

Jesus Christ Is The Light Of The World



Light is one of the most universal and fundamental symbols. It is the spiritual and the divine, it is illumination and intelligence. Light is the source of goodness and the ultimate reality. In the spiritual realm, light represents life. Hence, light can come only from the creator of the universe. God is light, and He gives life. On the other hand, the enemy, is "the prince of darkness." He represents death, which is what darkness represents in the spiritual realm.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. ... And God said, Let there be light: and there was light. And God saw the light, and it was good; and God divided the light from the darkness.

Let's come to the title - who spoke those words? Jesus Christ. John 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." John 9:5 As long as I am in the world, I am the light of the world. Ephesians 5:14 "for the light makes everything visible. This is why it is said, 'Awake, O sleeper, rise up from the dead, and Christ will give you light.'" John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. John 12:36 Believe in the light while you have the light, so that you may become children of light." When he had finished speaking, Jesus left. Light is defined as life, as seen in John 1:4, "In Him was life; and the life was the light of men". Those have faith through Him will have eternal life. This "life" is a gift Jesus brought from God into a dying world.

By the way, who is this Jesus Christ? He lived two thousand years ago in Palestinian land. What do people think of Him? Many of us think he is a good person/saint/prophet. But some think he is a liar or lunatic. This article can be used to ponder upon your mind and thoughts to make your own **decision** who Jesus Christ is for you.

The quick thought about this person Jesus Christ would be – a human crucified to a cross seen across on many pictures, paintings, statues and worship places across the world. This should raise a question – Why then he is worshipped, when he was captured and killed?

Jesus allowed (Jesus himself told this and many prophets who were born before him prophesied his birth, death and resurrection) himself to be captured and killed to pay penalty for all the evils mankind was doing against each other which is ultimately evil done against their creator. Why Jesus? Because He says, "He is

the light of the world and have come back to give life to humans who are dead in their sins. Light comes from the creator only.

WHY SHOULD THE LIGHT COME INTO THIS WORLD? WHAT IS WRONG WITH US? OUR RELATIONSHIP WITH GOD HAS BEEN BROKEN BY SIN. We have all made choices showing we are inclined to be: Passively indifferent to God “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.” (Isaiah 53:6) Or actively opposed to God “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.” (John 3:19-20) The result of our choices to resist or ignore God results in spiritual death (separation from God). “We are dead in trespasses and sins.” (Ephesians 2:1) “And thus death spread to all men, because all sinned.” (Romans 5:12). The only thing that can separate God from man is sin. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. **Jesus Christ came to do what we could not do for ourselves.** “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16) He came into the world to bring us to his Father. “Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’ ” (John 14:6) He died in our place to pay the penalty for our sin. “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.” (1 Peter 3:18) He rose from the dead to show that his claims were true. “For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.” (1 Corinthians 15:3-6) **And the only one who put on a rescue plan for humans is Jesus Christ. That is the only reason HE came down to earth born as a baby and dwelt among us.** He underwent every emotion/trials/temptation a normal human will go through. Jesus then paid the penalty for human sins on the cross which in those days was used to punish the criminals and kill them finally. But Jesus who did NOT commit any sin was accused like any other criminal, humiliated, mocked, carry the cross, stripped naked and finally crucified and died. On the third day he rose again. **Thus the symbol of death which was cross during those days became the symbol of life/resurrection/veneration after Jesus rose again from his death. There is no other God history who came as human.** They all sit up in their throne at heaven like a real boss. But Jesus Christ was not. Why? Because He loved His creations (humans) so much.

Why Jesus Have to Die? When we see a person is drowning in a river or sea, who do you think can save him. The only person who can save him would be has love for him, strong enough to swim and bring back the drowning person alive and keep himself alive. Similary who can save all humans who have all consumed in sin because of the free will. Its only who has NO sins in him and this is where Jesus comes in because he was sinless and son of God who came to this world to punish himself for all human sins and give them redemption. Thats the reason many religions have history in past as well now to slaughter animals or birds for the remission of their sins. One need to be washed by the blood which is pure and thats where Jesus comes into play. There is no story that tells a God came into this world to slaughter himself for the redemption of mankind sins. This is where Jesus Uniqueness stand for the argument that He is God and only God. Bible verse 1 John 1:7 **But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.**

Christ died in order, "that through His death He might destroy him who had the power of death, that is the devil, and release those who through fear of death were all their lifetime subject to bondage." Hebrews 2:14-15

This is precisely why Christ alone can say: "I am He who lives, and was dead, and behold I am alive forevermore. Amen. And I have the keys of the Unseen and of Death." Revelation 1:18

