

IS JESUS GOD?

Expounding God's Word

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KEYWORD

REVERANCE

God (Plural)

Elohim (The Trinity)

God (Singular)

El

LORD

Jehovah & or Yahweh (YHWH)

GOD

Jehovah & or Yahweh

Lord

GOD the Master (Kurios), Adonai

lord

Man the Master

El Olam

Everlasting God

Bara

God creating from nothing

Asah

God making or assembling from existent materials

Beth

House

Numbers

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

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At a crucial point in his ministry, Jesus asked his disciples,

“Who do you say that I am?” (Matthew 16:15).

The answer to this question is more important than anything else.

Nevertheless, today, just as in Jesus’ day, when Christians ask people the question “who do you say Jesus is?” there are various answers given concerning his identity.

There are many cults and false religions today that deny it.

Understanding the deity of Jesus is fundamental in defending the truth of the Christian faith.

All major religions and cultic groups reject the doctrine of deity of Christ.

Some of these objections are a result of rationalism (“reason” is supreme, not God) over revelation or a misunderstanding of what the doctrine teaches.

The Jehovah’s Witnesses, for example, believe Jesus was created by the Father billions of years ago as the Archangel Michael and is hence a “lesser god” than the Father.

The Mormons say Jesus was born as the first and greatest spirit child of the Heavenly Father and heavenly mother, and was the spirit-brother of Lucifer.

New Agers claim Jesus was an enlightened master.

Some such as the Unitarian Universalists say Jesus Christ was just a man, or maybe a great teacher.

Another more common objection results from revisionist history, which claims that Christ’s deity was invented at the Council of Nicaea in the 4th century and not something believed by the early church.

But He was and is much more than that.

The Bible says Jesus is unique in both His person and His purpose.

He wasn’t just some spiritual individual during His time on earth; He was both God’s Son (John 3:16) and God Himself—God in human flesh (1 Timothy 3:16).

Yes, He was fully man, but He was also fully God (Colossians 2:9).

It is important to get Jesus’ identity because if we deny the deity of Jesus then we do not have the Father (1 John 2:23; cf. John 5:23).

So what is the truth about Jesus Christ - is Jesus God? We turn to the Scriptures for the answer.

IS JESUS GOD?

THE CLAIMS

Jesus claimed to be God.

It might be hard to understand how this could be true, but it's important to remember that God is much bigger and more powerful than we can comprehend.

We do know that Jesus said He existed before Abraham ([John 8:58](#)).

He claimed that He and His Father are one ([John 10:30](#)), and that He is equal with the Father ([John 5:17-18](#)).

Not only did He claim to be God, but He also claimed to have the power of God.

He said He has the authority to judge the nations ([Matthew 25:31-46](#)).

He claims the authority to raise people from the dead ([John 5:25-29](#)) and to forgive sins ([Mark 2:5-7](#))—things only God can do ([1 Samuel 2:6](#); [Isaiah 43:25](#)).

Further, Jesus says He has the power to answer prayers ([John 14:13-14](#)), and that He will be with His followers always ([Matthew 28:20](#)).

The New Testament equates Jesus to the creator of the universe ([John 1:3](#)), and in [John 16:15](#), He says, **"All that belongs to the Father is mine."**

DID JESUS EVER SAY, "I AM GOD"?

If someone said to you, "I am God," would you believe him? Many people who believe in one God would think the person is blaspheming.

Even if Jesus said the exact words, "I am God," many people would not have believed Him or even heard what He had to say.

Yet, He *did* give us reasons to believe such a claim without using these words.

In [Luke 4:8](#), Jesus says, "It is written, 'You shall worship the Lord your God and serve Him only.'"

He said and showed many times that He is the Lord.

Jesus says, for example, that He is "the first and the last" ([Revelation 1:17, 22:13](#)), which God the Father says in [Isaiah 44:6](#).

But maybe you're looking for a place in the Bible where Jesus says, "I am God; worship me" in those exact words.

If we suggest that Jesus could only claim to be God by saying that one sentence, we might also ask where He says, "I am a great teacher, but not God," or, "I am just a prophet; don't worship me." The Bible doesn't say that, either.

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The good news is that Jesus told us He is God in many different ways!

He has made it clear that He and God the Father are one ([John 10:30](#)), and says in [John 14:6](#),

“I am the way and the truth and the life.”

Who else could claim these things except God?

BUT WHERE'S THE PROOF?

Claiming to be something, as Jesus claimed to be God, doesn't make it true. Where's the evidence that He is God?

Jesus' identity isn't based solely on what He says, but on what He does.

And He has left a lot of evidence that He is God.

That evidence includes fulfilled prophecy and recorded miracles in which Jesus reversed the laws of nature.

He also lived a sinless life ([Hebrews 4:15](#)), something no one else has done.

The ultimate proof of His divinity, however, was His resurrection from the dead after His death on the cross.

No one else has ever risen from the dead on his own.

As such there's numerous evidences for the absolute deity of Jesus Christ in the Bible.

