

# 4

## JESUS IS GOD

*“For in him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9).*

The fact that Jesus is God is as firmly established in Scripture as the fact that God is one. The Bible teaches that Jesus is fully God and fully human. In this chapter we will discuss the former; in chapter 5 the latter.

In the next few sections we will present and discuss scriptural proofs that Jesus is God, numbering them for the reader’s convenience.

### **The Old Testament Testifies That Jesus Is God**

1. Isaiah 9:6 is one of the most powerful proofs that Jesus is God: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful,

Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” The terms *child* and *son* refer to the Incarnation, or the manifestation of “The mighty God” and “The everlasting Father.”

2. Isaiah prophesied that the Messiah would be called Immanuel, that is, God with us (Isaiah 7:14; Matthew 1:22-23).

3. Isaiah described the Messiah as both a branch out of Jesse (the father of David) and as the root of Jesse (Isaiah 11:1, 10; see also Revelation 22:16). According to the flesh He was a descendant (branch) of Jesse and David, but according to His Spirit He was their Creator and source of life (root). Jesus used this concept to confound the Pharisees when He quoted Psalm 110:1 and asked, in essence, “How could David call the Messiah Lord when the Messiah was to be the son (descendant) of David?” (Matthew 22:41-46).

4. Isaiah 35:4-6 shows that Jesus is God: “Behold, your God . . . he will come and save you.” This passage goes on to say that when God comes the eyes of the blind would be opened, the ears of the deaf would be unstopped, the lame would leap, and the tongue of the dumb would speak. Jesus applied this passage of Scripture to Himself (Luke 7:22), and of course, His ministry did produce all of these things.

5. Isaiah 40:3 declares that one would cry in the wilderness, “Prepare ye the way of the LORD, make straight in the desert a highway for our God.” John the Baptist fulfilled this prophecy when he prepared the way for Jesus (Matthew 3:3); so Jesus is the LORD (Jehovah) and our God.

6. Micah 5:2 proves that the Messiah is God.

“But thou, Bethlehem Ephratah . . . out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.”

Thus the Old Testament clearly states that the Messiah and Savior to come would be God Himself.

### **The New Testament Proclaims That Jesus Is God**

1. Thomas confessed Jesus as both Lord and God (John 20:28).

2. According to Acts 20:28, the church was purchased with God’s own blood, namely, the blood of Jesus.

3. Paul described Jesus as “the great God and our Saviour Jesus Christ” (Titus 2:13; NIV has “our great God and Savior, Jesus Christ”).

4. Peter described Him as “God and our Saviour Jesus Christ” (II Peter 1:1; NIV and TAB both have “our God and Savior Jesus Christ”).

5. Our bodies are the temples of God (I Corinthians 3:16-17), yet we know Christ dwells in our hearts (Ephesians 3:17).

6. The Book of Colossians strongly emphasizes the deity of Christ. “For in him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9; see also 1:19). According to these verses of Scripture, Jesus is not just a part of God, but *all* of God is resident in Him. If there were several persons in the Godhead, according to Colossians 2:9 they would all be resident in the bodily form of Jesus. We are complete in Him (Colossians 2:10).

Whatever we need from God we can find in Jesus Christ alone. (For further discussion of Colossians 2:9 and other proofs of Christ's deity in Colossians, see chapter 9.)

We conclude that the New Testament testifies to the full deity of Jesus Christ.

### **God Was Manifest in the Flesh As Jesus**

The statement that Jesus is God necessarily implies that God took on human flesh. This is in fact what the Bible says.

1. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16; see verse 15 for further confirmation that God is the subject of verse 16). God was manifest (made visible) in flesh; God was justified (shown to be right) in the Spirit; God was seen of angels; God was believed on in the world; and God was received up into glory. How and when did all of this happen? In Jesus Christ.

2. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us" (John 1:1, 14). Literally, the Word (God) was tabernacled or tented among us. When did God tabernacle or robe Himself in flesh? In Jesus Christ. Both verses prove that Jesus is God—that He is God manifest (revealed, made known, made evident, displayed, shown) in flesh.

God is a Spirit—without flesh and blood and invisible to us. In order to make Himself visible to us and in order to shed innocent blood for our sins, He had

to put on flesh. (For more on the purposes of the Son, see chapter 5.) Jesus is not another God or a part of God, but He is the God of the Old Testament robed in flesh. He is the Father incarnate; He is Jehovah who came in flesh to bridge the gap between humanity and God that sin had created. He put on human identity as a person puts on a coat.

Many verses of Scripture declare Jesus Christ to be the God of the Old Testament robed in flesh for the purpose of self-revelation and reconciliation.

3. "To wit, that God was in Christ, reconciling the world unto himself" (II Corinthians 5:19).

4. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [spoken, revealed] him" (John 1:18).

5. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . the brightness of his glory, and the express image of his person" (Hebrews 1:1-3).

