

Jesus - His Deity

1. JESUS IN HIS INCARNATION

God, in order to redeem "man," must somehow become **man**. He must enter His space-time cosmos in a finite temporal form, yet without ceasing to be the infinite eternal God. This apparent paradox is resolved in the tri-une nature of God. God's eternal **Son** would also become "*the son of man*."

John 1:14 states, "*The Word became flesh and lived for a while among us. We have seen His glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*"

The classic passage on the Incarnation of Christ...[INCARNATION MEANING, "GOD BECOMING FLESH"]...is Philippians 2:6-7, which can be rendered as follows:

"Christ Jesus, being in the outward form of God, not fearful of losing His deity, divested Himself of that appearance, and took upon Himself the outward form of a slave, and was made in the physical likeness of men."

This divestiture [Greek *Kenosis*] of Christ's heavenly glory, did not mean that He gave up His essential deity. He was still the infinite and holy God, and continued to manifest His divine attributes when occasion required. At the same time, He now became a man, **perfect man**. As God He can do all things consistent with His character, and so He could, and did, become *man* also.

The importance of the Incarnation is incalculable. Satan had become the *ruler of this world* when he persuaded the first man...[Adam]...to follow him. All men since had become through Adam, *children of disobedience* and *children of wrath*, walking *according to the prince of the power of the air* [Ephesians 2:2-3]. In order for man to be reconciled to God and Satan to be crushed, God must become the "*seed of the women*," taking up residence first of all in embryonic form in the womb of a prepared woman, and then undertaking His great work of redemption among men.

Not only did Satan do all he could to prevent the Incarnation, but even yet refuses to let his hosts acknowledge that it was successfully accomplished. The very touchstone by which evil spirits are to be identified is this: "*Every spirit that confesseth **not** that Jesus Christ is come in the flesh is not of God*" [1 John 4:3], (Note that the name Jesus Christ is equivalent to "*God as Savior and Anointed King*"). Demons are willing to acknowledge that the one called Jesus is "*the son of God*" [Matthew 8:29], since they have known Him thus from ancient times, but not that He is truly man - the one Man not in bondage to Satan [Hebrews 2:14-18], and therefore capable of setting other men free from that bondage.

Great, indeed, was this mystery. How could the infinite God enter the family of finite men and become truly "*in the flesh*"? Since He is the God of absolute holiness, He could not come in *sinful* flesh, bearing all the inherent corruption from many generations of sinful ancestors. Even from the biological point of view, the accumulation of harmful genetic mutations that must inevitably have resided in the germ cells of any parents God could choose

would preclude His being "*made flesh*" [John 1:14] by any natural process of human generation.

Yet, in order to really "*come in the flesh*" [1 John 4:2] and to be "*found in fashion as a man*" [Philippians 2:8], He must undergo the whole human experience, from conception and birth through childhood, youth and manhood. He must come altogether "*in the likeness of sinful flesh,*" and be "*tempted in all points like as we are*" [Hebrews 4:15], and yet remain "*holy, harmless, undefiled, separate from sinners*" [Hebrews 7:26].

2. JESUS, IN HIS VIRGIN BIRTH

The only way in which these two conflicting requirements could be met was by a miraculous conception and virgin birth. His human experience must begin, as for all men, with conception, however, the embryonic form so generated could have no genetic connection with either mother or father, both of whose heredities were contaminated by both biological defects and inherent sin. The promised "*seed of woman*" [Genesis 3:15], could only come by special creation; the "*seed*" is always of the man under normal conditions. Yet, He must also be of the "*seed of David*" [Psalm 89:3-4], and therefore begin His human life through a mother descended from David's line.

By special creative power, God prepared a perfect human body for the incarnation. "*Wherefore, when Christ came into the world, He said:* [speaking to His heavenly Father] ... *a **body** You prepared Me*" [Hebrews 10:5]. Since the body had been prepared by God Himself, it was biologically perfect, through embryonic, and must appropriately be placed in the womb of a virgin for care prior to birth and in the home of godly and loving parents for care in infancy and childhood.