The following is a summary of the more important evidences.

JESUS HAS THE NAMES OF GOD

Jesus Christ possesses divine names—names that can only be used of God. For example:

JESUS IS YAHWEH

Yahweh is a very common Hebrew name for God in the Old Testament, occurring over 5,300 times.

It is translated LORD (all capitals) in many English translations of the Bible.

We first learn of this name in Exodus 3, where Moses asked God by what name He should be called.

God replied to him, “I AM WHO I AM. . . Thus you shall say to the children of Israel, ‘I AM has sent me to you’ ” (verse 14).

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Yahweh is basically a shortened form of “I AM WHO I AM” (verse 15).

The name conveys the idea of eternal self-existence. Yahweh never came into being at a point in time for He has always existed.

Jesus implicitly ascribed this divine name to himself during a confrontation He had with a group of hostile Jews.

He said, **“I say to you, before Abraham was, I AM” (John 8:58).**

Jesus deliberately contrasted the created origin of Abraham—whom the Jews venerated—with His own eternal, uncreated nature as God.

JESUS IS KURIOS

The New Testament Greek equivalent of the Old Testament Hebrew name Yahweh is Kurios. Used of God, Kurios carries the idea of a sovereign being who exercises absolute authority. The word is translated Lord in English translations of the Bible.

*The affirmation that “Jesus is Lord”
(Kurios) in the New Testament
constitutes a clear affirmation that
Jesus is Yahweh.*

To an early Christian accustomed to reading the Old Testament, the word Lord, when used of Jesus, would point to His identification with the God of the Old Testament (Yahweh).

Hence, the affirmation that “Jesus is Lord” (Kurios) in the New Testament constitutes a clear affirmation that Jesus is Yahweh, as is the case in passages like Romans 10:9, 1 Corinthians 12:3, and Philippians 2:5–11.

JESUS IS ELOHIM

Elohim is a Hebrew name that is used of God 2,570 times in the Old Testament.

The name literally means “strong one,” and its plural ending (im in Hebrew) indicates fullness of power.

Elohim is portrayed in the Old Testament as the powerful and sovereign governor of the universe, ruling over the affairs of humankind.

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Jesus is recognized as both Yahweh and Elohim in the prophecy in Isaiah 40:3:

“Prepare the way of the Lord [Yahweh]; make straight in the desert a highway for our God [Elohim].”

This verse was written in reference to John the Baptist preparing for the coming of Christ (as confirmed in John 1:23) and represents one of the strongest affirmations of Christ's deity in the Old Testament.

In Isaiah 9:6, we likewise read a prophecy of Christ with a singular variant (El) of Elohim:

“And His name will be called Wonderful, Counselor, Mighty God [El], Everlasting Father, Prince of Peace.”

JESUS IS THEOS

The New Testament Greek word for God, Theos, is the corresponding parallel to the Old Testament Hebrew term Elohim.

A well-known example of Christ being addressed as God (Theos) is found in the story of “doubting Thomas” in John 20.

In this passage, Thomas witnesses the resurrected Christ and worshipfully responds: “My Lord and my God [Theos]” (John 20:28).

Jesus is called Theos throughout the rest of the New Testament.

For example, when a jailer asked Paul and Silas how to be saved, they responded:

“Believe on the Lord Jesus, and you will be saved, you and your household” (Acts 16:31).

After the jailer believed and became saved, he “rejoiced, having believed in God [Theos] with all his household” (verse 34).

Believing in Christ and believing in God are seen as identical acts.

JESUS POSSESSES THE ATTRIBUTES OF GOD

Jesus possesses attributes that belong only to God.

JESUS IS ETERNAL

[Genesis 1:1](#) tells us, “In the beginning God created the heavens and the earth.”

In [John 1:1](#) we read the same words, “In the beginning.”

John informs us in [John 1:1](#) that in the beginning was the Word (*logos*) and that the Word was not only with God but was God.

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This Word is the one who brought all things into being at creation ([John 1:3](#)).

[John 1:1](#) teaches that the Word is eternal, the Word has had an eternal relationship with the Father, and the Word as to His nature is deity.

In his prayer in [John 17:3-5](#) Jesus both refers to his pre-existence and uses terminology that can only be used about deity:

And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

To have eternal life is to know two persons: both the Father and Jesus (see [John 14:6-7](#); [16:3](#)).

But notice, Jesus is distinguished from the Father because Jesus is the one speaking to the Father.

The personal pronouns (me, your, you) clearly show that this is one person speaking to another.

In this conversation, the Son is speaking of the glory he has shared with the Father before the world was; the words

“in your own presence” refer to their sharing of divine glory. [John 17:3-5](#) is not an example of the “human side” praying to the “divine side” but of a divine, yet incarnate ([John 1:14](#)) person, the Son, communicating with a divine, but non-incarnate person, the Father in heaven.

Paul’s words in [Philippians 2:5-8](#) teach not only the deity of Jesus but also the distinct personhood of the Son prior to his incarnation.