6. Jesus is "the image of the invisible God" (Colossians 1:15; II Corinthians 4:4).

7. He is God veiled in flesh (Hebrews 10:20). As Abraham prophesied, probably without understanding the full meaning of his own words, "God will provide himself a lamb" (Genesis 22:8). God indeed provided a body for Himself: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Hebrews 10:5).

8. Jesus was the builder of the house (God the Father and Creator) and also a son over His own house (Hebrews 3:3-6).

9. He came to His own creation and to His own chosen people, but they did not recognize Him or receive Him (John 1:10-11).

## **The Word**

John 1 beautifully teaches the concept of God manifest in flesh. In the beginning was the Word (Greek, *Logos*). The Word was not a separate person or a separate god any more than a man's word is a separate person from him. Rather the Word was the thought, plan, or mind of God. The Word was with God in the beginning and actually was God Himself (John 1:1). The Incarnation existed in the mind of God before the world began. Indeed, in the mind of God the Lamb was slain before the foundation of the world (I Peter 1:19-20; Revelation 13:8).

In Greek usage, *logos* can mean the expression or plan as it exists in the mind of the proclaimer—as a play in the mind of a playwright—or it can mean the thought as uttered or otherwise physically expressed—as a play that is enacted on stage. John 1 says the Logos existed as the mind of God from the beginning of time. When the fullness of time was come, God put His plan in action. He put flesh on that plan in the form of the man Jesus Christ. The Logos is God expressed. As John Miller says, the Logos is “God uttering Himself.”<sup>1</sup> In fact, TAB translates the last phrase of John 1:1 as, “The Word was God Himself.” Flanders and Cresson say, “The Word was God's means of self disclosure.”<sup>2</sup> This thought is further brought out by verse 14, which says

the incarnated Word had the glory as of the only begotten of the Father, and by verse 18, which says that the Son has declared the Father.

In Greek philosophy, the Logos came to mean reason or wisdom as the controlling principle of the universe. In John's day, some Greek philosophers and theologians influenced by Greek thought (especially by the Jewish thinker Philo of Alexandria) regarded the Logos as an inferior, secondary deity or as an emanation from God in time.<sup>3</sup> Some Christian heresies, including an emerging form of Gnosticism, were already incorporating these theories into their doctrines and therefore relegating Jesus to an inferior role. John deliberately used their own terminology to refute these doctrines and to declare the truth. The Word was *not* inferior to God; it was God (John 1:1). The Word did *not* emanate from God over a period of time; it was with God in the beginning (John 1:1-2). Jesus Christ, the Son of God, was none other than the Word, or God, revealed in flesh. Note also that the Greek word *pros*, translated "with" in verse 1, is the same word translated "pertaining to" in Hebrews 2:17 and 5:1. John 1:1 could include in its meanings, therefore, the following: "The Word pertained to God and the Word was God," or "The Word belonged to God and was God."

### **Jesus Was God from the Beginning of His Human Life**

God was manifest in the flesh through Jesus Christ, but at what point in His life did God indwell

the Son? The Bible unequivocally declares that the fullness of God was in Jesus from the moment when Jesus' human life began.

1. Matthew 1:23 says, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." He was "God with us" even at His birth.

2. The angels worshiped Him at His birth (Hebrews 1:6), Simeon recognized the infant as the Christ (Luke 2:26), Anna saw the babe as the redeemer of Israel (Luke 2:38), and the wise men worshiped the young child (Matthew 2:11).

3. Micah 5:2 ascribed deity to the Messiah at His birth in Bethlehem, not just after His life in Nazareth or His baptism in Jordan.

4. Luke 1:35 explains why Jesus was God at the beginning of His human life. The angel told Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Jesus was born of a virgin, His conception being effected by the Holy Ghost. Because of this ("therefore"), He was the Son of God. In other words, Jesus is the Son of God because God, and not a man, caused His conception. God was literally His Father. "For God so loved the world, that he gave his only begotten Son" (John 3:16). To beget means to father, sire, procreate, or cause. Jesus was begotten by God in the womb of the virgin Mary.

Isaiah 7:14 also links the virgin conception with the recognition that the Son thus born would be God. In other words, at the moment of conception, God



placed His divine nature in the seed of the woman. The child to be born received its life and the fatherly side of its nature from God at this time. From the mother's side it received the human nature of Mary; from the father's side (God, not Joseph) it received the nature of God. Jesus obtained His deity through the conception process; He did not become divine by some later act of God. The virgin birth of Jesus establishes His deity.

Some believe that Jesus received the fullness of God at some later time in His life, such as at His baptism. However, in light of the virgin birth and Luke 1:35 this cannot be so. Jesus received His nature of deity as well as the nature of humanity at conception. The descent of the Holy Ghost like a dove at the baptism of Jesus was not a baptism of the Holy Ghost; Jesus already had all the fullness of God within Him (Colossians 2:9). Rather, His baptism, among other things, occurred as a symbolic anointing for the beginning of His earthly ministry and as a confirmation to John the Baptist of His deity (John 1:32-34). (For more on the baptism of Jesus, see chapter 8.)

