

The Deity Of Christ
A Personal Journey

By Barry Crown

THE DEITY OF CHRIST - A PERSONEL JOURNEY

1. Introduction	2
2. Christ's condescension an encouragement to humility	6
3. Christ the image of the Invisible God	7
4. The names given to Christ reveal his Deity	9
5. Christ's Person - An issue during his life on earth	11
6. Christ accepts the same Worship and Glory as the Father	14
7. God the Father calls the Son God	15
8. Christ taught by his own authority in his own name	16
9. Every truth in Gods Word depends on Christ's Deity	17
10. Summary	18

1. INTRODUCTION

I started to understand what the gospel declared as a 20 year old student.

I had been taught about Christianity at school and I also did GCE O level Scripture, so I had good background knowledge. I had believed that there was a God since a child and knew that He saw all that I did and that I was answerable to him, but I did not know or understand the Gospel nor what was the significance of the crucifixion and resurrection .

I had no experience of God. I tried to rationalise if God existed when I was about 13. I argued with myself that I had never seen, heard, tasted, smelled or touched God so how could I know that he existed? Yet despite this I could not deny the quiet continual witness in my heart that God existed. I did not understand this nor could I in honesty deny it.

As I grew into my teens, I became more self aware and I became increasingly conscious that I was a sinful, not just in my actions, but in my heart. It was not just what I did but what I was within that was the problem. Actual sins were the outworking of inward sinfulness. I tried to make my self better and I resisted sin the best I could, but I could not cure my heart. Others would see me as honest and decent by normal standards but they did not know my heart.

When I first heard the Gospel from a fellow student I had no trouble identifying myself as one of the sick that needed the physician. For the first time I saw the purpose of Christ's death on the cross. I had known about it but had never before understood or believed that Christ had died as the 'Lamb of God' to pay the penalty for the sin of others.

However, I had some difficulty believing that a pure and Holy God would save one as unworthy as me and I wanted to make myself better and more worthy. It took me some time to learn that I could not improve myself and that salvation was by free grace even to the chief of sinner and that I had to come just as I was.

At this time I did not really understand the relationship between Christ and the Father, but my reverence for him was the same as towards God the Father. Christ was holy and sinless. It was his divine person that made his sacrifice so precious and sufficient to take away the sins not just of one person, but of a world. He was to be relied on and trusted and honoured the same as God the Father. I knew this but had not yet worked it out consciously in my mind as I was a novice, just a beginner in the faith.

I now read the Bible and read that Christ was God, but how he was God and God's Son was not clear to me. It did not trouble me because I knew it was a deep truth and I was a babe with everything to learn.

I started going to Church where the Deity of Christ was implicit in the teaching and some times taught more explicitly. My sense of sin and unworthiness where such, that nothing could clear my conscience, nothing could give me peace except the infinitely precious blood of Christ. The fact that “*God purchased the Church with his own Blood*” (Acts 20:28) was stronger and more powerful than my sense of indwelling corruption.

I needed to constantly retire to this truth. When I lost sight of it, my sins would condemn me and only a fresh view of the infinite worth and sufficiency of Christ’s death would deliver me.

It was about this time that I leant from my Mother that she was being visited once a week by two Jehovah’s Witnesses. She was confused by what they had been saying and asked for my help. As I was living just over an hour from home, I attended the next two or three meetings to discuss Christianity with the JW’s. The discussion very quickly centred on the Deity of Christ.

They taught that Christ was not the eternal God but was a created sub god who created everything else. This just did not seem right to me. I could not trust my life and soul to a creature no matter how great. Only the ‘blood of God’ was sufficient for may need.

However, I was only 20 years old and a novice while the elder JW was in her late fifties and had been a JW for a long time and knew lots that I did not.

I quoted some bible texts that declared Christ to be God, but she countered in two ways.

First she read the JW Bible that had interpreted the same texts differently and drew out slightly different meanings that weakened, blunted or entirely emptied the texts declaration of Christ’s Deity. She went on about the original Greek, which I knew nothing about. However even in my ignorance, some of the JW interpretations seemed very strained, as they made the text alien to the context. But others were not so clear?