In this passage, Paul exhorts the Philippians to have the same attitude as Christ Jesus who “existed in the form of God.

”These words come before the verbs *emptied*, *taking*, and *becoming* and point to the pre-existence of the one “existing in the form of God.”

Moreover, Jesus did not regard the equality he had with God the Father, in eternity past, something to be held on to.

Instead he “made himself nothing” by doing two things:

1. Taking the form of a bond-servant and being made in the likeness of men.
2. Having entered into human existence he humbled himself to death on the Cross.

Because of this, every knee will bow and every tongue will confess that Jesus is Lord ([Philippians 2:10-11](#)); it is only God who is to be worshipped as Lord (see [Isaiah 45:23](#)).

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JESUS IS SELF-EXISTENT

As the Creator of all things (John 1:3; Colossians 1:16; Hebrews 1:2), Christ himself must be uncreated.

Colossians 1:17 tells us that Christ is “before all things, and in Him all things consist.”

JESUS IS EVERYWHERE-PRESENT

Christ promised His disciples,

“Where two or three are gathered together in My name, I am there in the midst of them” (Matthew 18:20).

Since people all over the world gather in Christ’s name, the only way He could be present with them all is if He is truly omnipresent (see Matthew 28:20; Ephesians 1:23, 4:10; Colossians 3:11).

JESUS IS ALL KNOWING

Jesus knew where the fish were in the water (Luke 5:4, 6; John 21:6–11), and He knew just which fish contained the coin (Matthew 17:27).

He knew the future (John 11:11, 18:4), specific details that would be encountered (Matthew 21:2–4), and knew from a distance that Lazarus had died (John 11:14).

He also knows the Father as the Father knows Him (Matthew 11:27; John 7:29, 8:55, 10:15, 17:25).

JESUS IS ALL POWERFUL

Christ created the entire universe (John 1:3; Colossians 1:16; Hebrews 1:2) and sustains the universe by His own power (Colossians 1:17; Hebrews 1:3).

During His earthly ministry, He exercised power over nature (Luke 8:25), physical diseases (Mark 1:29–31), demonic spirits (Mark 1:32–34), and even death (John 11:1–44).

Jesus not only identified as God, but he also indicated his deity through his words and actions. Jesus said that to enter the Kingdom of Heaven we must call him Lord (*kurios*, [Romans 10:9](#); cf. [Matthew 7:21](#)).

Just saying that Jesus is Lord does not get you into the Kingdom, but to enter the Kingdom you must confess Him as Lord.

The entrance into God’s Kingdom, according to Jesus, is dependent upon a person’s knowledge of him and his reciprocal knowledge of the person ([Matthew 7:23](#)).

Jesus even promised rest to all those who come to Him ([Matthew 11:28](#)). Could Moses have ever made a claim like this? No! How could a human being give anyone rest from the Law?

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Jesus also claimed,

“All authority in heaven and on earth has been given to me” ([Matthew 28:18](#)).

God never gave any man or prophet all authority in heaven and on earth, but this same authority was given to the Son of Man in [Daniel 7:13–14](#) (see also [Matthew 26:64](#)).

JESUS IS SOVEREIGN

Christ presently sits at the right hand of God the Father,

“angels and authorities and powers having been made subject to Him” (1 Peter 3:22).

When Christ comes again in glory, He will be adorned with a majestic robe, and on the thigh section of the robe will be the words,

“KING OF KINGS AND LORD OF LORDS” (Revelation 19:16).

JESUS IS SINLESS

Jesus challenged Jewish leaders:

“Which of you convicts Me of sin?” (John 8:46).

The apostle Paul referred to Jesus as “Him who knew no sin” (2 Corinthians 5:21).

Jesus is one who “loved righteousness and hated lawlessness” (Hebrews 1:9), was “without sin” (Hebrews 4:15), and was “holy, harmless, [and] undefiled” (Hebrews 7:26).

JESUS POSSESS THE AUTHORITY OF GOD

Jesus always spoke in His own divine authority.

He never said, “Thus saith the Lord” as did the prophets; He always said, “Verily, verily, I say unto you. . . .”

He never retracted anything He said, never guessed or spoke with uncertainty, never made revisions, never contradicted himself, and never apologized for what He said.

He even asserted, “Heaven and earth will pass away, but My words will by no means pass away” (Mark 13:31), hence elevating His words directly to the realm of heaven.

At the Feast of Tabernacles/Booths in his encounter with the Pharisees ([John 8:13](#)), Jesus told them,

“I told you that you would die in your sins, for unless you believe that I am he you will die in your sins” ([John 8:24](#)).

The Jewish people reacted to Jesus’ statement by asking him, “Who are you?” ([John 8:25](#)).

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Jesus told the Jews exactly who he is:

“Truly, truly, I say to you, before Abraham was, I am” ([John 8:58](#)).