You will be tempted to say, the wrong doer can compensate his mistakes – may be say prayers, do fasting, say sorry, apologize, pay back the damages or any religious rituals like walking to pilgrim places or punish himself etc.,? **Well this is a big NO...NO...NO... we can NOT do this. Why?** Our own efforts to earn God's acceptance are inadequate. "Not by works of righteousness which we have done, but according to His mercy He saved us. **We must admit our need for forgiveness.** "For all have sinned and fall short of the glory of God." (Romans 3:23) **Because God is infinite and** if you think you can compensate by these means, **you are undermining the authority or dignity or the supremacy or the Holiness of God? But if you cannot compensate by your own, *how can you then compensate for your wrong doings against infinite God* or compensate the disgrace you brought upon God or His creations or quench his anger or soften for your wrong doings. What's the solution then?** **How can you be forgiven for your own personal wrong doings as well as the one you inherited (we do inherit genes/health/physicals) from your ancestors – plus the first human mistake (technically called original sin) that has been spread to all humans via genes and other forms. **The answer is the Light who gives Life and Jesus said He is the Light of the world.****

Biblically, we can give explanation why God has to shed blood or take punishment to set us free. God is Holy, Jesus is Holy and sinless and only He can pay the penalty of our sins. Hebrews calls Jesus "holy, blameless, undefiled, separate from sinners, and higher than the heavens." (Hebrews 7:26)

Jesus conduct was so flawless that he could boldly confront his very own enemies and ask, "which of you convicts me of sin?" (John 8:46) A question which none could answer. This fact alone distinguishes Christ from the rest of humanity since one who is absolutely sinless does not need salvation. **To add my two cents, payback is nature or God's law, what we sow has to be reaped. Justice has to be done for all the injustices.** **If we look into the first book of bible,** God's first human creation Adam and Eve when they sinned on their own, they realized they were naked. Until before committing sin, they did not know they were naked. They felt ashamed and guilt of their wrong doings and hid themselves when God was looking around for them **because they were ashamed of their wrong doings which has been revealed in the form of nakedness.** They also tried to cover themselves with leaves but it withered away. When they sinned, Adam and Eve handed over dominion to Satan. People can either follow God or follow Satan. When Adam and Eve sinned, they chose to follow Satan. When God "let them rule . . . over all the earth" He did not make their authority conditional on continued good behavior. He did not say "let them rule over all the earth unless they (do whatever)." He did not say "let them rule over all the earth until they (do whatever)." He did not say "let them rule over the earth so long as they do not (do whatever)." He did not say "let them rule over the earth on condition that they do not (do whatever)." **When Adam and Eve sinned, they chose to put the things they controlled under the dominion of Satan.** **But God gave them the skin of an animal to cover, which means an animal has been killed and skin removed from it to cover the guilt and shame of the humans.** If we compared this Adam & Eve story parallel with crucified Jesus Christ at Calvary - His clothes were taken away by soldiers by casting lots. He hung naked on the cross, mocked by passersby. **Since Jesus was God and sinless, his torn flesh, blood covered our human sins and shame of it.** **A criminal CANNOT bail out a criminal and that's why Jesus Christ who is God and sinless can bailout sinful humans by taking the human penalties on Himself by dying on the cross.**

The cross displays the very heart of the divine. It shows us the burning center of God's character, his "holy-love." The Light is revealed in the cross, uniquely, as a warrior-savior, The God who solves the terrible problem of his justice by the depths of his love. People think a Christian is one who follows Christ's teaching and example, but Jesus is not primarily a teacher. He's a rescuer. I could never myself believe in God, if it were not for the cross.

The most important reason that Jesus has to be Light of the World is that, if He is not the Light of the world, His death would not have been sufficient to pay the penalty for the sins of the world(1 John 2:2). A created being, which Jesus would be if He were not Light, could not pay the infinite penalty required for sin against an infinite Light. Only Light could pay such an infinite penalty. Only Light could take on the sins of the world (2 Corinthians 5:12), die, and be resurrected, proving His victory over sin and death.

Does Jesus Worshippers Holy Book - The Bible ever quote that Jesus Is Lord? Here are few Bible verses that exactly says Jesus is Lord:

Philippians 2:9-11 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that **Jesus Christ is Lord**, to the glory of God the Father.

1 Corinthians 8:6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and **one Lord, Jesus Christ**, by whom are all things, and we exist through Him.

Luke 2:11 for today in the city of David there has been born for you a Savior, who is **Christ the Lord**.

Romans 10:9 that if you confess with your mouth **Jesus as Lord**, and believe in your heart that God raised Him from the dead, you will be saved;

Acts 16:31 They replied, "Believe in the **Lord Jesus**, and you will be saved—you and your household."