### **The Mystery of Godliness**

The fact that God became flesh is one of the most wonderful and yet one of the most incomprehensible things about God. "And without controversy great is the mystery of godliness: God was manifest in the flesh" (I Timothy 3:16). Jesus is like no other person that ever has been or will be. He is fully God and fully man. (See chapter 5.) Most problems in

people's minds concerning the Godhead come from this great mystery. They cannot understand the dual nature of Christ and cannot correctly distinguish His two roles. They cannot comprehend how God could take on the form of a baby and live among humans as a human.

It is true that we cannot comprehend fully how the miraculous conception—the union of God and man—took place in the womb of Mary, but we can accept it by faith. In fact, if we do not believe that Jesus is come in the flesh we have an antichrist spirit (II John 7), but if we do accept this doctrine of Christ we will have both the Father and the Son (II John 9). Both Father and Son are revealed in Christ (John 10:30; 14:6-11).

The mystery of God in flesh was a great stumbling block to the Jews. They never could understand how Jesus, being a man, could also be God (John 10:33). Because He claimed to be God they rejected Him and sought to kill Him (John 5:18; 10:33).

Even today, many Jews cannot accept Jesus for this reason. In a conversation, an Orthodox Jewish rabbi told us he could never accept Jesus as God.<sup>4</sup> He felt that since God is an omnipresent, invisible Spirit He can never be seen by humans and cannot be visible in flesh. His reasoning reminded us of the Jews in Jesus' day. Like this rabbi, they tried to limit God by their own preconceived ideas of how God should act. Furthermore, they did not have a thorough knowledge of the Old Testament Scriptures that proclaim the deity of the Messiah.

While it is humanly difficult to understand how the infinite God could dwell in flesh, yet the Scriptures declare it to be so. We reminded the rabbi of God's appearance in the form of a man to Abraham in Genesis 18. He admitted this was a problem for him, but he tried to explain it in terms of an anthropomorphism or figurative language. Then we referred to other verses of Scripture such as Isaiah 7:14; 9:6; Jeremiah 23:6; and Micah 5:2 to show that the Messiah would be Jehovah God. The rabbi had no answer except to say that our translations of these verses of Scripture were possibly incorrect. He promised to study them further.

There never has been a mystery as to "persons" in the Godhead. The Bible clearly states that there is only one God, and this is easy for all to understand. The only mystery about the Godhead is how God could come in flesh, how Jesus could be both God and human. But the truth of this mystery has been revealed to those who will believe. The mystery of Jesus Christ has been kept secret since the world began but was revealed in the New Testament age (Romans 16:25-26; Colossians 1:25-27). A mystery in the New Testament is simply a plan of God that was not understood in the Old Testament but that has been made known to us. We "may understand . . . the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Ephesians 3:4-5).

We can know the mystery of God and the Father, which is Christ (Colossians 2:2; see also the NIV and TAB). In fact, Paul explained this mystery by saying

that in Jesus Christ dwells all the wisdom, knowledge, and fullness of God (Colossians 2:3, 9). The mystery of God *has* been revealed to us by God's Spirit (I Corinthians 2:7-10). This revelation comes to us through God's Word, which is illuminated by the Holy Spirit (I Corinthians 2:7-10). The light of Christ, who is the image of God, has shone in our hearts (II Corinthians 4:3-4). There is therefore no biblical mystery about the Godhead and certainly no mystery about the number of persons in the Godhead. The only mystery is Christ, and He has been revealed to us! The mystery of God and the mystery of Christ converge in the Incarnation. It is simply that the one God of Israel came to the earth in flesh. This mystery has been revealed and God's Word declares that it has been made known to us today.

### **Jesus Is the Father Incarnate**

If there is only one God and that God is the Father (Malachi 2:10), and if Jesus is God, then it logically follows that Jesus is the revelation of the Father. For those who somehow think that Jesus can be God and still not be the Father incarnate, we will offer additional biblical proof. This will serve as more evidence that Jesus is God. Actually two verses of Scripture are sufficient to prove this point.

1. Isaiah 9:6 calls the Son the everlasting Father. Jesus is the Son prophesied about and there is only one Father (Malachi 2:10; Ephesians 4:6), so Jesus must be God the Father revealed in the Son.

2. Colossians 2:9 proclaims that all the fullness

of the Godhead dwells in Jesus. The Godhead includes the role of Father, so the Father must dwell in Jesus.

3. In addition to these two verses, Jesus Himself taught that He was the Father revealed. Once, when Jesus was talking about the Father, the Pharisees asked, “Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also” (John 8:19). Jesus went on to say, “I said therefore unto you, if ye believe not that I am he, ye shall die in your sins” (John 8:24).

We should note that *he* in the verse is in italics, which indicates that it is not in the original Greek, being added by the translators. Jesus was really identifying Himself with the “I AM” of Exodus 3:14. The Jews, who did not understand His meaning, asked, “Who art thou?” Jesus answered, “Even the same that I said unto you from the beginning” (John 8:25). However, “they understood not that he spake to them of the Father” (John 8:27). In other words, Jesus tried to tell them that He was the revelation of the Father, the I AM, and that if they did not accept Him as God they would die in their sins.