The perfect choice for this ministry was the virgin Mary and her future husband Joseph. Accordingly, the angel Gabriel was dispatched to inform Mary, "*The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born will be called, the Son of God.'*" [Luke 1:35]. Skeptics have derided the doctrine of the miraculous conception as a biological absurdity, but Mary, who alone really knew the full truth about it, responded in joyous faith, "*For the Mighty One has done great things for me - holy is His name.*" [Luke 1:49].

The angel likewise assured Joseph: "*Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit*" [Matthew 1:20]. He reminded Joseph also of the great prophecy which was now to be fulfilled, "*The Virgin will be with child and will give birth to a son, and they will call Him Immanuel' - which means, 'God with us'*" [Matthew 1:23].

The passages describing the supernatural conception and birth of Christ - [Matthew 1:18 to 2:23 and Luke 1:26 to 2:40] - are some of the most familiar in all the Bible, as each year at Christmas-time confronting even those who never read the Scriptures any other time. No part of God's revelation, except His record of His supernatural creation of the world and the body for the *first* man has been derided and rejected by unbelievers more vigorously than this record of His special creation of the body for the "*second man*, the Lord from heaven" [1 Corinthians 15:47].

The doctrine of the virgin birth has, in recent times, become essentially a watershed for distinguishing between modernism and fundamentalism or, more recently, between Evangelicalism and neo-orthodoxy. To be more precise, of course, it is the miraculous conception which is the issue, since the birth itself was normal in every way. Mary, of course, remained a virgin until after the birth of Jesus [Matthew 1:25], but it was the supernatural creation of the body in her womb that constitutes the great miracle of the virgin birth.

[The "*Reason for the Virgin Birth of Jesus Christ*" is dealt with in another lesson].

The Deity of Christ

Does the Bible actually teach that Jesus was the divine Son of God - ***God manifested in human flesh***? If one studies God's Word, without prejudice, there can be no doubt as to the conclusion.

THE OLD TESTAMENT PREDICTS MESSIAH'S DEITY

First of all, the Old Testament predicts that the coming Messiah, Who was none other than Jesus Christ, would be Deity. In other words, it says very clearly that the Messiah for whom the Jews were looking was to be **God** Himself in human form. Matthew 1:21-23 refers to an Old Testament prophecy, when it states, "*She will give birth to a son, and you are to give Him the name Jesus, because He will save His people from their sins. All this took place to fulfill what the Lord had said through the prophet: The virgin will be with child and will give birth to a son, and they will call Him Immanuel - which means, God with us.*" Matthew was quoting from Isaiah the prophet. Isaiah is simply saying that when the Messiah is born His name shall be: "*God with us.*" In plain English that means that the Messiah **IS GOD**. Human language could not make it plainer. It does not say that Jesus is to be God-like, but it does say that He is to be ***God Himself!***

A very important New Testament passage which points out the Old Testament teaching in regard to the deity of the Messiah is the first chapter of Hebrews. In order to demonstrate the superiority of Jesus Christ over angels, numerous quotations are made from the Old Testament. As one reads the entire section from verse 5 to verse 13 of this first chapter, he will notice that *six* of the quotations prove that the Old Testament taught the deity of the coming Messiah.

Hebrews 1:5-13 states, *'For to which of the angels did God ever say,*

[1.] ***'You are My Son; today I have become Your Father'?*** Or again,

[2.] ***'I will be His Father, and He will be My Son?'*** And again, when God brings His firstborn into the world, He says,

[3.] ***'Let all God's angels worship Him.'*** In speaking of the angels He says, *'He makes His angels winds, His servants flames of fire.'* But about the Son He says,

[4.] ***'Your throne, O God, will last for ever and ever, and righteousness will be the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.'*** He also says,

[5.] ***'In the beginning, O Lord, You laid the foundations of the earth, and the heavens are the work of Your hands. They will perish, but You remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But You remain the same, and Your years will never end.'*** To which of the angels did God ever say,

[6.] *'Sit at my right hand until I make Your enemies a footstool for your feet?'*"

[The numbers, emphasizing the statements of deity God gives to His Son, were added]

Anyone who doubts the deity of Christ does well to compare the Old Testament predictive statements concerning Messiah with their fulfillment as taught in this first chapter of Hebrews, as well as in other New Testament writings.

