

God's requirements. (Matt. 28:18, 19; John 14:26; 15:26; 16:7–15; Rom. 8:1–10; Eph. 4:30.)⁴

II. Biblical Basis for Belief in Deity of Christ

The deity of our Lord Jesus Christ is established by at least eleven separate lines of evidence, which, taken collectively, completely establish His deity. These are:

1. ACKNOWLEDGEMENT OF THE TITLE “SON OF GOD” BY CHRIST HIMSELF.—While here among men Christ acknowledged Himself to be the Son of God (Matt. 27:41–43; John 5:23; 9:35–37; 10:36; 17:1). He confirmed the testimony of others that He was the Son of God (Matt. 16:15–17; John 1:32–34, 48, 49; 11:27). And numerous other statements attest the fact that He was what He declared Himself to be—the Son of God (Matt. 3:16, 17; John 19:7; 20:30, 31; Acts 9:20; Rom. 1:1–4; 2 Cor.

⁴As of 2002 these items on the *Certificate of Baptism* read as follows:

“3. The Father - God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

“4. The Son - God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

“5. The Holy Spirit - God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)”

1:19; Heb. 4:14; 2 Peter 1:16, 17).

Christ employed the title "Son of God" without the slightest reservation, and with the utmost freedom and frankness. It is the one title that embodies, in a most explicit way, His unique relationship to the Father.

2. APPLICATION TO JESUS CHRIST OF A SCORE OF NAMES AND TITLES RESTRICTED TO DEITY.—In the Old Testament some 70 names and titles are ascribed to Jesus Christ, and in the New Testament some 170 more. Those restricted exclusively to Deity include §38§ "God" (John 1:1); "God with us" (Matt. 1:23); "the great God" (Titus 2:13); "God blessed for ever" (Rom. 9:5); "Son of God" (some 40 times); "only begotten Son" (five times); "the first and the last" (Rev. 1:17); "Alpha and Omega" (Rev. 22:13); "the beginning and the end" (Rev. 22:13); "Holy One" (Acts 3:14); "Lord" (used constantly); "Lord of all" (Acts 10:36); "Lord of glory" (1 Cor. 2:8); "King of glory" (Ps. 24:8–10); "Wonderful" (Isa. 9:6); "Everlasting Father" (Isa. 9:6); "Word of God" (Rev. 19:13); "Word" (John 1:1); "Emmanuel" (Matt. 1:23); "mediator" (1 Tim. 2:5); and "King of kings, and Lord of lords" (Rev. 19:16).

3. ASCRIPTION TO CHRIST OF ATTRIBUTES BELONGING SOLELY TO DEITY.—These include omnipotence (Matt. 28:18), omniscience (Matt. 9:4), omnipresence (Matt. 18:20), immutability (Heb. 13:8)—appearing in scores of texts.

4. ASCRIPTION TO CHRIST OF OFFICES AND PREROGATIVES POSSESSED AND EXERCISED ONLY BY DEITY.—These embrace creation of the universe (John 1:1–3); preservation of the universe (Heb. 1:3); right and power to forgive sins (Mark 2:5–12); right and power to judge all men (Acts 17:31); authority and power to raise the dead (John 5:28, 29); to transform our bodies (Phil. 3:21); to bestow immortality (1 Cor. 15:52, 53).

5. APPLICATION OF THE "I AM" OF THE OLD TESTAMENT TO JESUS CHRIST IN THE NEW.—When Christ told the Jews, "Before Abraham was, I am," (John 8:58), He was claiming deity, and His hearers §39§ recognized the implications of His words, for they took up "stones to cast at him"—the Jewish punishment for high-handed blasphemy. He obviously used the words of God in the Old Testament, "I AM THAT I AM" (Ex. 3:14), long recognized as the symbol of deity, applying to Himself the attribute of self-existence.

6. IDENTIFICATION OF JEHOVAH OF THE OLD TESTAMENT WITH JESUS IN THE NEW.—There are a number of Old Testament texts containing the name Jehovah that have been applied by New Testament writers to Jesus Christ.

The word "Lord" (*Yahweh*) in Psalm 102:22, and the related verses

25–28, is applied to Jesus in Hebrews 1:10–12. The same divine name (*Yahweh*) appears also in Habakkuk 2:2, 3, and is applied to Christ in Hebrews 10:37.

Three other instances where either *Yahweh* or *Elohim* are applied to our Lord can be seen in the following: In Jeremiah 31:31 *Yahweh* is used, and is referred to the work of Christ in Hebrews, chapters 8 and 10. The reference to *Yahweh* in Haggai 2:6 is also Messianic, and is applied to the work of Jesus in Hebrews 12:26. The divine name *Elohim* in Psalm 45:6, 7, is applied to the Son of God in Hebrews 1:8, 9.

7. NAME OF THE SON COUPLED, IN THE NEW TESTAMENT, IN FULL EQUALITY* WITH THE FATHER.—This §40§ appears in the apostolic benediction (2 Cor. 13:14); the baptismal formula (Matt. 28:19); and in other texts where their names are united.

8. DECLARED SINLESSNESS OF JESUS CHRIST THROUGHOUT HIS LIFE AMONG MEN.—This was clearly foretold in the Old Testament (Ps. 45:7; Isa. 53:9; Jer. 23:5; Zech. 9:9). And it was expressly declared in the New Testament—as the “Holy One of God” (Mark 1:24), “holy thing” (Luke 1:35), “holy child Jesus” (Acts 4:27), “hath done nothing amiss” (Luke 23:41), “no unrighteousness . . . in him” (John 7:18), “Holy One and the Just” (Acts 3:14), “knew no sin” (2 Cor. 5:21), “without spot” (1 Peter 1:19), “without blemish” (1 Peter 1:19), “did no sin” (1 Peter 2:22), “separate from sinners” (Heb. 7:26).

9. DIVINE WORSHIP AND PRAYER TO JESUS, WHICH IS DUE ONLY TO GOD.—There were many instances where Jesus Christ, as God and Creator, without hesitation accepted worship which even angels as well as good men, as creatures, declined with fear and horror (Rev. 19:10; Acts 10:25, 26). The prerogative of deity was assumed and asserted throughout Jesus’ New Testament life in a score of instances (Matt. 14:33; 28:9, 17).

10. THE AWARENESS OF CHRIST CONCERNING HIS DIVINE PERSON AND MISSION.—At twelve He recognized God as His Father (Luke 2:41–52); at thirty this awareness of His divine mission was revealed at His bap-

*Christ’s equality with God the Father is demonstrated in many different ways in the New Testament.

1. To honor the Son is to honor the Father (John 5:23).
2. To see Christ is to see God (John 14:7–9).
3. To know Christ is to know the Father (John 14:7).
4. To believe in Jesus is to believe in God (John 12:44).
5. Christ does the same things as does the Father (John 5:19).
6. Christ raises the dead as does the Father (John 5:21).
7. Christ has life in Himself as does the Father (John 5:26).

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tism (Matt. 3:13–17); it appears in the record of the temptation (Matt. 4:1–11); in the calling of the twelve and the seventy; in claims of the Sermon on the Mount (Matthew 5 to 7). §41§

11. CONVERGENCE OF MULTIPLE OLD TESTAMENT PROPHETIC SPECIFICATIONS AS FULFILLED IN JESUS CHRIST, CONSTITUTES THE CULMINATING EVIDENCE.—Quite a number of separate, specific, and minute predictions pinpoint Him as the One who was to come from God (such as Isa. 7:14; 9:6).