The second way she countered was far more effective and devastating. She quoted and showed me clear unambiguous passages in the Bible that declared God the Father to be greater than Christ.

Christ himself said to his disciples (John 14:28) that the Father was greater than him and that certain things he did not know but were only known by the Father. He referred to the Father as the disciples God and his God. There is a whole class of such scriptures.

I could not deny these in any way nor could I explain or answer them. All I knew was that there where other texts that made out Christ to be God but some of these had been undermined and doubts cast upon them by the JW lady. When we parted company I was confused and disturbed.

How can some scriptures say that Christ is God equal to the Father while some clearly taught that God the Father was greater? I needed to know, to understand, not in any

intellectual or academic way, but for the peace of my own soul. I was troubled and it would not go away – I had to know.

I bought some books on the Deity of Christ but was very disappointed as they did not tell me anything new, but simply referred to the ‘proof texts’ that the JW’s interpreted differently. More to the point, none of the books dealt with the texts that made Christ less than God the Father.

I remember becoming frustrated and asking myself why there were so few proof texts about a truth of such supreme importance.

I made no progress and became more and more frustrated and troubled until I realised I was going about things the wrong way, so I stopped and I prayed and committed the whole matter to God. I asked him to show me and teach me in his own way and time. I received an immediate sense of peace and I left it with God.

A month or two later I was talking with some friends in church and the Deity of Christ came up and I mentioned that I had read some books about this, but had found them a bit superficial and unsatisfactory. Some one mentioned that the puritan theologian John Owen had written a weighty volume on the subject that was very large and anything but superficial.

I immediately ordered a copy from the Bible Bookshop. This turned out to be bit of a dead end as I could not understand the tortuous 1650 English, nor could I understand many of the archaic words or the very long sentences. Some sentences were so long that by the end I had forgotten the beginning. I had started reading the book at the beginning and this was about the Decrees and Council of God that meant very little to me at that time. There was nothing as yet about Christ’s Deity, so I got nowhere and gave up as it was not worth the effort.

About 6 months later I came across the book while having a sort out and I idly opened it in the middle. The chapter heading was ‘Hypostatic Union’. What on earth did that mean? I had never heard the word hypostatic before, so I looked it up in my Oxford Dictionary to find that it was an old somewhat academic word that meant ‘personal’ and that it was used by theologians to describe the union of the human nature and the divine nature in the PERSON of Jesus Christ. I was hooked straight away and started trying to read the chapter. It was slow because the 1650 English was so strange, but as I started to understand what it said, it began to thrill my soul and quite soon I got used to the strange style of writing and could read it freely.

What was so wonderful was that the chapter I was reading dealt with the very things that were troubling me. It brought together and expounded what the Bible revealed about the PERSON of Jesus Christ and this included **both** the biblical truth of his absolute deity and perfect equality with God the Father and also the biblical truth about the Father being greater than him.

I learned that for the salvation of sinners - the eternal Son of God, who was equal to God the Father in every way, did by an act of infinite condescension, lay aside all his rights and glory and honour as God to be born as the man Jesus Christ. In becoming a man he humbled and abased himself, deliberately making himself in his human nature, less than his Father.

Christ's human nature was the same as that in any man (except sinless). It had no divine properties but was truly human. His Divine nature, that cannot change, was not changed in any way.

The two natures were absolutely distinct BUT they both belonged to the PERSON of the Son of God. The PERSON of the Son now had two natures, his divine eternal nature and a human nature made in time. The human nature was his or him as much as the divine was his or him.

He abased himself in this way for the salvation of sinners.

Everything that the man Chris Jesus did has infinite worth because they were the acts of his Divine Person, the acts of the Son Of God.

It was 'God who purchased the church with his own blood' (Acts 20:28)

As I began to see and understand this, all those scriptures that made out Christ to be less than God actually speak of the glorious condescension love and grace of the Son of God to humble and abased himself for our sake.

Rather than making him less, as the JW's do, I now saw and understood how this exalted him, revealing his inexpressibly glorious love, grace and infinite condescension.