This “I am” (*ego eimi*) statement was Jesus’ clearest example of His proclamation,

“I am Yahweh,” from its background in the book of Isaiah ([Isaiah 41:4](#); [43:10–13](#), [25](#); [46:4](#); [48:12](#); cf. [John 13:19](#)).

These are the very words (*ego eimi*) that caused the Roman soldiers to fall to the ground after they came to arrest Jesus ([John 18:6](#)).

Jesus’ explicit identification of himself with Yahweh of the Old Testament is why the Jewish leaders wanted to stone him for blasphemy (see [John 5:18](#); [10:33](#)).

One of the clearest evidences of the deity of Jesus is the Jewish leaders’ reaction to Jesus’ words and actions.

In Mark 2, Jesus not only heals a paralytic but also forgives his sins ([Mark 2:5](#)).

This is the reason that the scribes cry blasphemy, for it is God alone who can forgive sins ([Mark 2:7](#)).

In his trial before the Sanhedrin Jesus is once again charged with blasphemy because of his response to the high priest’s question:

“Are you the Christ, the Son of the Blessed?” ([Mark 14:61](#))

Jesus responded,

“I am, and you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven” ([Mark 14:62](#)).

Then the high priest tore his clothes, charged Jesus with blasphemy, and condemned him to death ([Mark 14:64](#)).

Why did the high priest respond that way? Because Jesus quoted from [Psalm 110:1](#) and [Daniel 7:13–14](#) and applied the words to himself.

In Daniel 7 the divine Son of Man comes before the Ancient of Days, and all peoples and nations serve him.

The Pharisees recognize Jesus’ divine claim here and charge him with blasphemy, intending to put him to death.

JESUS PERFORMS THE WORKS OF GOD

Jesus’ deity is also proved by His miracles.

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His miracles are often called “signs” in the New Testament.

Signs always signify something—in this case, that Jesus is the divine Messiah.

Some of Jesus’ more notable miracles include:

- Turning water into wine (John 2:7–8);
 - Walking on the sea (Matthew 14:25; Mark 6:48; John 6:19);
 - Calming a stormy sea (Matthew 8:26; Mark 4:39; Luke 8:24);
 - Feeding 5,000 men and their families (Matthew 14:19; Mark 6:41; Luke 9:16; John 6:11);
 - Raising Lazarus from the dead (John 11:43–44); and
 - Causing the disciples to catch a great number of fish (Luke 5:5–6).
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JESUS IS WORSHIPED AS GOD

Jesus accepted worship from people ([Matthew 2:2](#), [14:33](#), [28:9](#)).

One of the greatest examples of this comes from the lips of Thomas when he exclaimed, “My Lord and my God!” ([John 20:28](#)).

If Jesus was not divine, then Thomas made a serious error; but Jesus made no effort to correct Thomas in his worship.

Yet Peter ([Acts 10:25–26](#)), Paul ([Acts 14:14–15](#)), and the angel in Revelation ([Revelation 22:8,9](#)) all corrected others for trying to worship them.

The confession of deity here is unmistakable, clearly demonstrating that worship belongs only to God ([Revelation 22:9](#)) because Jesus accepted Thomas’s worship of him ([John 20:29](#)).

What’s more, in the book of Revelation, the elders and every creature in heaven and upon earth ascribe universal worship to “him who sits on the throne and to the Lamb” ([Revelation 5:11–14](#); cf. [John 1:29](#)).

Also both Jesus and his apostles identified him as divine.

The Apostle Peter described Jesus as “our God and Savior” ([2 Peter 1:1](#); cf. [Titus 2:13](#)) and called on believers to “honor Christ the Lord as holy” ([1 Peter 3:15](#)).

Jesus’ own half-brother James, who was an unbeliever at first ([John 7:5](#)), described him as “the Lord of glory” ([James 2:1](#); cf. [1 Corinthians 2:8](#); [Psalm 24:7–8](#)).

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What man or prophet could be described in this way?

The Apostle John also attributed titles to Jesus that were used only of God by describing him as the “Alpha and Omega” and the “first and the last” ([Revelation 22:13](#); [1:8](#), [17-18](#); cf. [Isaiah 44:6](#)).

The writer of the book of Hebrews also has insight into the identity of Jesus. In Hebrews 1, the author identifies Jesus (the Son) as superior to any prophet ([vv. 1-2](#)), above the angels ([v. 5](#)), worthy of our worship ([vv. 6-8](#); cf. [Psalm 45:6-7](#)), and the creator of all things who is unchangeable ([vv. 2-3](#), [10](#); cf. [Psalm 102:25](#)).

The author of Hebrews further states that Jesus is “seated at the right hand of the throne of God” ([Hebrews 12:2](#); cf. [Acts 2:30](#)).

He accepted worship from Thomas ([John 20:28](#)), the angels ([Hebrews 1:6](#)), some wise men ([Matthew 2:11](#)), a leper ([Matthew 8:2](#)), a ruler ([Matthew 9:18](#)), a blind man ([John 9:38](#)), an anonymous woman ([Matthew 15:25](#)), Mary Magdalene ([Matthew 28:9](#)), and the disciples ([Matthew 28:17](#)).