Another Old Testament passage which teaches Messiah's deity is Isaiah 9:6, which states, *"For to us a child is born, to us a Son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."* There is no more wonderful revelation concerning the deity of Christ in the New Testament than this Old Testament prediction made by Isaiah more than seven centuries before Christ's birth in Bethlehem's manger. These words are the despair of those who seek to deny Christ's deity. Such teachers seek to tone down some of these striking names of Messiah. But let's take them exactly as they are, *"Wonderful, Counselor, The Mighty God, the Everlasting Father, the Prince of Peace."* Each one of these names is appropriate for Jesus Christ. Thus we see that His deity is predicated in the Old Testament.

THE VIRGIN BIRTH PRE-SUPPOSES CHRIST'S DEITY

We have looked at Christ's Virgin Birth in the pages above, and will deal more thoroughly with this subject in the next lesson. Both the Old and New Testaments teach the miraculous Virgin Birth of the Savior. Because, the doctrine of Christ's Virgin Birth is one of the arguments in favor of *Christ's deity*, I mention it again at this point of the study. If Jesus was...and is...the Son of God, how appropriate that His birth be miraculous even as His ministry, death, resurrection, and ascension were miraculous!

CHRIST CLAIMS DEITY

In the first place, one finds that Jesus Christ claims deity. Four passages of Scripture will suffice to show this:

1.

Luke 5:20-21, *"When Jesus saw their faith, He said, 'Friend, your sins are forgiven.' The Pharisees and the teachers of the law began thinking to themselves, 'Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?'"*

When Christ forgave sins of this man, the Pharisees knew that Jesus was claiming to be God, because God alone could forgive sins. Hence they accused Him of blasphemy, an accusation which, of course, would be true if He was not the Son of God.

2.

John 8:58-59, *"'I tell you the truth,' Jesus answered, 'before Abraham was born, I am!' At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds."*

The Jews knew well enough that Jesus was claiming deity when He said those remarkable words, and so they picked up stones to throw at Him, a procedure in keeping with the Old Testament way of dealing with a blasphemer. This leaves no doubt as the claim of Christ.

3.

John 10:30, "*I and the Father are one.*"

Who except Jesus Christ would ever dare to make such a claim as that? There can be doubt that Jesus is here claiming to be on an equality with the Father.

4.

John 14:9, "*Jesus answered: `Don't you know Me, Philip, even after I have been among you such a long time? Anyone who has seen Me has seen the Father.*"

What Jesus was saying was simply this: "***If you have seen Me, you have seen God, for I am God.***" Jesus Christ claimed over and over again to be God manifested in human flesh.

CHRIST'S DISCIPLES EXPRESS HIS DEITY

Three examples showing how the disciples expressed Christ's deity:

1.

In Matthew 16:16, Christ is asking His disciples about Himself. Peter had answered on behalf of the group and had first of all told Jesus what men thought about Him. And now he tells Him what they as His disciples think of Him. This verse states, "*Simon Peter answered, `You are the Christ, the Son of the living God.*" Christ was well pleased with Peter's confession of His deity and replied: "*Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by My Father in heaven. And I tell you that you are Peter, and on this rock I will build My church.*" Christ meant that upon this confession - ***the confession that He was God*** - a confession or belief in His **deity**, He would build His church. And if any take away the deity of Christ, then the whole superstructure of the church falls to ruin.

A man went to look at a certain house and decided to buy it. He was particularly struck with one room which he desired to use as his study, but he objected to a cupboard over in the corner. He turned to his architect and said, "*I will have that cupboard removed.*" However, the architect answered, "*No, you won't.*" The man replied: "*I can do as I like if I buy this house.*" The architect replied, "*You cannot do as you like with that cupboard without taking down the house, because it is a part of the main structure.*"

Just so, one cannot take away from the Bible and its teachings concerning the deity of Christ without destroying Christianity and everything pertaining to it.

2.

John 20:28, "*Thomas said to him, `My Lord and my God!'*"

The Unitarian is going to have to do some twisting of Scripture to do away with the teaching of the deity of Christ in this passage. The best he can do is to say that Thomas misstated

the case, but if so, then why did not Jesus correct him? Christ actually encouraged him in such faith.

3.