4. In another place Jesus said, “I and my Father are one” (John 10:30). Some try to say that He was one *with* the Father much as a husband and wife are one or as two people can be one in agreement. This interpretation attempts to weaken the force of the assertion Jesus made. However, other verses fully support that Jesus was not only the Son in His humanity but also the Father in His deity.

5. For example, Jesus stated in John 12:45, “And he that seeth me seeth him that sent me.” In other words,

if a person sees Jesus as to His deity, he sees the Father.

6. In John 14:7 Jesus told His disciples, “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.” Upon hearing this statement, Philip requested, “Lord, shew us the Father, and it sufficeth us” (John 14:8). In other words, he asked that Jesus show them the Father and then they would be satisfied. Jesus’ answer was, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me: or else believe me for the very works’ sake” (John 14:9-11). This statement goes far beyond a relationship of agreement; it can be viewed as nothing less than the claim of Christ to be the Father manifested in flesh. Like many people today, Philip had not comprehended that the Father is an invisible Spirit and that the only way a person could ever see Him would be through the person of Jesus Christ.

7. Jesus said, “The Father is in me, and I in him” (John 10:38).

8. Jesus promised to be the Father of all overcomers (Revelation 21:6-7).

9. In John 14:18 Jesus said, “I will not leave you comfortless: I will come to you.” The Greek word translated “comfortless” is *orphanos*, which Strong’s *Exhaustive Concordance* defines as “bereaved (‘orphans’), i.e. parentless.” Jesus was saying, “I will

not leave you as orphans” (NIV and TAB), or “I will not leave you fatherless: I will come to you.” Jesus, speaking as the Father incarnate, promised that He would not leave His disciples fatherless.

Below are some comparisons which provide additional proof that Jesus is the Father incarnate.

10. Jesus prophesied that He would resurrect His own body from the dead in three days (John 2:19-21), yet Peter preached that God raised up Jesus from the dead (Acts 2:24).

11. Jesus said He would send the Comforter to us (John 16:7), but He also said the Father would send the Comforter (John 14:26).

12. The Father alone can draw people to God (John 6:44), yet Jesus said He would draw all people (John 12:32).

13. Jesus will raise up all believers at the last day (John 6:40), yet God the Father quickens (gives life to) the dead and will raise us up (Romans 4:17; I Corinthians 6:14).

14. Jesus promised to answer the believer’s prayer (John 14:14), yet He said the Father would answer prayer (John 16:23).

15. Christ is our sanctifier (Ephesians 5:26), yet the Father sanctifies us (Jude 1).

16. I John 3:1, 5 states that the Father loved us and was manifested to take away our sins, yet we know it was Christ who was manifested in the world to take away sin (John 1:29-31).

We can easily understand all of this if we realize that Jesus has a dual nature. He is both Spirit and flesh, God and man, Father and Son. On His human

side He is the Son of man; on His divine side He is the Son of God and is the Father dwelling in flesh. (See chapter 5 for more on the Son and chapter 6 for more on Father, Son, and Spirit.)

### **Jesus Is Jehovah**

The verses of Scripture demonstrating that Jesus is the Father incarnate do not exhaust our proof that Jesus is the one God. Below are twelve verses of Scripture specifically proving that Jesus is Jehovah—the one God of the Old Testament.

1. Isaiah 40:3 prophesied that a voice in the wilderness would cry, “Prepare ye the way of the LORD” (Jehovah); Matthew 3:3 says John the Baptist is the fulfillment of this prophecy. Of course, we know that John prepared the way of the Lord Jesus Christ. Since the name Jehovah was the sacred name for the one God, the Bible would not apply it to anyone other than the Holy One of Israel; here it is applied to Jesus.

2. Malachi 3:1 says, “The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant.” This was fulfilled by Jesus, whether the literal Temple or the temple of Jesus’ body is meant (John 2:21).

3. Jeremiah 23:5-6 speaks of a righteous Branch from David—a clear reference to the Messiah—and names Him “THE LORD OUR RIGHTEOUSNESS.” (See also Jeremiah 33:15-16.) In other words, Jesus is “Jehovah Our Righteousness.”

4. Isaiah said, speaking of Jehovah, “His arm



brought salvation” (Isaiah 59:16), and “his arm shall rule for him” (Isaiah 40:10). Isaiah 53:1-2 describes the Messiah as the revelation of the arm of the LORD. Therefore, Jesus the Savior is not another God, but an extension of Jehovah in human flesh to bring salvation to the world.

5. Isaiah prophesied that the glory of the LORD would be revealed to all flesh (Isaiah 40:5). Since Jehovah said He would not give His glory to another (Isaiah 42:8; 48:11), we know He could only fulfill this prophecy by revealing Himself. Indeed, we find in the New Testament that Jesus had glory from the Father (John 1:14; 17:5). He is the Lord of glory (I Corinthians 2:8). When Jesus comes again, He will come in the glory of the Father (Matthew 16:27; Mark 8:38). Since Jesus has Jehovah’s glory, He must be Jehovah.