Scripture is emphatic that only God can be worshiped ([Exodus 34:14](#); [Deuteronomy 6:13](#); [Matthew 4:10](#)).

Likewise, prayer is something that should be addressed to God alone, but Jesus calls his disciples to pray to him ([John 14:13-14](#); [16:26](#)).

In the book of Acts when Stephen is being stoned to death, he calls out to the Lord Jesus to receive his spirit ([Acts 7:59](#)).

Interestingly, the term for “calling on” (epikaloumenon) recalls the appeal of Peter to the people in [Acts 2:21](#) to “call on” (epikaleshtai) the Lord to be saved.

Paul also describes the Corinthians as those who “call upon [epikaleo] the name of our Lord Jesus Christ” ([1 Corinthians 1:2](#)).

In the Old Testament, people “called on” on the name of Yahweh ([Joel 2:32](#)).

The Corinthians were people who addressed Jesus as Lord in prayer.

In view of this, the fact that both humans and angels worshiped & prayed to Jesus on numerous occasions shows He is God.

OLD TESTAMENT PARALLELS PROVE JESUS IS GOD

A comparison of the Old and New Testaments provides powerful testimony to Jesus’s identity as God.

For example, a study of the Old Testament indicates that it is only God who saves.

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In Isaiah 43:11, God asserts:

“I, even I, am the Lord, and besides Me there is no savior.”

This verse indicates that (1) a claim to be Savior is, in itself, a claim to deity; and (2) there is only one Savior—the Lord God.

It is thus highly revealing of Christ’s divine nature that the New Testament refers to Jesus as “our great God and Savior” (Titus 2:13).

Likewise, God asserted in Isaiah 44:24:

“I am the Lord, who makes all things, who stretches out the heavens all alone, who spreads abroad the earth by Myself” (emphasis added).

The fact that God alone “makes all things” (Isaiah 44:24)—and the accompanying fact that Christ is claimed to be the Creator of “all things” (John 1:3; Colossians 1:16; Hebrews 1:2)—proves that Christ is truly God.

PREINCARNATE APPEARANCE OF CHRIST

Many theologians believe that appearances of the “angel of the Lord” (or, more literally, “angel of Yahweh”) in Old Testament times were preincarnate appearances of Jesus Christ.

(The word *preincarnate* means “before becoming a human being.”) There are a number of evidences for this view:

1. The angel of Yahweh appeared to Moses in the burning bush and claimed to be God ([Exodus 3:6](#)).
 2. Yet, the angel of Yahweh was sent into the world by Yahweh ([Judges 13:8–9](#)), just as Jesus was sent into the world in New Testament times by the Father ([John 3:17](#)).
 3. The angel of Yahweh prayed to Yahweh on behalf of the people of God ([Zechariah 1:12](#)), just as Jesus prays to the Father for the people of God today ([Hebrews 7:25](#); [1 John 2:1–2](#)).
 4. It would seem that appearances of this “angel” could not be the Father or the Holy Spirit. After all, the Father is One “whom no one has seen or can see” ([1 Timothy 6:16](#), NIV; see also [John 1:18](#), [5:37](#)). Moreover, the Holy Spirit cannot be physically seen ([John 14:17](#)). That leaves only Jesus.
 5. The angel of Yahweh and Jesus engaged in amazingly similar ministries—such as delivering the enslaved (Exodus 3; [Galatians 1:4](#); [1 Thessalonians 1:10](#); [2 Timothy 4:18](#); [Hebrews 2:14–15](#)) and comforting the downcast ([Genesis 16:7–13](#); [1 Kings 19:4–8](#); [Matthew 14:14](#), [15:32–39](#)).
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These evidences suggest that appearances of the angel of Yahweh in Old Testament times were preincarnate appearances of Christ.

Assuming this is correct, the word “angel” is used of Christ in these verses in accordance with its Hebrew root, which means “messenger, one who is sent, envoy.”

Christ, as the angel of Yahweh, was acting on behalf of the Father, just as He did in New Testament times.

THE BIBLICAL BASIS FOR THE TRINITY

The deity of Christ is intimately connected to the doctrine of the Trinity.

This doctrine affirms that there is only one God and that in the unity of the one godhead there are three coequal and coeternal persons—the Father, the Son, and the Holy Spirit.

Let us briefly consider the evidence for this doctrine.

THERE IS ONE GOD

In the course of God’s self-disclosure to humankind, He revealed His nature in progressive stages.

First, God revealed that He is the *only true God*.

This was a necessary starting point for God’s self-revelation.

Throughout history, Israel was surrounded by pagan nations deeply engulfed in the belief that there are many gods.

Through the prophets, God communicated to Israel that there is only one true God ([Deuteronomy 6:4, 32:39](#); [Psalm 86:10](#); [Isaiah 44:6](#)).