Acts 2:36, *"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."*

A recent discovery from papyrus writings gives new meaning to the word "**Lord**" which the early disciples of Christ used in referring to Christ. It had been discovered that this is the same title which the Romans used in referring to their emperor, however, the title was used of the emperor only after he insisted on being acknowledged as God. Thus, when the Christians used the title in referring to Christ they were unmistakably calling Him "**God**."

GOD ENDORSES CHRIST'S DEITY

A further argument for Christ's deity is seen in the fact that God Himself endorsed it. This is brought out in Romans 1:3-4, which states, *"Regarding His [God, the Father's] Son, Who as to His human nature was a descendant of David, and Who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord."*

We have already seen that Christ claimed deity for Himself. Then He predicted His own death and the resurrection, so, when God raised Jesus from the dead, He was proving for all time to all people that Christ's claim to deity, as well as every other claim He ever made, was absolutely true.

THE APOSTLES PAUL TEACHES CHRIST'S DEITY

In the next place, let's notice that the Apostle Paul teaches the deity of Christ in no uncertain terms. In his address to the Ephesian elders in Acts 20:28, Paul says, *"Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseer. Be shepherds of the church of **God**, which He bought with His own blood."*

Paul is talking about God purchasing the Church with His own blood. But it was Christ Who shed His blood, hence Paul is calling Christ "**God**."

In Titus 2:13 Paul again calls Jesus God, when he states, *"We wait for the blessed hope - the glorious appearing of our great God and Savior, Jesus Christ."*

Paul is talking about the second coming of Christ, and in so doing he speaks of Jesus as being our God and Savior. If that passage does not teach Christ's deity then words have no meaning.

Let's look at one more passage from the writings of Paul. Colossians 1:16, *"For by Him [Christ Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him."*

Here Paul is talking about Christ and he tells us that Christ was the Creator of everything that now exists. If Christ be Creator, He must be God. That is an inescapable conclusion.

OTHER WRITERS ASSERT THE DEITY OF CHRIST

But teaching the deity of Christ was not confined to the Apostle Paul. Other writers of the New Testament also taught it. Let's look at two examples. The writer of Hebrews certainly taught it in chapter one, verse six, which states, "*When God brings His firstborn into the world, he says, 'Let all God's angels worship Him.'*" If He were not God, then it would be utterly wrong for anyone to *worship* Him, however, God's Word teaches that Jesus Christ is a proper object of worship because He is God.

2 Peter 1:1, a similar passage, states, "*Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours.*"

Here Simon Peter joins the Apostles Paul in calling Jesus both Savior and **GOD**. All parts of the New Testament teach the deity of Christ so clearly that we cannot repudiate it without repudiating the New Testament itself.

CHRIST'S DIVINE ATTRIBUTES DECLARE HIS DEITY

There are five divine attributes which God alone possesses.

They are: (1) **Omnipotence**, [One who is all powerful]

(2) **Omniscience**, [One who is all knowing]

(3) **Omnipresence**, [One who is present everywhere]

(4) **Eternal**, [One who has always been and always will be]

and (5) **Immutability**, [One who never changed, is always the same].

Each one of these attributes is ascribed to Jesus Christ in the New Testament.

1. Christ is declared to be **Omnipotent** [all powerful]. In Luke 5:17 we read, *The power of the Lord was present for him to heal the sick.* Christ had **power** to heal all manner of disease. In Luke 9:42-43 we read, "*Jesus rebuked the evil spirit, healed the boy...And they were all amazed at the greatness of God. While everyone was marveling at all that Jesus did.*" Here the people witnessed the **mighty power** of God at work in Jesus Christ. In 1 Timothy 6:16 Paul says concerning Jesus Christ, "*To Him be honor and might forever*" Here Paul ascribes to Christ, most translations renders, "**everlasting power.**" In Revelation 1:8 the Apostle John hears the Lord Jesus say, "*I am the Alpha and the Omega, says the Lord God, 'Who is, and Who was, and Who is to come, the Almighty.'*" Here Christ is called, "**The Almighty.**" These verses leave no room to doubt the omnipotence of our blessed Savior.
2. But what of the **Omniscience** [all knowing] of Christ? Did He know all things? Let Scripture speak for itself. Luke 6:8 says concerning Christ, "*Jesus knew what they were thinking.*" John 2: 24 -25 gives this testimony concerning Jesus, "*Jesus would not entrust Himself to them, for He knew all men. He did not need man's testimony about man, for He knew what was in a man.*" John 16:30 tells us His disciples accepted His deity because of His omniscience, it states, "*Now we can see that You know all things and that You do not even need to have anyone ask You questions. This makes us believe that You came from God.*" In Colossians 2:3 Paul says concerning Christ, "*In Whom are hidden all the treasures of wisdom*

and knowledge." Such words as these would be entirely out of place if they were said of a mere human being. But being said of Christ they prove His deity.