Romans 13:14 Rather, clothe yourselves with the **Lord Jesus Christ**, and do not think about how to gratify the desires of the flesh.

Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in **Christ Jesus our Lord**.

Romans 8:38-39 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in **Christ Jesus our Lord**.

Romans 6:11 11 In the same way, count yourselves dead to sin but alive to **God in Christ Jesus**.

John 17:3 3 Now this is eternal life: that they know you, the **only true God, and Jesus Christ**, whom you have sent.

John 20:31 31 But these are written that you may believe[a] **that Jesus is the Messiah, the Son of God**, and that by believing you may have life in his name.

Luke 24:2-3 2 They found the stone rolled away from the tomb, 3 but when they entered, **they did not find the body of the Lord Jesus**.

2 Corinthians 1:3-4 3 Praise be to the God and Father of our **Lord Jesus Christ**, the Father of compassion and the God of all comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.

Colossians 2:6-7 6 So then, just as you received **Christ Jesus as Lord**, continue to live your lives in him, 7 rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

Colossians 3:23-24 23 Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, 24 since you know that you will receive an inheritance from the Lord as a reward. It is the **Lord Christ** you are serving.

Ephesians 1:3 3 Praise be to the God and Father of our **Lord Jesus Christ**, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

2 Peter 1:2 2 Grace and peace be yours in abundance through the knowledge of God and of **Jesus our Lord**.

1 Thessalonians 5:9-10 9 For God did not appoint us to suffer wrath but to receive salvation through our **Lord Jesus Christ**. 10 He died for us so that, whether we are awake or asleep, we may live together with him.

Revelation 22:20 20 He who testifies to these things says, "Yes, I am coming soon." **Amen. Come, Lord Jesus**.

1 Peter 3:15 but sanctify **Christ as Lord** in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

2 Corinthians 4:5 for we do not preach ourselves but Christ **Jesus as Lord**, and ourselves as your bond-servants for Jesus sake.

Colossians 3:17 whatever you do in word or deed, do all in the name of **Lord Jesus**, giving thanks through Him to God the Father

1 Corinthians 12:3 Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "**Jesus is Lord**," except by the Holy Spirit.

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

Titus 2:13-14 looking for the blessed hope and glorious appearing of our great **God and Savior Jesus Christ**, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our **Lord Jesus Christ** unto eternal life.

Revelation 17:14 They will make war against the Lamb, but the Lamb will overcome them because he is **Lord of Lords and King of Kings - and with him will be his called, chosen and faithful followers. Lamb here is Jesus Christ.**

1 John 5:20 **And we know that the** Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in **His Son Jesus Christ. This is the true God and eternal life.**

Romans 9:5 **of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God.**

John 1:18 **No one has ever seen God, but the one and only Son, who is himself God and[a] is in closest relationship with the Father, has made him known**

John 20:28 **And Thomas answered and said to Him, "My Lord and my God!"**

Thomas the disciple declared concerning Jesus, "My Lord and my God" (John 2:28). Jesus does not correct him.

1 Corinthians 15:55-57

55 Where, O death, is your victory? Where, O death, is your sting?"

56 The sting of death is sin,[a] and the power of sin is the law. 57 But thanks be to God who gives us the victory through our Lord Jesus Christ.

Hebrews 1:8, the Father declares of Jesus, "But about the Son he says, "Your throne, O God, will last forever and ever, and righteousness will be the scepter of your kingdom." The Father refers to Jesus As "O God," indicating that Jesus is indeed God.

During the Last Supper, just after washing disciples' feet, Jesus made a bold statement: "You call Me Teacher and Lord; and you are right. For so I am." (John 13:13)

The New Testament was originally written in Greek. The Greek word for "Lord" is Kurios, meaning "God - supreme in authority. Jesus was making the point that they were to follow the example (serving one another) set by God Himself. Later that evening, He reiterated His claim by saying to Philip, "...He who has seen Me has seen the Father." (John 14:9)

Isaiah 44:6 "This is what the Lord says— Israel's King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God.

Revelation 2:8 "To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again.

Revelation 1:17-18 when I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. 18 I am the Living One; I was dead, and now Look, I am alive for ever and ever! And I hold the keys of death and Hades.

John 10:30 Jesus says, "I and My Father are one."

John 5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Now let us dig/drill/dissect the attributes of God and then reflect these attributes upon Jesus, to see if He has any or all of these God's supposedly attributes:

How Can Jesus Be God and Man?