Even at this early juncture, however, we find preliminary indications of the Trinity ([Genesis 1:26, 11:7](#); [Isaiah 6:8, 48:16](#)).

God’s oneness is also emphasized in the New Testament ([Romans 3:29–30](#); [1 Corinthians 8:4](#); [Galatians 3:20](#); [1 Thessalonians 1:9](#); [1 Timothy 1:17, 2:5](#); [James 2:19](#); [Jude 25](#)).

However, we must not confuse monotheism (belief in one God) with Unitarianism (the belief that the being of God is shared by one person).

Jesus’ divinity is part of the doctrine of the Trinity, which states that within the one Being that is God, there exists eternally three co-equal and co-eternal persons, the Father, the Son, and the Holy Spirit.

Each is a distinct person, yet each is identified as God:

- the Father ([1 Corinthians 8:6](#)),
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- the Son ([John 1:1-3](#); [Romans 9:5](#)), and
 - the Spirit ([Acts 5:3-4](#)).
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We must also remember that it wasn't the Father or the Spirit who became incarnate; it was the Son ([John 1:14](#)) and he was born under the Law ([Galatians 4:4](#)).

This is why, in his humanity, Jesus prays to the Father ([Matthew 26:39](#), [42](#)).

The doctrine of the Trinity is revealed between the Old and New Testaments through the incarnation of Jesus and the outpouring of the Holy Spirit.

God did not change between the Old and New Testaments, being a Unitarian God in the Old and a Trinitarian God in the New.

God has always been Triune, but the specific revelation of the divinity of Jesus takes place in the New Testament.

THE FATHER IS GOD

As history unfolded, God progressively revealed more about himself.

It eventually became clear that while there is only one God, there are three distinct persons within the one godhead, each individually recognized as God ([Matthew 28:19](#)).

The Father, for example, is explicitly called God ([John 6:27](#); [Romans 1:7](#); [Galatians 1:1](#); [1 Peter 1:2](#)).

He is also portrayed as having all the attributes of deity—such as being everywhere-present ([Matthew 19:26](#)), all-knowing ([Romans 11:33](#)), all-powerful ([1 Peter 1:5](#)), holy ([Revelation 15:4](#)), and eternal ([Psalm 90:2](#)).

THE SON IS GOD

Jesus is also explicitly called “God” in Scripture ([Titus 2:13](#); [Hebrews 1:8](#)).

And He, too, has all the attributes of deity—including being everywhere-present ([Matthew 28:20](#)), all-knowing ([Matthew 9:4](#)), all-powerful ([Matthew 28:18](#)), holy ([Acts 3:14](#)), and eternal ([Revelation 1:8](#), [17](#)).

THE HOLY SPIRIT IS GOD

The Holy Spirit is also recognized as God ([Acts 5:3-4](#)).

He, too, possesses the attributes of deity, including being everywhere-present ([Psalm 139:7-9](#)), all-knowing ([1 Corinthians 2:10-11](#)), all-powerful ([Romans 15:19](#)), holy ([John 16:7-14](#)), and eternal ([Hebrews 9:14](#)).

THREE-IN-ONENESS IN THE GODHEAD

IS JESUS GOD?

Scripture also indicates there is three-in-oneness in the godhead.

In [Matthew 28:19](#), the resurrected Jesus instructed the disciples,

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” ([Matthew 28:19](#)).

The word *name* is singular in the Greek, thereby indicating God’s oneness.

However, the definite articles in front of Father, Son, and Holy Spirit (in the original Greek) indicate they are distinct personalities, even though there is just one God.

These distinct personalities relate to each other.

The Father and Son, for example, *know* each other ([Matthew 11:27](#)), *love* each other ([John 3:35](#)), and *speak* to each other ([John 11:41–42](#)).

The Holy Spirit *descended upon* Jesus at His baptism ([Luke 3:22](#)), is called *another* comforter ([John 14:16](#)), was *sent* by the Father and Jesus ([John 15:26](#)), and seeks to *glorify* Jesus ([John 16:13–14](#)).

AN ANALOGY

A helpful analogy of the Trinity is that God is like a triangle that is one figure yet has three different sides (or corners) at the same time.

So there is a simultaneous *threeness* and *oneness*.

Of course, no analogy is perfect since in every analogy there is a similarity and a difference.

For example, water can exist simultaneously in three different states as ice, water, and steam; that is, as a solid, liquid, and a gas at pressure of 4 Torr and temperature of 273K.

One substance but three totally different personalities.

ANSWERING OBJECTIONS

Cults and false religions often raise objections against both the deity of Christ and the doctrine of the Trinity.

In what follows, key objections will be briefly summarized and answered.

JESUS IS THE SON OF GOD

If Jesus is God’s Son, does that mean God had a wife?

God has never had a wife.

Calling Jesus God’s Son is an expression of His role in relation to God the Father.

IS JESUS GOD?

Unlike us, Jesus was not conceived by two earthly parents; He was born of a virgin through a miraculous work of God.