3. In the third place, the New Testament teaches the **Omnipresence** [present every where] of Christ. He is every where present. In Matthew 18:20 Jesus says, "*Where two or three come together in My name, there am I with them.*" In Matthew 28:20 Jesus says, "*Surely I am with you always, to the very end of the age.*" Ephesians 1:23 speaks of "*the fullness of Him* [that is Christ Jesus] *Who fills everything in every way.* Christ claims to be present in every gathering of Christians wherever these gatherings may take place. He claims to be with every individual follower of His who goes forth to carry out His great commission. And Paul says He fills all in all. He is therefore **Omnipresent**.
4. In the next place, we find that Christ is **Eternal** [No beginning and no ending] This will be proved in our lesson concerning Christ's pre-existence. But let's look at the striking words with which John opens his gospel, "*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning*" John 1:1-2. The exact import of these words comes out when we compare them with the opening words of Genesis, "*In the beginning God created the heaven and the earth*" Genesis 1:1. Moses said, "*In the beginning GOD.*" John said, "*In the beginning...was the Word.*" or "*In the beginning - was Christ.*" As God was in the beginning because He was eternal, even so Christ was in the beginning because He was eternal. Revelation 1:8 emphasizes the eternity of Christ in the future as well as the past, when Christ states, "*I am the Alpha and the Omega,' says the Lord God, 'Who is, and Who was, and Who is to come, the Almighty.*" Christ is saying, "**I am everything from A to Z.**" He is eternal both ways, back before the world was, and for all future eternity. And, because He is that kind of a Savior, He can supply all our needs!
5. Again, we know that only God is **Immutable**, [Always the same, never changing] and yet Hebrews 13:8 says of Christ, "*Jesus Christ is the same yesterday and today and forever,*" thus Christ is God. Christ never changes.

DIVINE OFFICES IMPLY THE DEITY OF CHRIST

There are seven distinctive offices true *only* of deity. There are:

1. **Creation,**
2. **Preservation,**
3. **Forgiveness of sin,**
4. **Bestowal of eternal life,**
5. **Raising of Dead,**
6. **Transformation of bodies,** and
7. **Judgment**

The New Testament claims that Christ has all of these divine offices. In the lesson on the pre-existence of Christ we saw Christ Jesus as the **Creator**, and in this lesson, we have seen how Christ **forgave sin** and thus claimed deity. Let's examine the other offices as they apply to Jesus.

Preservation is taught in Hebrews 1:3, which states, "*The Son is the radiance of God's glory and the exact representation of His Being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven.*" Here Christ is said to "*hold all things by the word of His power.*" In Colossians 1:17

Paul says concerning Christ, "*In Him all things hold together.*" In other words the Bible teaches that the worlds hang together or are preserved by the power of Jesus Christ. Thus He has the office of **preservation**. What exceeding great power He must have! Ephesians 1:19 speaks of Christ's "*incomparably great power for us who believe.*" We certainly need not *lack* power to live the Christian life - with Christ's *deity* as the source of our power.

Only God can **bestow eternal life** upon human beings, however, Christ claimed that prerogative in John 10:28, when He said, "*I give them eternal life, and they shall never perish; no one can snatch them out of My hand.*" In verse 11 Christ said, "*I am the Good Shepherd.* And, as such, He gives His sheep eternal life!