<http://www.desiringgod.org/articles/how-can-jesus-be-god-and-man>

Jesus Christ, the Person

<https://www.ewtn.com/faith/teachings/incaa3.htm>

When Jesus Isn't God

<http://catholicexchange.com/jesus-isnt-god>

Some people think it doesn't matter what you believe as long as you're sincere. But without a valid object your faith is useless, if you take poison--thinking it's a medicine--all the faith in the world won't restore your life. Similarly, if Jesus is the only source of salvation, and you're trusting in anyone or anything else for your salvation, your faith is useless. Many people assume there are many paths to God and that each religion represents an aspect of truth. But Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6). He didn't claim to be one of many equally legitimate paths to God, or the way to God for His day only. **He claimed to be the only way to God--then and forever.**

There are many passages in the Bible, which specifically refer to Jesus Christ as God. In fact, "the whole New Testament is based upon the thought that there is... [an] essential unity between Jesus Christ and the covenant God of Israel."

Old Testament Passages

Isaiah 7:14—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Immanuel literally means "God with us").

Isaiah 9:6—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, *The mighty God, The everlasting Father*, The Prince of Peace. Of the increase of his government and peace there shall be no end...."

Jeremiah 23:5-6—"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Christ's name in Hebrew is *YHWH Tsidkenu*, Jehovah Our Righteousness.

Micah 5:2—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from everlasting*." Christ has always existed because He is not a created being; He is God Almighty who has existed from everlasting.

Malachi 3:1-2—"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall

stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." God's temple is Christ's temple. Christ comes as an all-powerful judge.

Psalm 45:1, 6-7—"I speak of the things which I have made touching the king.... Thy throne, *O God*, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee...." The Hebrew word translated "anointed" is the verb form of the noun "Messiah."

Psalm 110:1-3—"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power...." The LORD (Jehovah) will subdue all Christ's enemies. Yet Christ's rod and Christ's power will subdue all enemies. Christ's rule and power are clearly equal to God's. See Psalm 2 where a similar theme is discussed: "Serve the LORD [Jehovah] with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way..." (vv. 11-12). Note how "the Son" is set poetically in parallel with "Jehovah."

New Testament Passages

Matthew 1:23—"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Peter tells us, "David did not ascend into the heavens; but he himself says, '*The Lord said to my Lord, Sit at my right hand, till I make your enemies a stool for your feet.*' Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:34-36). Here God is "the Lord" who speaks to "my Lord," Jesus. When one looks at the Old Testament quotation, one finds, "*Yahweh says to my Lord: 'Sit at my right hand, till I make your enemies your footstool'*" (Ps. 110:1); so here the Father is called *Yahweh*.

John 1:1-3, 14—"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 any thing made that was made.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"The late New Testament Greek scholar Colwell formulated a rule which clearly states that a definite predicate nominative (in this case *theos* meaning 'God') never takes an article when it precedes the verb ('was') as we find in John 1:1. It is therefore easy to see that no article is needed for *theos* (God), and to translate it 'a god' is both incorrect grammar and poor Greek, since *theos* is a predicate nominative of 'was' in the third sentence-clause of the verse and must refer back to the subject, 'Word' (*logos*). Christ, then, if He is the Word "made flesh" (Jn. 1:14), can be no one else except God, unless the Greek text, and consequently God's Word, be denied."

John 1:18—“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

John 20:27-28—“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, *My Lord and my God.*”

Romans 9:6—“Christ came, who is over all, *the eternally blessed God.* Amen” (V).

Philippians 2:5-8—“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.”

“‘Who was in the form of God’ are his [the Apostle Paul’s] words: and they are words than which no others could be chosen which would more explicitly or with more directness assert the deity of...Jesus Christ.... Let us remember that the phraseology which Paul here employs was the popular usage of his day, though first given general vogue by the Aristotelian philosophy: and that it was accordingly the most natural language for strongly asserting the deity of Christ which could suggest itself to him.... ‘Form,’ in a word, is equivalent to our phrase ‘specific character.’... With God...the ‘form’ is that body of qualities which distinguish Him from all other spiritual beings, which constitute Him God, and without which He would not be God. What Paul asserts, then, when he says that Christ Jesus existed in the ‘form of God,’ is that He had all those characterizing qualities which make God God, the presence of which constitutes God, and in the absence of which God does not exist. He who is ‘in the form of God’ is God.”

Colossians 1:15-16—“Who is *the image of the invisible God,* the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible....”

When the Apostle Paul says that Christ is the firstborn over all creation, he does not mean that Christ is the first created being. For he goes on to explain that Jesus Christ created everything in heaven and on earth, visible and invisible. Jesus Christ could not create Himself. The idea among various cults that Christ is the first created being is an impossible absurdity.

Colossians 2:8-10—“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For *in him dwelleth all the fulness of the Godhead bodily.* And ye are complete in him, which is the head of all principality and power.”

1 Timothy 1:16-17—“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto *the King eternal, immortal, invisible, the only wise God,* be honour and glory for ever and ever. Amen.”