6. Jehovah said, “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I” (Isaiah 52:6). Yet we know that Jesus is the One who declared the Father, manifested the Father’s name, and declared the Father’s name (John 1:18; 17:6; 17:26). Jesus declared the LORD’s name (Psalm 22:22; Hebrews 2:12). Thus, He must be Jehovah.

7. The LORD said, “That unto me every knee shall bow, every tongue shall swear” (Isaiah 45:23). Paul quoted this verse of Scripture to prove that all shall stand before the judgment seat of Christ (Romans 14:10-11). Paul also wrote, “That at the name of Jesus every knee should bow” (Philippians 2:10).

8. Zechariah offers convincing proof that Jesus is Jehovah. In the passage beginning with Zechariah 11:4,

“the LORD my God” said, “So they weighed for my price thirty pieces of silver.” In Zechariah 12:10 Jehovah stated, “They shall look upon me whom they have pierced.” Of course, it was Jesus who was sold for thirty pieces of silver and who was pierced (Matthew 26:14-16; John 19:34). Zechariah 12:8 says with reference to the Messiah, “The house of David shall be as God.” Zechariah also wrote, “The LORD my God shall come, and all the saints with thee” and describes Him battling against many nations and stepping foot on the Mount of Olives (Zechariah 14:35). Of course, we know Jesus is the One coming back to the Mount of Olives as King of kings and Lord of lords to war against the nations (Acts 1:9-12; I Timothy 6:14-16; Revelation 19:11-16).

9. When Paul, the educated Jew, the Pharisee of Pharisees, the fanatic persecutor of Christianity, was stricken on the road to Damascus by a blinding light from God, he asked, “Who art thou, Lord?” As a Jew, he knew there was only one God and Lord, and he was asking, “Who are You, Jehovah?” The Lord answered, “I am Jesus” (Acts 9:5).

10. Although Moses dealt with Jehovah God, Hebrews 11:26 says that Moses esteemed the reproach of Christ to be greater riches than the treasures of Egypt. So Moses’ God was Jesus Christ.

11. Psalm 68:18 depicts a scene in which Jehovah ascends on high and leads captivity captive, yet we know Jesus ascended and led captivity captive. In fact, Ephesians 4:7-10 applies this prophecy to Jesus.

12. Revelation 22:6 says, “The Lord God of the holy prophets sent his angel” to John, but verse 16

says, “I Jesus have sent mine angel to testify unto you.”

There are yet many more passages of Scripture identifying Jesus with the one Jehovah God. Below is a list of verses that describe Jehovah in certain ways paired with verses that describe Jesus in the same ways. Thus, these verses of Scripture all prove that Jesus is Jehovah.

### Jesus Is Jehovah (I)

| <b>Jehovah</b>          |                                | <b>Jesus</b>   |   |
|-------------------------|--------------------------------|--|---|
| <b>Title</b>            | <b>Scripture</b>               | <b>Title</b>   | <b>Scripture</b>                              |
| 1. Almighty             | Genesis 17:1                   | Almighty   | Revelation 1:8                                |
| 2. I AM                 | Exodus 3:14-16                 | I Am   | John 8:58                                     |
| 3. Rock                 | Psalm 18:2; 28:1               | Rock   | I Corinthians 10:4                            |
| 4. Horn of<br>Salvation | Psalm 18:2                     | Horn of<br>Salvation   | Luke 1:69                                     |
| 5. Shepherd             | Psalm 23:1;<br>Isaiah 40:10-11 | Good<br>Shepherd,<br>Great<br>Shepherd,<br>Chief<br>Shepherd | John 10:11;<br>Hebrews 13:20;<br>I Peter 5:4  |
| 6. King of<br>Glory     | Psalm 24:7-10                  | Lord of<br>Glory   | I Corinthians 2:8                             |
| 7. Light                | Psalm 27:1;<br>Isaiah 60:19    | Light  | John 1:4-9;<br>John 8:12;<br>Revelation 21:23 |
| 8. Salvation            | Psalm 27:1;<br>Isaiah 12:2     | Only<br>Salvation  | Acts 4:10-12                                  |
| 9. Lord of<br>Lords     | Psalm 136:3                    | Lord of<br>Lords   | Revelation 19:16                              |
| 10. Holy One            | Isaiah 12:6                    | Holy One   | Acts 2:27                                     |
| 11. Lawgiver            | Isaiah 33:22                   | Testator of<br>the First<br>Testament<br>(the Law)           | Hebrews 9:14-17                               |