He was born holy, without sin.

Being born of a virgin might seem impossible—even Jesus’ mother, Mary, asked,

“How will this be? ([Luke 1:34](#))—yet God is all-powerful and made a way for the holy Jesus to be born a human.

In [Matthew 1:20](#), an angel tells Mary’s fiancé, Joseph, that what is conceived in Mary “is from the Holy Spirit.”

Jesus was not born out of a sexual relationship between God and Mary, but instead out of a miracle by God through the Holy Spirit.

Jesus was both fully God and fully human.

Some claim that because Jesus is the Son of God, He must be a lesser God than God the Father.

Among the ancients, however, an important meaning of *Son of* is “one who has the same nature as.

” Jesus, as the Son of God, has the very nature of God ([John 5:18](#), [10:30](#), [19:7](#)).

He is thus not a lesser God.

It is also significant that the most thorough Gospel account of the virgin birth was written by Luke, a medical doctor.

If anyone knew the impossibility of a virgin birth, it was Luke—yet, after careful research, he concluded that it was a fact.

The God who was powerful enough to create the universe was also powerful enough to bring Jesus into the world without a human father.

His miraculous birth is just one more testament to His deity.

Now take note that it is often pointed out that the words “Son of God” are not an exclusive title for Jesus.

For example, in the Old Testament Israel was called God’s son ([Exodus 4:22–23](#); [Hosea 11:1](#)), the king was called God’s son ([Psalm 2:7](#)), and the angels were called God’s sons ([Job 38:7](#)).

Even in the New Testament, Adam and believers are referred to as son/s of God ([Luke 3:38](#); [Romans 8:14](#)).

There is, however, a difference between an adopted son and a relational Son of God, the latter being a deity by nature.

IS JESUS GOD?

More than anyone else who has walked this earth, Jesus the Messiah is uniquely entitled to be called *the* Son of God ([John 1:49](#), [11:27](#)) – “the unique One, who is himself God” (*monogenēs theos* – see [John 1:18 NLT](#)).

In Jesus’ trial before Pilate, the Jewish leaders clearly understood that Jesus’ use of this term was not just generic, for they wanted him put to death:

“We have a law, and according to that law he ought to die because he has made himself the Son of God” ([John 19:7](#); cf. [John 10:36](#)).

According to the Law, it was blasphemy to use God’s name ([Leviticus 24:16](#)).

Therefore, by referring to himself as *the* Son of God, Jesus was claiming to share

“the rights and authority of God himself (cf. [John] [1:34](#); [5:19–30](#)).

”People who say that Jesus never claimed to be God must answer why he was crucified on the charge of blasphemy.

*Whatever Jesus said about himself
must have been sufficiently
provocative enough for the Jewish
leaders to call for capital punishment
on that charge of blasphemy.*

The significance of this is that failure to believe in Jesus as the Son of God brings judgement because we are already dead in our sins (see [John 3:18](#), [Ephesians 2:1](#)), but believing in Jesus as the Son of God brings eternal life (see [John 3:15–17](#), [6:40](#), [20:31](#)).

THE FATHER IS “GREATER” THAN JESUS

Some cults argue that because Jesus said the Father is “greater” than Him ([John 14:28](#)), this must mean Jesus is a lesser God.

Biblically, however, Jesus is equal with the Father in His divine nature ([John 10:30](#)).

He was *positionally* lower than the Father from the standpoint of His becoming a servant by taking on human likeness ([Philippians 2:6–11](#)).

Positionally, then, the Father was “greater” than Jesus.

IS JESUS GOD?

JESUS IS THE FIRSTBORN

Some cults argue that because Jesus is the “firstborn of creation” ([Colossians 1:15](#)), He is a created being and hence cannot be truly God.

Biblically, however, Christ was not created but is the Creator ([Colossians 1:16](#); [John 1:3](#)).

The term *firstborn*, defined biblically, means Christ is “first in rank” and “preeminent” over the creation He brought into being.

Now the Colossian false teachers advocated the idea that Jesus was the first of many other created mediators between God and men.

By using the specific Greek word *prōtotokos*, “firstborn,” Paul rules out the idea of Jesus as a created being.

“Firstborn” does not mean “first created.”

Rather, Paul uses a term that was based on the ancient designation of the authority, or pre-eminence, metaphorically given to the firstborn (Genesis 49:3–4; [Exodus 4:22](#)).

In the same way, David, the youngest of Jesse, was named “firstborn” ([Psalm 89:20–27](#)) who ruled Israel.

Manasseh was born to Joseph first, but Ephraim, his younger brother, was “firstborn” due to his position as given by Jacob/Israel (Genesis 48:13–20, [Jeremiah 31:9](#)).

Furthermore, if Paul had wanted to describe Jesus as a created being, he could have used the Greek word *protoktistos*, which means “first created.”

So why didn’t he use it? Because Paul did not believe Jesus was created.

By describing Jesus as the “firstborn over all creation,” Paul is saying that he is the absolute ruler over all creation.