You know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich. (2 Corinth 8:9)

The man Christ Jesus had no riches on earth. This passage speaks of the Divine riches of the Son of God that he laid aside to become a man, making him self poor. Why did he do this? It was to make poor sinner rich. The riches spoken of here are eternal heavenly not temporary earthly riches.

I had been dogged with the reoccurring difficulty of believing that God could accept someone as unworthy as myself, but when I started to see the love, grace, mercy and infinite condescension in the Son of God to save us by such self denial, I was staggered, amazed as God did not just forgive sinners, but did so, at such infinite cost to himself. The infinite price paid for sin was greater than my sin and unworthiness. He was infinitely more than I was less.

2. CHRIST'S CONDESCENSION AN ENCOURAGEMENT TO HUMILITY

In Paul's letter to the Philippians he instructs them to be humble and considerate of others

Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem the other better than themselves. (Phil 2: 3-8)

Paul then encourages them to do this by reminding them of Christ's infinite humility.

Let this mind be in you, which was also in Christ Jesus who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2: 3-8)

Firstly Paul tells them that Christ was in the form of God. Now God is a spirit and has no form other than his nature or attributes.

The whole power and force of Paul's argument is that although the Son of God is equal to the Father, he did not cling onto this equality, but voluntarily laid it aside, abasing and humbling him self to be made man and to then be abased to the lowest degree, even to the most shameful death of the cross.

If the Son of God humbled and denied him self, then how should we behave who have little or no rights to lay aside, compared to the infinite rights, honours and glory laid aside by the Son of God.

The whole of Paul's argument falls to the ground if Christ is not Jehovah God.

3. CHRIST IS THE IMAGE OF THE INVISIBLE GOD

The purpose of the invisible God is to reveal his Glory to the universe of angels and men. Our eternal blessedness depends of our seeing the glorious God

From the beginning of the world God strictly forbade, with severe threats, the making of any images of God as objects for man to use as means of worshipping God. (First of the 10 Commandments)

Men were conscious that they needed some representation of God to excite them to worship him. However God absolutely forbade this because no image or idol made by man could remotely represent what God was like. No statue can show us the love, grace, mercy or condescension of God that we might love and worship him

God knew we needed to see his character in order to love, worship and glorify him aright and with infinite wisdom he had from eternity designed an image to perfectly and fully reveal himself to us, unto our utmost capacity.

This image is the Son of God incarnate - Jesus Christ,

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. (John 1:18)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

Jesus is said to be

“The image of the invisible God” (Colossians 1:15)

“God manifest in the flesh” (1 Timothy 3:16)

“The brightness of the Fathers glory”. (Hebrews 1:3)

“The express image of his (the Fathers) person” (Hebrews 1:3)

In and through Christ, God reveals the glory of his wisdom, power, love, goodness, patience, grace, mercy and condescension - all acting in and through Christ for the salvation of sinners.

As the apostle Paul writes

For God, who commanded the light to shine out of darkness, (in the creation) hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)

We see the glory of God in the face or person of Jesus Christ.

*Jesus said unto him, Have I been so long time with you, and yet have you not known me, Philip? **He that has seen me has seen the Father**; and how say you then, show us the Father? (Joh 14:9)*

The person of the Son is the **exact image** of the person of the Father.

He is called the **express image of his person**. This refers to a wax seal that bears the **exact imprint** of the signet ring that has imprinted it. The image in the wax is exactly the same in every detail.

This analogy could not be more emphatic, words cannot express this truth more clearly or forcibly. There is absolutely no room for different interpretations. All that the Father is the Son is.... **exactly.... to the last detail.**

In and through Christ alone is the invisible God is revealed to us. Through all he is and all that he did on earth and now does in heaven is the wisdom, power, goodness, love, grace, mercy, patience, kindness and long suffering of God revealed to us. Without this we would not know God. Only by coming to know God in this way of his own devising, can we begin to genuinely know, love, worship and glorify God. God can be known no other way.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

4. THE NAMES GIVEN TO CHRIST REVEAL HIS DEITY

In the New Testament Christ is referred by both **human and divine names** when performing either **human or divine actions**. These are mixed in every possible way and show Christ's humanity and deity in an indirect, incidental way

1. Human name - human action.

There are innumerable examples. Jesus took bread and broke at the last supper. Jesus is a human name and breaking bread is a human action Jesus wept.