### Jesus Is Jehovah (I)

| <b>Jehovah</b>               |                               | <b>Jesus</b>  |  |
|------------------------------|-------------------------------|---|--|
| <b>Title</b>                 | <b>Scripture</b>              | <b>Title</b>  | <b>Scripture</b>                               |
| 12. Judge                    | Isaiah 33:22<br>Acts 10:42    | Judge   | Micah 5:1                                      |
| 13. First and Last           | Isaiah 41:4;<br>44:6; 48:12   | Alpha and Omega,<br>Beginning and Ending,<br>First and Last | Revelation 1:8;<br>22:13                       |
| 14. Only Savior              | Isaiah 43:11;<br>45:21; 60:16 | Savior  | Titus 2:13; 3:6                                |
| 15. Giver of Spiritual Water | Isaiah 44:3;<br>55:1          | Giver of Living Water                                       | John 4:10-14;<br>7:38-39                       |
| 16. King of Israel           | Isaiah 44:6                   | King of Israel, King of Kings                               | John 1:49;<br>Revelation 19:16                 |
| 17. Only Creator             | Isaiah 44:24;<br>45:8; 48:13  | Creator of Everything                                       | John 1: 3;<br>Colossians 1:16;<br>Hebrews 1:10 |
| 18. Only Just God            | Isaiah 45:21                  | Just One  | Acts 7:52                                      |
| 19. Redeemer                 | Isaiah 54:5;<br>60:16         | Redeemer  | Galatians 3:13;<br>Revelation 5:9              |

### Jesus Is Jehovah (II)

| <b>Name</b>                           | <b>Jesus Is Our:</b>           | <b>Scripture</b>    |
|---------------------------------------|--------------------------------|---------------------|
| 1. Jehovah-jireh<br>(provider)        | Provider<br>(of the sacrifice) | Hebrews 10:10-12    |
| 2. Jehovah-rapha<br>(healer)          | Healer                         | James 5:14-15       |
| 3. Jehovah-nissi<br>(banner, victory) | Victory                        | I Corinthians 15:57 |
| 4. Jehovah-m'kaddesh<br>(sanctifier)  | Sanctifier                     | Ephesians 5:26      |
| 5. Jehovah-shalom<br>(peace)          | Peace                          | John 14:27          |

## Jesus Is Jehovah (II)

| Name                                    | Jesus Is Our:       | Scripture          |
|---|---------------------|--------------------|
| 6. Jehovah-sabaoth<br>(Lord of hosts)   | Lord of Hosts       | James 5:4-7        |
| 7. Jehovah-elyon<br>(most high)         | Most High           | Luke 1:32, 76, 78  |
| 8. Jehovah-raah<br>(shepherd)           | Shepherd            | John 10:11         |
| 9. Jehovah-hoseenu<br>(maker)           | Maker               | John 1:3           |
| 10. Jehovah-tsidkenu<br>(righteousness) | Righteousness       | I Corinthians 1:30 |
| 11. Jehovah-shammah<br>(present)        | Ever-Present<br>One | Matthew 28:20      |

The above lists are not exhaustive, but they are more than adequate to prove that Jesus is Jehovah. There is only one Jehovah (Deuteronomy 6:4), so this means Jesus is the one God of the Old Testament.

## The Jews Understood That Jesus Claimed to Be God

The Jews did not understand how God could come in flesh. They did not understand Jesus on one occasion when He told them He was the Father revealed (John 8:19-27). However, on many other occasions they did understand His claim to be God. Once when Jesus healed a man on the Sabbath and credited the work to His Father, the Jews sought to kill Him—not only because He had broken the Sabbath but because He said God was His Father, making Himself equal with God (John 5:17-18). Another time Jesus said Abraham rejoiced to see His day. When the Jews asked

how this could be, Jesus replied, “Before Abraham was, I am.” The Jews immediately recognized that He claimed to be I AM—the name by which Jehovah had identified Himself in Exodus 3:14—so they took up stones to kill Him for blasphemy (John 8:56-59).

When Jesus said, “I and my Father are one,” the Jews sought to stone Him for blasphemy, because He being a man made Himself God the Father (John 10:30-33). They sought to kill Him when He said the Father was in Him, again because He was claiming to be the Father incarnate (John 10:38-39).

When Jesus forgave a paralyzed man of His sins, the Jews thought He had blasphemed because they knew that only God could forgive sin (Isaiah 43:25). Jesus, knowing their thoughts, healed the man, thereby showing His divine power and proving His deity (Luke 5:20-26). The Jews were right in believing that there was one God, in believing that only God could forgive sin, and in understanding that Jesus claimed to be the one God (the Father and Jehovah) incarnate. They were wrong only because they refused to believe Jesus’ claim.

It is amazing that some people today not only reject the Lord’s assertion of His true identity but even fail to realize what He did assert. Even the Jewish opponents of Jesus realized that Jesus claimed to be God, the Father, and Jehovah in flesh, but some today cannot see what the Scriptures so plainly declare.