1 Timothy 2:3-4—“For this is good and acceptable in the sight of *God our Saviour*; Who will have all men to be saved, and to come unto the knowledge of the truth.”

1 Timothy 3:16—“And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

1 Timothy 6:14-16—“...*the appearing of our Lord Jesus Christ*: Which in his times he shall show, who is the blessed and only Potentate, *the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto*; whom no man hath seen, nor can see: *to whom be honour and power everlasting*. Amen.”

Titus 1:3—“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of *God our Saviour*.”

Titus 2:10—“...showing all good fidelity; that they may adorn the doctrine of *God our Saviour* in all things.”

Titus 2:13—“Looking for the blessed hope and glorious appearing of *our great God and Savior Jesus Christ*” (V).

Hebrews 1:1-3—“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, *by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Hebrews 1:8—“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.”

God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). *As God, Jesus embodied every element of God's character. Colossians 2:9 says, "In Him all the fulness of Deity dwells in bodily form." He was perfectly holy (Hebrews 4:15). Even His enemies couldn't prove any accusation against Him (John 8:46)*

Acts 4:12 Jesus is the only one who can forgive and transform us, thereby delivering us from the power and penalty of sin: *"There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved"* .

Isaiah 43:25 “I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.

Jude 25—“To *the only wise God our Saviour*, be glory and majesty, dominion and power, both now and for ever. Amen.”

Also significant are passages that apply the title "the First and the Last" to Jesus. This is one of the Old Testament titles of Yahweh: "Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of armies: **'I am the First and I am the Last; besides me there is no god'**" (Is. 44:6; cf. 41:4, 48:12).

This title is directly applied to Jesus three times in the book of Revelation: "When I saw him [Christ], I fell at his feet as though dead. But he laid his right hand upon me, saying, **'Fear not, I am the First and the Last'**" (Rev. 1:17). "And to the angel of the church in Smyrna write: **'The words of the First and the Last, who died and came to life'**" (Rev. 2:8). **"Behold, I am coming soon, bringing my recompense, to repay every one for what he has done. I am the Alpha and the Omega, the First and the Last, the beginning and the end"** (Rev. 22:12–13).

Jesus Christ Clearly said that HE was the only God

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. Exodus 3:13-14 KJV . This is the name God reserves for Himself throughout the Old Testament. In the coming verses we see Jesus calling Himself **I AM**.

So that's why Jesus said, **"I am the Way."** God is the Way. If you understand it properly, no problem at all. John 8:59 **Jesus himself declares that he is Yahweh ("I AM," in English translation)**. In John 8:58, when questioned about how he has special knowledge of Abraham, Jesus replies, **"Truly, truly, I say to you, before Abraham was, I AM."** **His audience understood exactly who he was claiming to be.** "So they took up stones to throw at him; but Jesus hid himself, and went out of the temple" .

John 13:12-14 And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and **you are right, for I am. If I then, the Lord and the Teacher,** washed your feet, you also ought to wash one another's feet."

John 14:6-9 Jesus said to him, **"I am the way, and the truth, and the life; no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."** Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"**

John 6:32-35 Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is

that which comes down out of heaven, and gives life to the world." They said therefore to Him, "Lord, evermore give us this bread." Jesus said to them, "**I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.**"

John 8:12-14 Again therefore Jesus spoke to them, saying, "**I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life.**" The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true." Jesus answered and said to them, "**Even if I bear witness of Myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going.**"

John 3:25-26 *"The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."*

John 10:7-11 Jesus therefore said to them again, "**Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly. I am the good shepherd; the good shepherd lays down His life for the sheep.**"

John 11:21-27 Martha therefore said to Jesus, "Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother shall rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "**I am the resurrection and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die.** Do you believe this?" She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

John 6:37-40 "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day.**"

Mark 14:61-64 **I am,**" said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." The high priest tore his clothes. "Why do we need any more witnesses?" he asked. "You have heard the blasphemy".

John 18:33-40 (**Jesus before Pilate**)

"If I were the king of some country," Jesus said, "my servants would have fought to keep me from being arrested. But I'm not - my kingdom is elsewhere."

"You are a king then?"

"Exactly as you say; I am. That's why I was born. That's why I came to the world - to be a witness for truth. And everyone on the side of truth heeds what I say."

Revelation 21:6-7—“And he [Jesus Christ] said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and *I will be his God*, and he shall be my son.”

John 5:17-26—“But Jesus answered them, ‘My Father has been working until now, and I have been working.’ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that *God was His Father, making Himself equal with God*. Then Jesus answered and said to them,... ‘For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.... For as the Father has life in Himself, so He has granted the Son to have life in Himself’” (V). 1

Samuel 2:6“The Lord brings death and makes alive; he brings down to the grave and raises up.

