhead in heaven.

The SON is the visible fullness of the Godhead on earth.

The HOLY SPIRIT is the internal fullness of the Godhead in us.

Be encouraged with these truths!

At this point, you may be interested in knowing what it takes to have a personal relationship with God. If so, here is what you should know.

- God created humans as His finest creation. He created them with the ability to make moral choices (Genesis 1-3)
- Mankind chose to disobey God i.e. to sin – Genesis 3
- Sin separates mankind from God – Isaiah 59:2
- All humans have sinned – Romans 3:23
- The penalty for sin is death – Romans 6:23 (All men will die physically. Their sin also causes them to be spiritually dead. If they die without having their sin forgiven, they will be eternally separated from God.)
- After physical death comes judgment – Hebrews 9:27 (Men will stand before God and be judged. Those whose sins are not forgiven will be eternally separated from Him in Hell.)
- No amount of good works, or any other human effort can pay the penalty for a person's sin & get him into heaven – Ephesians 2:8,9
- Only Christ can/did pay the penalty for man's sin – 1 Peter 3:18
- A person's salvation is not automatic. Instead it comes when a person believes in God by placing his faith in Him – John 3:16 (This is not just head belief, it is wholehearted commitment to trust and follow Jesus.)

- A person can place his trust in Christ by receiving Him as Lord (the One who now calls the shots in a person's life), and Savior (the One who saves him from sin). – John 1:12, Romans 10:9,10

If you would like to place your faith in Christ today, here is a prayer you can pray. As you pray, remember that God is more concerned with the attitude of your heart than the exact words you use. He loves you.

Salvation Prayer - *Lord, I admit to You that I am a sinner. I have sinned in thought, word, and deed. I repent of my sin and ask You to forgive me, and to come into my life through the power of the Holy Spirit to be my Lord and Savior. I place my total trust in You and choose to follow You. Make me the person You want me to be, AMEN.* If you sincerely prayed this prayer you are saved. Your salvation is not based on any good works you have done, but on Christ's death for you on the cross, and you placing your trust in Him. In order to grow as a Christian, you are encouraged to get a Bible and begin reading and studying it. You are also encouraged to get involved in a good church and to pray. If you have Christian friends, tell them about your decision and allow them to help you grow in your faith. Blessings... *Chris Losey*

End Notes

¹ Josephus, *The Antiquities of the Jews*, pg 535

Notes