2. Divine name - divine action

In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him and without him was not anything made that was made(John 1:1-2)

And the Word was made flesh and dwelt amongst us (John 1:14)

The Word, who was with God, was God. These are **divine** names and the creation of all things is a **divine** act of infinite power and wisdom. We are then told that this divine person who divinely created all things became the man Jesus Christ who dwelt amongst us.

3. Human name - divine action

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (John 3:13)

Christ refers to himself by the human name, the Son of Man. He was on the earth talking to Nicodemus. But he then tells Nicodemus that the Son of Man was in heaven. His being in heaven was an action of his Divine nature only, as his human nature was on earth talking to Nicodemus.

4. Divine name - human action

'They crucified the Lord of Glory' (1Corinthians 2:8).

Christ is the Lord of Glory in his divine nature, but his self sacrifice in giving himself up to crucifixion was an act of his person only in his human nature.

5. Names or attributes of God in the Old Testament are applied to Christ in the New.

OT

*I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto **me every knee shall bow, every tongue shall swear.** Isa 45:23*

NT

*That at the name of Jesus **every knee should bow and that every tongue should confess** that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:10 -11)*

OT

*Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last; and beside me there is no God.** (Isa 44:6)*

NT

*And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last:** (Revelation 1:17)*

No matter what the action, human or divine, they are the actions of the DIVINE PERSON of the Son of God and because of that they have infinite worth.

5. CHRIST'S PERSON - AN ISSUE DURING HIS LIFE ON EARTH

1. In Matthew 22:42-46 the Pharisees had been asking Jesus some questions, trying to trick him into saying something they could accuse him about. However after they had failed, Jesus then took his turn to ask them a question

What think you of Christ? Whose son is he? They answered him, The Son of David.

Jesus replied - *Why then does David in the spirit call Christ Lord, when he says “The Lord said unto my Lord, sit thou on my right hand, till I make your enemies your footstool”?* (Psalm 110).

If David then calls Christ Lord, how is he his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (Matthew 22:42-46)

How can the Christ be both David’s son and David’s Lord?

Because he is David’s son in his human nature being a descendent of David, but he is David’s Lord in his Divine nature

2. In John 8:51-59 when Jesus was challenged by the Jews, who boasted that they were Abraham’s children, he told them that their father Abraham rejoiced to see his day.

The Jews then rebuked him, telling him he was not 50 years old but claimed to have seen Abraham (who had died about 1500 years before)

*Art thou greater than our father Abraham, who is dead and the prophets are dead: **who makest thou thyself?***

Jesus replied - *Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

*Jesus said unto them, **Verily, verily, I say unto you, before Abraham was..... “I AM”.***

Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. (John 8:51-59)

Christ clearly claims that he existed and had been seen by Abraham 1500 years ago. This could not have been in his human nature which was not 50 years old so it must have been in another nature!

But Jesus claimed more than mere pre-existence, as he applied the emphatic name “I AM” to himself, which is the revered name of God that was given to Moses

When God spoke to Moses from the burning bush and sent him to lead the Israelite out of Egypt, Moses asked God who he told the Israelite had sent him?

And God said unto Moses, I AM THAT I AM: and he said, Thus shall thou say unto the children of Israel, ‘I AM’ has sent me unto you. (Exodus 3:14)

This is the name of the eternal unchanging God. Not the 'I have been' or the 'I will be' but the eternal unchangeable 'I AM' - the immutable Jehovah God

Christ saw Abraham because he is the eternal 'I AM', the God of Moses, Abraham, Isaac and Jacob etc.

Hebrews 13:8 declares: *Jesus Christ: the same yesterday, and to day, and for ever.*

Christ is the unchanging one, the immutable 'I AM'

The Jews were in no doubt that Christ was claiming to be Jehovah God and they took up stones to stone him, because he being a man made himself out to be God.

3. In Romans 9:1-5 the Apostle Paul laments the fact that the Jews had rejected Christ and he lists all their Old Testament privileges, as they all count for nothing if they reject Christ.