John 10:28-39—“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. *I and my Father are one*. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, *makest thyself God*. Jesus answered them,... If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that *the Father is in me, and I in him*. Therefore they sought again to take him: but he escaped out of their hand.”

Mark 2:5-11—“When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee*. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? *who can forgive sins but God only?*... [Jesus] said unto them, But *that ye may know that the Son of man hath power on earth to forgive sins*, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house” (cf. Lk. 5:20-24).

The scribes’ theology was correct: “*Who can forgive sins but God only?*” Jesus didn’t disagree with their conclusion; rather, *through the miraculous healing He proved that He in fact was God and had the authority to forgive sins*.

John 14:1 – “*Let not your hearts be troubled; believe in God, believe also in me*”.

John 14:3 – “....I will come again, and receive you unto myself; that *where I am*, there ye may be also.”

Matthew 4:5-7 Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of

you,' and 'on their hands they will bear you up, lest you strike your foot against a stone.'". **Jesus said to him,"**Again it is written '**You shall not tempt the Lord your God.**'"

JOHN 18:5-6

5 . . . Jesus said to them, "**I am He.**" And Judas, who betrayed Him, also stood with them.

6 Then -- when He said to them, "**I am He,**" -- they drew back and fell to the ground.

Matthew 12:8 – For the Son of man is **Lord** of the Sabbath.

JOHN 10:11 - "**I am** the good shepherd. The good shepherd gives His life for the sheep.

JOHN 15:5

5 "**I am** the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for **without Me you can do nothing.**

MATTHEW 28:18

18 Then Jesus came and spoke to them, saying, "**All authority has been given to Me in heaven and on earth.**

MATTHEW 21:1-3 Jesus sent two disciples, saying to them,"Go into the village opposite you,, and immediately you will find an ass tied, and a colt with her;unite them and bring them to me. If any one says anything to you, you shall say, "**The Lord has need of them**", and he will send them immediately.

JOHN 5:22,27

22 "For the Father judges no one, **but has committed all judgment to the Son,**

27 "**and has given Him authority to execute judgment also, because He is the Son of Man.**

John 8:46-47 Which of you convicts me of sin? If I tell the truth, why do you not believe me? He who is of God hears the words of God; the reason why you do not hear them is that you are not of God.

John 16:13-15 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Mat 28:20 "And surely **I am with you** always, to the very end of the age."

If Jesus is God, then why did He say the Father was greater than He?

"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I" (John 14:28).

Jesus said the Father was greater than He not because Jesus is not God, but because Jesus was also a man and as a man he was in a lower position. He was ". . . made for a little while lower than the angels . . ." (Heb. 2:9). Also in Phil. 2:5-8, it says that Jesus "emptied Himself, taking the form of a bond-servant, and being made in the likeness of men . . ."

Jesus has two natures. Jesus was not denying that He was God. He was merely acknowledging the fact

that He was also a man. Jesus is both God and man. As a man, he was in a lesser position than the Father. He had added to Himself human nature (Col. 2:9). He became a man to die for people.

A comparison can be found in the marriage relationship. Biblically, a husband is greater in position and authority than his wife. But, he is no different in nature and he is not better than she. They share the same nature, being human, and they work together by love.

So, Jesus was not denying that He was God. He was simply acknowledging that He was also a man and as a man, he was subject to the laws of God so that He might redeem those who were under the law; namely, sinners (Gal. 4:4-5).

The Spirit-inspired writers of the New Testament applied Old Testament passages which specifically refer God- to Jesus Christ; therefore, Jesus must be God.

Old Testament	New Testament
<p>“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God” (Isa. 40:3).</p>	<p>“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Mt. 3:3).</p>
<p>“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children...” (Mal. 4:5-6).</p>	<p>“He [John the Baptist] will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord [Jesus Christ]’” (Lk. 1:17, V).</p>
<p>“...I am God, and there is none else. 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. 45:22-23).</p>	<p>“We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (Rom. 14:10-11; cf. Phil. 2:10).</p>
<p>“The Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them” (Ps. 68:17-18).</p>	<p>“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men” (Eph. 4:7-8).</p>

“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows” (Ps. 45:6-7).

“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. 1:8-9).

“Hear my prayer, O LORD [Jehovah].... The heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end” (Ps. 102:1, 25-27).

“To the Son he saith,... Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb. 1:8-12).

“Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Dt. 31:6).

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” (Heb. 13:5).

The Bible Ascribes Attributes to Jesus Christ Which Can Only be Predicated of God

1. Jesus Christ is all-knowing (omniscient)

Matthew 12:25—“Jesus knew their thoughts.”