By describing Jesus as the “firstborn over all creation,” Paul is saying that he is the absolute ruler over all creation.

In fact, the evidence that Jesus is supreme over all creation comes in Colossians 1:16.

IS JESUS GOD?

Here, Paul absolutely rules out the idea that Jesus is a created being because he presents Jesus as the Creator of the entire universe which exists by his creative power (John 1:1–3; Hebrews 1:2, 8–10).

The reason Jesus can “create all things” is that “in Him dwells all the fullness of the Godhead bodily” (Colossians 2:9).

The Greek word for “Godhead,” *theotēs*, refers to “the state of being God.”

It is only God who can create (Isaiah 42:5, 44:24, 45:18).

JESUS IS NOT ALL-KNOWING

Some cults argue that because Jesus said no one knows the day or hour of His return except the Father ([Mark 13:32](#)), Jesus must not be all-knowing, and hence He must not be truly God.

In response, Jesus in the Gospels sometimes spoke from the perspective of His divinity and at other times from the perspective of His humanity.

In [Mark 13:32](#), Jesus was speaking from the limited perspective of His humanity (see [Philippians 2:5–11](#)).

Had he been speaking from His divinity, He would not have said He did not know the day or hour.

Other verses show that Christ, as God, knows all things ([Matthew 17:27](#); [Luke 5:4–6](#); [John 2:25](#), [16:30](#), [21:17](#)).

JESUS PRAYED

Some cults argue that because Jesus prayed to the Father, He could not truly be God.

Biblically, however, it was in His humanity that Christ prayed to the Father.

Since Christ came as a man—and since one of the proper duties of man is to worship, pray to, and adore God—it was perfectly proper for Jesus to address the Father in prayer.

Positionally speaking as a man, as a Jew, and as our High Priest—

“in all things He had to be made like His brethren” ([Hebrews 2:17](#))—

Jesus could pray to the Father. But this in no way detracts from His intrinsic deity.

THE TRINITY IS ILLOGICAL

Some cults claim the Trinity is illogical (“three in one”).

In response, the Trinity may be *beyond* reason, but it is not *against* reason.

The Trinity does not entail three gods in one God, or three persons in one person.

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Such claims would be nonsensical. There is nothing contradictory, however, in affirming three persons in one God (or three *whos* in one *what*).

THE TRINITY IS PAGAN

Some cults have claimed the doctrine of the Trinity is rooted in ancient paganism in Babylon and Assyria.

In response, the Babylonians and Assyrians believed in triads of gods who headed up a pantheon of many other gods.

These triads constituted three separate gods (polytheism), which is utterly different from the doctrine of the Trinity that maintains that there is only one God (monotheism) with three persons within the one godhead.

WHY SHOULD WE CARE WHO JESUS IS?

Heaven is real and there's one way to get there—one way to be free from your sin and to have a relationship with God.

That's through Jesus Christ. [Acts 4:12](#) says,

“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

To have eternal life in heaven, you must put your trust in Jesus.

Here's why:

We all sin, meaning we all fall short of God's perfect standard.

The consequence of sin is death ([Romans 6:23](#)). That means eternal separation from God.

But because Jesus lived a sinless life, His death on the cross provided the perfect sacrifice for our sins.

Because He defeated death by rising again, we can have eternal life in the presence of God when we put our trust in Him.

WANT TO TRUST JESUS?

Hundreds of people saw and believed in the risen Christ after His death and resurrection, and countless people in the past 2,000 years have discovered that only Jesus can meet the deepest longings and needs of the human heart.

In Jesus Christ alone

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“are hidden all the treasures of wisdom and knowledge” (Colossians 2:3).

CAN WE TRUST WHAT THE BIBLE SAYS ABOUT HIM?

The Bible tells us that Jesus Christ is God, and there are many reasons we can trust the Bible.

Not only do we have many reasons to believe that the text of the Bible is true, but many will find that reading the Bible allows God to speak to them—perhaps not audibly, but through His words.

While there are different translations of the Bible, the same core message is the same—that God loves us and freely offers us eternal life if we accept Jesus as our Savior.

Different translations exist in an effort to make the Bible understandable to various audiences; however, the major doctrines—and the person of Jesus Christ—remain the same.

If you're curious about Jesus or what the Bible says about Him, read the book of John in the Bible.

It's a great place to start.

CONCLUSION: JESUS IS GOD

We have seen that Jesus must be viewed as God by virtue of the facts that He has the *names* of God, the *attributes* of God, and the *authority* of God; He does the *works* of God; and He is *worshiped* as God.

We have also seen persuasive scriptural evidences for the doctrine of the Trinity.

Although there may be many objections to Jesus' deity, the New Testament clearly provides eye-witness testimony to the words, actions, and teachings of Jesus that prove his deity.

A false Jesus cannot save you.

If we do not get the identity of Jesus right, we will die in our sin ([John 8:24](#)).

Our triune God is an awesome God!