He relates that all the Old Testament promises belong to them, as they were made to the Jewish Fathers (Abraham Isaac Jacob David etc)

In verse 5 Paul adds the crowning advantage that is above all the others:-

..... *and of whom as **concerning the flesh** Christ came, who is over all, God blessed for ever.*

He focuses on the great privilege that Christ was descended from Fathers of the Jewish nation. However, he does not stop there but adds a distinction.....Christ is descended from them '**concerning the flesh**'

This means that Christ was **humanly** descended from the Jewish Fathers

Why did Paul make this distinction?

If Christ was only a man then it would be quite unnecessary as it could not be otherwise. No father says that his son is 'humanly' descended from him as there is no other possibility.

But Paul **does say** that Christ is descended from the Fathers '**concerning the flesh**' and then he adds the reason for making this distinction - it is made because Christ is not only human, he is also the one who is 'over all, God blessed for ever'

Paul's argument is that the loss the Jews make by their unbelief in rejecting Christ is all the greater after such great privileges from God, even that of being the forebears of the

Christ's human nature. Why is this so great a great privilege? Why, because he is the ever blesses God – Jehovah.

The JW's insert a full stop that is not in any Greek manuscript to change the meaning

..... *and of whom concerning the flesh Christ came. God who is over all be blessed for ever.*

But this is completely empties Paul's argument of its meaning and force and leaves us with a needless distinction hanging in the air.

The Christ, who is descended from the Jews '**concerning the flesh**' is '**concerning to his other nature**' the ever blessed God. His divine nature is not descended from the Jewish Fathers.

4. On another occasion, Jesus healed a man on the Sabbath day and this upset the Jews who accused him of breaking the Sabbath by healing on the Sabbath. John 5: 16

*And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father works hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, **but said also that God was his Father, making himself equal with God.***

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things soever he doeth, these also doeth the Son likewise

Not only did Jesus make himself equal to God by claiming God was his Father he also claimed that he did the same works as the Father, doing everything that the Father did. All the infinite divine works of the Father are done by the Son.

Jesus goes further, explaining that the Son does nothing of Himself as He and the Father are one, the one God, and anything done by one involves the other. In any action of one the others are involved and active.

For example the resurrection of Christ is said to be by his own power (john 2:19-21). He told his disciples that he had power to lay down his life and take it up again (john 10:17-18), but it is also said that he was raised by the power of the Father (Acts 4:10) and also that he was raised by the power of the Holy Spirit (Romans 8:11).

6. CHRIST ACCEPTS THE SAME WORSHIP AND GLORY AS THE FATHER

God declares that he will not give his glory to another

I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8)

In revelation John falls down before an angel to worship him as the sight was glorious, but the angel immediately rebuked him and told him to get up and to **worship only God**.

However, Jesus received and accepted worship from both men and angels

1. Christ accepted the worship of Thomas when he fell at his feet saying ‘My Lord and my God (John 20:28) .

2. When Chris entered the world we read that all the angels worshipped him

And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him. (Hebrews 1:5-6).

3. The three wise men from the east came to worship the infant Christ (Mathew 2:1-2)

4. In Christ’s great prayer in John 17 he prays

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Christ had finished his work and was about to die on the cross. He prays for his glory, that he laid aside, to be given back to him. It was the glory he had with the Father before the world existed. It was the same glory as the Fathers glory. What is the glory of God but the glory of his nature and being? It is the glory of his wisdom power love goodness grace mercy patiencewhich are equally the Fathers and the Sons that will not be given to another.

7. GOD THE FATHER CALLS THE SON GOD

*And of the angels he saith, 'Who maketh his **angels** spirits, and his ministers a flame of fire'. But unto **the Son** he saith, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God**, hath anointed thee with the oil of gladness above **thy fellows**. (Heb 2:7-8)*

The writer of Hebrews quotes the Old Testament (Psalm 104:4) where God is said to make his **angels** spirits and ministering flames of fire. **BUT** by contrast in Psalm 45:6-7 God says unto **his Son** 'Thy throne **O God** is fore ever and ever', calling his Son God and then says that God even thy God will anoint thee above **thy fellows**

If the Son is God how can the Father be his God and who are the Son's **fellows**

The incarnation solves this perfectly. When Christ became a man the Father was his God and other men were his fellows as he became a man as truly as they were men.