Matthew 27:18—“For [Jesus] knew that for envy they had delivered Him.”

Luke 6:8—“He knew their thoughts.”

John 2:24-25—“But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he *knew what was in man.*”

John 21:17—“And [Peter] said unto him, Lord, *thou knowest all things*; thou knowest that I love thee.”

Revelation 2:23—“All the churches shall know that I am *He who searches the minds and hearts.* And I will give to each of you according to your works” (V).

2. Jesus Christ is all-powerful (omnipotent)

Ephesians 3:20—“Now unto him [Christ] that is *able to do exceeding abundantly* above all that we ask or think, according to the power that worketh in us.”

Philippians 3:20-21—“...the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is *able even to subdue all things* unto himself.”

Colossians 2:10—“Ye are complete in him, which is *the head of all principality and power.*”

Hebrews 1:3—“[Jesus Christ is] upholding all things by the word of his power.”

Revelation 1:8—“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *the Almighty.*”

Revelation 2:26-27—“He who overcomes, and keeps My works until the end, to him *I will give power over the nations*—‘He shall rule them with a rod of iron; as the potter’s vessels shall be broken to pieces’—as I also have received from My Father” (V).

3. Jesus Christ is unchanging (immutable)

Hebrews 1:8-12—“But unto the Son he saith...Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and *they shall be changed: but thou art the same*, and thy years shall not fail.”

Hebrews 13:8—“Jesus Christ is the same yesterday, today, and forever” (V). This passage disproves the idea that Jesus is a created being. For if Jesus was created, He was not the same yesterday. “Yesterday” (past) is contrasted with “forever” (future), and obviously refers to eternity past.

4. Jesus Christ, as to his divine nature, is everywhere present (omnipresent)

Matthew 18:20—“For where two or three are gathered together in my name, *there am I in the midst of them.*” At any given moment there are literally thousands upon thousands of Bible studies, prayer meetings and church services being conducted around the earth. Jesus Christ says that He is present at each gathering. Only God can be at thousands of different places at the same time.

Romans 8:10—“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.... [H]e that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” No created being, no matter how great, can dwell in the millions of Christians throughout the world; it is impossible. But it is not impossible for Jesus Christ who is God.

1 Corinthians 10:4—“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Whenever believers partake of the Lord’s Supper, Jesus Christ is spiritually present.

Revelation 2:1—“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” Jesus Christ is presented in Revelation as being present in the churches and being totally aware of each church’s deeds in minute detail.

Revelation 3:20—“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Jesus Christ will personally fellowship with each repentant believer. This would be impossible if He were merely human, for there are millions of Christians spread over the whole globe.

5. Jesus Christ has eternal existence

Isaiah 9:6—“For unto us a child is born,...and his name shall be called Wonderful, Counsellor, The mighty God, The *everlasting Father*....”

John 1:1-3—“*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....” Jesus Christ existed with God prior to creation.

John 8:58—“Jesus said to them, ‘Most assuredly, I say to you, *before Abraham was, I AM*’ (V). Jesus certainly did not mean He existed as the first created being, because the Jews wanted to stone Him for claiming to be God.

Revelation 1:8—“I am Alpha and Omega, the beginning and the ending, saith the Lord, *which is, and which was, and which is to come*, the Almighty” (cf. Rev. 22:13).

6. Jesus Christ is the Creator

The Bible teaches that God created everything that exists, whether spiritual or material. “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands” (Ac. 17:24). “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). “[Him] that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein...” (Rev. 10:6). Yet the Bible also teaches that Jesus Christ created everything. This can only mean that Jesus Christ is God the second Person of the trinity, for only God who is uncreated has the power to create from nothing. The Bible teaches that creation from nothing was an act of the triune God. That explains why Genesis 1:26 says, “Let us make man in *our* image, after *our* likeness.” Following are some verses of Scripture which teach that Christ is the Creator.

John 1:2-3—“He [Jesus Christ] was in the beginning with God. *All things were made through Him* and without Him nothing was made” (V).

John 1:10—“He was in the world, and *the world was made by him*, and the world knew him not.”

1 Corinthians 8:6—“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, *by whom are all things*, and we by him.”

Colossians 1:16-17—“For by him [Jesus Christ] *were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”

Hebrews 1:2-3—“...his Son, whom he hath appointed heir of all things, *by whom also he made the worlds*; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power....”

Hebrews 2:10—“For it became him, for whom are all things, and *by whom are all things....*”

Hebrews 3:3-4—“For this man [Jesus Christ] was counted worthy of more glory than Moses, inasmuch as *he who hath builded the house* hath more honour than the house. For every house is builded by some man; but he that built all things is God.”