### **Jesus Is the One on the Throne**

There is one throne in heaven and One who sits

upon it. John described this in Revelation 4:2: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Without doubt this One is God, because the twenty-four elders around the throne addressed Him as "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8). When we compare this to Revelation 1:5-18, we discover a remarkable similarity in the descriptions of Jesus and of the One sitting on the throne. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). Verses 5-7 make clear that Jesus is the One speaking in verse 8. Moreover, Jesus is clearly the subject of Revelation 1:11-18. In verse 11, Jesus identified Himself as the Alpha and Omega, the first and the last. In verses 17-18 Jesus said, "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." From the first chapter of Revelation, therefore, we find that Jesus is the Lord, the Almighty, and the One who is, was, and is to come. Since the same descriptive terms and titles apply to Jesus and to the One sitting on the throne, it is apparent that the One on the throne is none other than Jesus Christ.

There is additional support for this conclusion. Revelation 4:11 tells us the One on the throne is the Creator, and we know Jesus is the Creator (John 1:3; Colossians 1:16). Furthermore, the One on the throne is worthy to receive glory, honor, and power (Revelation 4:11); we read that the Lamb who was slain (Jesus)

is worthy to receive power, riches, wisdom, strength, honor, glory, and blessing (Revelation 5:12). Revelation 20:11-12 tells us the One on the throne is the Judge, and we know Jesus is the Judge of all (John 5:22, 27; Romans 2:16; 14:10-11). We conclude that Jesus must be the One on the throne in Revelation 4.

Revelation 22:3-4 speaks of the throne of God and of the Lamb. These verses speak of one throne, one face, and one name. Therefore, God and the Lamb must be one Being who has one face and one name and who sits on one throne. The only person who is both God and the Lamb is Jesus Christ. (For discussion of the Ancient of Days in Daniel 7, see chapter 7. For discussion of the Lamb in Revelation 5, see chapter 9.) In short, the Book of Revelation tells us that when we get to heaven we will see Jesus alone on the throne. Jesus is the only visible manifestation of God we will ever see in heaven.

### **The Revelation of Jesus Christ**

The Book of Revelation contains many other powerful statements concerning the deity of Jesus. God's purpose in having John to write the book was to reveal or unveil Jesus Christ, not merely to reveal future events. In fact, all of John's writings strongly emphasize the oneness of God, the deity of Christ, and the humanity of Christ. John wrote the Gospel of John so that we would believe that Jesus is the Christ, the Son of God (John 20:31). Accepting Jesus as the Son of God means accepting Him as God, because the title "Son of God" sim-



ply means God manifested in the flesh. (See chapter 5 for further discussion.) John identified Jesus as the manifestation of God, the Word, the Father, and Jehovah (the I Am). All of John's writings elevate the deity of Jesus; the Book of Revelation is no exception.

Revelation 1:1 tells us the book is the revelation of Jesus Christ. The Greek for revelation is *apokalupsis*, from which we get the word *apocalypse*. It literally means an unveiling or an uncovering. Certainly the book is a prophecy of things to come, but one of the main reasons for this prophecy is to reveal Christ—to show who He really is. The serious Bible student should seek to understand the predictions in the book, but more importantly, he should seek to understand the reason for these predictions. He should seek to understand the revealing of Jesus Christ in these future events.

The Book of Revelation presents Jesus both in His humanity and in His deity. He is the Lamb slain for our sins, but He is also the Almighty God on the throne. Below is a list of some of the ways in which the book presents Christ.

### Jesus in the Book of Revelation

| Title                         | Comment             | Scripture in Revelation  |
|-------------------------------|---------------------|--------------------------|
| 1. Faithful witness           | Prophet and apostle | 1:5                      |
| 2. First-begotten of the dead |                     | 1:5                      |
| 3. Prince of kings            |                     | 1:5                      |
| 4. Alpha and omega            |                     | 1: 8, 11;<br>21:6; 22:13 |

| <b>Title</b>   | <b>Comment</b>                        | <b>Scripture in Revelation</b> |
|--|---------------------------------------|--------------------------------|
| 5. Beginning and ending                              |                                       | 1:8; 21:6; 22:13               |
| 6. One which is, was, is to come                     |                                       | 1:8; 4:8                       |
| 7. The Almighty                                      |                                       | 1: 8; 4:8                      |
| 8. Son of man  | Same as Ancient of Days in Daniel 7:9 | 1:13                           |
| 9. First and last                                    |                                       | 1:17; 22:13                    |
| 10. He that liveth, was death, is alive for evermore |                                       | 1:18                           |
| 11. Possessor of the seven Spirits                   |                                       | 3:1; 5:6                       |
| 12. One on the throne                                |                                       | 4:2                            |
| 13. God  |                                       | 4:8; 21:7                      |
| 14. Creator  |                                       | 4:11                           |
| 15. Lion of tribe of Judah                           | Humanity                              | 5:5                            |
| 16. Root of David                                    | David's creator                       | 5:5; 22:16                     |
| 17. Lamb   | Sacrifice for sin                     | 5:6                            |
| 18. Redeemer   |                                       | 5:9                            |
| 19. Faithful   |                                       | 19:11                          |
| 20. True   |                                       | 19:11                          |
| 21. The Word of God                                  |                                       | 19:13                          |
| 22. King of kings                                    |                                       | 19:16                          |
| 23. Lord of lords                                    |                                       | 19:16                          |
| 24. Offspring of David                               | Humanity                              | 22:16                          |
| 25. Bright and morning star                          |                                       | 22:16                          |

Each of these titles and roles is a beautiful revelation of Jesus. Together, they present a portrait of One who came in flesh, died, and rose again but also One who is the everlasting Lord God Almighty.