Later on in chapter 2 of Hebrews, the incarnation is expressly stated

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; (that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage). For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Heb 2: 16-18)

He partook of **flesh and blood**, taking on him the **seed of Abraham**, that is he became a man. He did this, making himself mortal, so that by his death he would destroy the devil and deliver us from sin and death.

8. CHRIST TAUGHT BY HIS OWN AUTHORITY IN HIS OWN NAME

The epistle to the Hebrews starts 'God who at various times and in various way spoke unto the fathers by the prophets, has in these last days spoken unto us by his Son.

The prophets all started their message by saying 'This is what God says'
They spoke God's message in God's name by God's authority.

They never spoke about themselves but only gave the message they had received from God. The message from God was never about the prophet – they were just channels for the message.

By stark contrast, Jesus not only spoke **in his own name and by his own authority** but - **he spoke about himself**

He was both the messenger and the message

I AM the light of the World (John 8:12)

I AM the Good shepherd (John 10:11)

I AM the bread of life (John 6:48-51)

I AM the true vine (John 15:1)

I AM the resurrection and the life (John 11:25)

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever lives and believes in me shall never die. Believest thou this? (John 11:25-26)

He said to his disciples '***You believe in God believe also in me***' (John 14:1) telling them that they were to believe in him as they believed in God the Father - with the same faith and trust. If Christ is not Jehovah God then this is utter blasphemy.

John 8:24 could not be clearer. Jesus tells the Jews

*"...if ye believe not that **I AM**, you shall die in your sins"*

If you do not believe that I am the 'I AM' who spoke to Moses, Jehovah, you will die in your sins.

No one had ever before spoken about them self like this except God. Consequently Jesus must be a wicked blasphemous deceiver or a deranged madman or in truth God dwelling among us.

9. EVERY TRUTH IN GODS WORD DEPENDS ON CHRISTS DEITY

Proof texts of Christ's deity are just the tips of the iceberg as it is woven into and is foundational to every doctrine.

For example, Christ as the mediator between God and Man has the three offices of Prophet, Priest and King.

1. As the Prophet of the church Christ has communicated Gods word to men from the beginning of the world

Peter in his first epistle (1:10) writes about the Old Testament prophetic witness to the gospel.

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (Peter 1:10)

It was the Spirit of Christ that testified to them of the things to come from the beginning of the world.

2. As a Priest it is said of Christ that he was foreordained to be crucified before the foundation of the world. (1 Peter 1:18-20)

His priesthood was better than the priesthood of Aaron as the High Priest had to be constantly replaced because they died, but Christ is a priest forever as he is immortal (Hebrews 7)

As a priest he needed to make a sacrifice. Hebrews explains that the blood of bulls, goats, sheep or lambs could never take away sins and that they only gave a ceremonial cleansing and that they were but types that prefigured Christ and THE sacrifice for sin who through the eternal Spirit offered himself to God as THE sinless spotless Lamb of God. (Heb 10:1-14)

The **repeated** offering of the blood of animals by the Old Testament priests could never atone and take away sins. Only the **single** never to be repeated offering of the blood of Christ was sufficient. “*God purchased the Church with his own Blood*” (Acts 20:28)

3. Jehovah is the true King of Israel and he was very displeased when the Israelites wanted an earthly king like the other nations. (1 Samuel 8: 6-7)

In John 1:49 we read

Nathaniel answered and said to him, Rabbi, you are the Son of God; you are the King of Israel.

Every truth, every doctrine depends, is based is founded on the deity of Christ and is meaningless, powerless if Christ is not Jehovah God. Every truth in the Gospel is revealed in and through Christ, revealing the **Glory** of all the attributes of God’s nature infinitely active in the salvation of sinners. If Christ is not believed on as God, then all divine truth as to its reality and power will be utterly hidden from us and we will have no real, effectual saving knowledge of God.

*The Father judges no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honours not the Son honours not the Father which hath sent him.
(John 5:22-23)*

If you believe not that 'I AM' you shall die in your sins (John 8:24)