Another distinctively divine office is **raising the dead**. Now it is true in both the Old and New Testaments times that human being were instrumental in having the dead raised to life. However, in each case God did the raising in answer to prayer or in response to the faith of those men. But Jesus Christ claims that He will raise from the dead in the last day those who have been given Him by the Father; i.e., those who believe in Him. John 6:39 and 44 state, "*And this is the will of Him who sent Me, that I shall lose none of all that He has given Me, but raise them up at the last day...No one can come to Me unless the Father Who sent Me draws him, and I will raise him up at the last day.*" Along with this, how appropriate are the words of John 11:25, where Jesus states, "*I am the resurrection and the life. He who believes in Me will live, even though he dies.*"

A similar divine office is the **transformation of bodies**. When Christ comes back to this earth some of His saints will be living on the earth, and many of them will be dead. The dead will be raised, but the living will have their bodies transformed without seeing death. Philippians 3:20-21 state "*But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, Who, by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body.*

The Revised Version of this passages states, "*Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.*"

Christ has power to transform bodies. 1 Corinthians 15:52 states, "*In a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised **imperishable**, and we will be changed.*"

*"Oh, Joy! oh, delight! should we go without dying!
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord into glory,
When Jesus receives His own."*

The final distinctive office of deity is **judgment**. In John 5:22-23 Jesus emphasizes the divine character of this office, when He says, "*More over, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent Him.*" Paul makes mention of this office of Jesus in 2 Timothy 4:1, when he states, "*In the presence of God and of Christ Jesus, Who will judge the living and the dead.*" Christ will make an ideal judge because He is man and knows the experiences of humanity. He will make an impartial judge because He is God and knows men's hearts and motives.

DIVINE WORSHIP PROCLAIMS CHRIST'S DEITY

We have seen how it is proper to worship Jesus Christ according to the writer of the Epistle to the Hebrews. After Jesus healed the man who was born blind, the following conversation took place, "*Jesus heard that they had thrown him out, and when He found him, He said, 'Do you believe in the Son of Man?' 'Who is He, sir?' the man asked. 'Tell me so that I may believe in Him.' Jesus said, 'You' have now seen Him; in fact, He is the one speaking with you.' Then the man said, 'Lord, I believe,' and he worshiped Him*" [John 9:35-38]. Here we find the man had been healed of blindness kneeling at the feet of Jesus and worshipping Him as the divine Son of God. Did Jesus rebuke him for doing so? No, but, rather it was the encouragement of Jesus that caused him to do so.

John is not the only one of the Gospel writers who tells of men worshipping Jesus. Matthew in his 14th chapter, after telling of the miracle of Jesus walking on the water and of Peter's attempt to do so, also, says, in verse 33, "*Then those who were in the boat worshiped Him, saying, 'Truly you are the Son of God.'*" Here again Jesus is worshipped as the Son of God and there is not a word to indicate that Jesus was displeased because of it. He accepted it.

This fact is all the more conclusive as evidence for Christ's deity when we remember that the disciples would not let others worship them as they worshipped Jesus. In Acts 10:25-26 we learn of Cornelius attempting to worship Peter, but Peter refused the worship. Furthermore, even the angels of heaven refused the worship which Jesus Christ accepted. In Revelation 22:8-9, John started to worship an angel, but the angel forbade his doing so, telling him to worship God. Thus we find Jesus Christ accepting worship from men - worship which good men and angels would not receive and which belong **only** to God.

THE ALTERNATIVE DEMANDS CHRIST'S DEITY

Another good argument in favor of Christ's deity is to consider what it would mean if Christ were not the Son of God - "*God manifest in the flesh,*" as we believe the Bible teaches. If the deity of Christ be denied, then there is only one alternative possible. It is simply that Jesus was an impostor!

Of course, men shudder at such a terrible thought, for most men who deny the deity of Christ have been loud in their praise of the moral goodness of Jesus. Many have called Him **greatest ethical teacher of all time**, or **the noblest man who has ever lived**. But frankly, these statements cannot be true of Him - if He is not deity. The reason is this - ***Jesus Christ most certainly claimed to be God***, not just once, but many times. If His claims were not true, then He would have had to be a fraud. This is a shocking statement, but some men need to be shocked in order for them to do a little common sense reasoning. The issues at stake are tremendous,

Is Jesus Christ deity or an imposter?

There is every evidence to convince any earnest seeker after truth that Jesus Christ is actually the divine Son of God. Let's believe in Him, and as such, worship Him, and obey Him in our daily life.