The last chapter of Revelation describes God and the Lamb in the singular (Revelation 22:3-4) and identifies the Lord God of the holy prophets as Jesus

(Revelation 22:6, 16). These references tell us that Jesus is the God of eternity and that He will appear with His glorified human body (the Lamb) throughout eternity. God's glory will be the light for the New Jerusalem as it shines through the glorified body of Jesus (Revelation 21:23). These closing chapters of the Book of Revelation describe how God will reveal (unveil) Himself in all His glory to everyone forever. They tell us that Jesus is the everlasting God and that Jesus will reveal Himself as God throughout eternity. Therefore, the book is indeed the revelation of Jesus Christ.

### **Jesus Has All the Attributes and Prerogatives of God**

If any more proof is needed to demonstrate that Jesus is God, we can compare the attributes of Jesus with the attributes of God. In doing so we find that Jesus possesses all the attributes and prerogatives of God, particularly those that can belong only to God. In His humanity, Jesus is visible, confined to a physical body, weak, imperfect in power, and so on. In His divine nature, however, Jesus is a Spirit; for Romans 8:9 speaks of the Spirit of Christ. In His deity, Jesus was and is omnipresent. For example, in John 3:13 Jesus referred to "the Son of man which is in heaven" even though He was still on earth. His omnipresence explains why He could say in the present tense while on earth, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). In other words, while the fullness of God's character was located in the human body of

Jesus, the omnipresent Spirit of Jesus could not be so confined. While Jesus walked this earth as a man, His Spirit was still everywhere at the same time.

Jesus is also omniscient, for He could read thoughts (Mark 2:6-12). He knew Nathanael before He met him (John 1:47-50). He knows all things (John 21:17), and all wisdom and knowledge are hidden in Him (Colossians 2:3).

Jesus is omnipotent; He has all power, is the head of all principality and power, and is the Almighty (Matthew 28:18; Colossians 2:10; Revelation 1:8).

Jesus is immutable and unchanging (Hebrews 13:8). He is also eternal and immortal (Hebrews 1:8-12; Revelation 1:8, 18).

Only God should receive worship (Exodus 20:1-5; 34:14), yet Jesus received worship on many occasions and will receive worship from all creation (Luke 24:52; Philippians 2:10; Hebrews 1:6). Only God can forgive sin (Isaiah 43:25), yet Jesus has power to forgive sin (Mark 2:5). God receives the spirits of people (Ecclesiastes 12:7), yet Jesus received the spirit of Stephen (Acts 7:59). God is the preparer of heaven (Hebrews 11:10), yet Jesus is the preparer of heaven (John 14:3). Therefore, we find that Jesus has all the attributes and prerogatives that belong to God alone.

Moreover, Jesus displays all the other characteristics God has. For example, while on earth Jesus displayed godly emotions such as joy, compassion, and sorrow (Luke 10:21; Mark 6:34; John 11:35). The Bible also testifies that He has the moral attributes of God. Below is a list of some moral attributes of Jesus that correspond to those of God.

## Jesus Has the Moral Nature of God

|                  |                     |
|------------------|---------------------|
| 1. love          | Ephesians 5:25      |
| 2. light         | John 1:3-9          |
| 3. holiness      | Luke 1:35           |
| 4. mercy         | Hebrews 2:17        |
| 5. gentleness    | II Corinthians 10:1 |
| 6. righteousness | II Timothy 4:8      |
| 7. goodness      | Matthew 19:16       |
| 8. perfection    | Ephesians 4:13      |
| 9. justice       | Acts 3:14           |
| 10. faithfulness | Revelation 19:11    |
| 11. truth        | John 14:6           |
| 12. grace        | John 1:16-17        |

## Conclusion

Jesus is everything that the Bible describes God to be. He has all the attributes, prerogatives, and characteristics of God Himself. To put it simply, everything that God is Jesus is. Jesus is the one God. There is no better way to sum it all up than to say with the inspired apostle Paul, “For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him” (Colossians 2:9-10).

## ENDNOTES

### CHAPTER 4

<sup>1</sup>John Miller, *Is God a Trinity?* (1922; rpt. Hazelwood, Mo.: Word Aflame Press, 1975), 85.

<sup>2</sup>Flanders and Cresson, 511.

<sup>3</sup>Otto Heick, *A History of Christian Thought* (Philadelphia: Fortress Press, 1965) 1:31-32, 59-63.

<sup>4</sup>November 1980, Jerusalem, Israel.