Is Jesus Christ the Creator God?

The Bible affirms in several places that Jesus Christ is the Creator God. For example, 'All things were made by him [the Word, in Greek *logos* (logos), = Jesus Christ]' (John 1:3), and '**For by him [Jesus Christ] were all things created**' (Colossians 1:16).

If this is true, we should expect to see some parallelism between what happened at creation and the works of Jesus during his ministry on earth. What do we find?

First let us consider what kind of evidence we are looking for.

Some of the essential and distinctive elements of creation, as revealed in Genesis chapter I, as well as elsewhere in the Bible, are:

1. **Creation involved the act of God in bringing into being immediately and instantaneously matter which did not previously exist**, without the use of pre-existing materials or secondary causes; for example, in the creation of the heavens and the earth, as recorded in Genesis 1:1. Creation also involved the shaping, combining, or transforming of existing materials, as when God created Adam from the dust of the ground (Genesis 2:7), and Eve from Adam's rib (Genesis 2:21–22).
2. **Creation involved the imparting of life to otherwise lifeless matter.**
3. **The mechanism of creation, or the means whereby the above aspects were accomplished, was by the Word of the Lord, that is, God said (= God willed it to happen¹) . . . and it happened.**
4. **The purpose or motive of God in creating was to display His glory,² to make known His power, His wisdom, His will, and His holy name,³ and that He might receive glory from His created beings.⁴**

Note: We should not expect to find exact parallels between the miracles of Jesus and what happened at Creation, as Jesus did not come to re-create the universe, but 'to seek and to save that which was lost',⁵ and 'to give his life a ransom for many.'⁶ **With this in mind, let us compare these four aspects of creation with the works of Jesus.**

1. Creation out of nothing and/or from existing materials

Several of Jesus' miracles involved the creation of new material. Whether this was out of nothing or from existing materials is not spelt out by the Gospel writers, as they major on the fact of the miracles and the effects they produced (John emphasizes the teaching that Jesus drew from them), rather than on any analyses of the *modus operandi*.

Jesus' first miracle involved the creation of wine. At a wedding breakfast, Jesus instructed the waiters to fill six stone water-pots with water, and then to take them to the master of ceremonies of the wedding banquet. When they arrived, the water had been turned into wine,⁷ that is, there had been the instantaneous creation of the carbon atoms and chemical molecules that made up the grape sugar, carbon dioxide, colouring matter, etc., of the wine.

Other examples are the two times when Jesus fed a multitude: on the first occasion more than 5,000 people from five loaves and two fish,⁸ and on the second occasion more than 4,000 people from seven loaves and a few little fish.⁹

Here there were bread and fish to begin with on both occasions. Jesus either caused these original items to multiply, or He may have dispensed all the original food and then created new loaves and fishes until everyone was fed. Either way, Jesus created sufficient extra bread and fish, not only to feed many thousands of people, but also to provide 12 basketfuls of left-overs on the first occasion and seven basketfuls of leftovers on the second. This involved not just the creation of the appropriate carbohydrate, protein and other molecules, but their immediate arrangement into the complex forms and structures needed to make baked bread and fish (albeit dead and cooked).

Some of Jesus' miracles of healing, for example, of lepers,¹⁰ the blind,¹¹ and paralytics,¹² involved the instant repair of tissues, nerves, muscles, etc., and the instantaneous growth or regrowth of healthy cells. The net result was the creation of healthy functioning parts of the body to replace diseased, non-functioning or atrophied parts.

2. The giving of life

Jesus gave life to the dead on three occasions: to a widow's son,¹³ to Jairus' daughter,¹⁴ and to his friend Lazarus.¹⁵

In the case of Lazarus, the body had been in the grave for four days, and Martha's words are recorded for us: '...by this time there is a bad odour, for he has been there four days.'¹⁶

This shows that the process of decomposition whereby a dead body eventually becomes dust had already begun. So here we have a parallel with what happened on the sixth day of creation when God formed Adam from the dust of the ground and breathed into his nostrils the breath of life, and Adam became a living

being.¹⁷ Jesus called Lazarus back to life, and the molecules of matter that were in the process of becoming dust became, again, a living human being.

In the case of the widow's son and of Jairus' daughter, death was more recent, that is, probably on the same day that Jesus gave life to their dead bodies. The principle still applies.

3. The method Jesus used

Jesus appeared to use a variety of means in performing His miracles. These included touching lepers, the blind, and the deaf; the use of saliva to heal a deaf mute¹⁸ and a blindman;¹⁹ the use of clay (with instructions to wash) to heal a blind man;^{20,21} and the word of command to heal, to raise the dead, and to exorcise demons.

However, what happened in these and in all of Jesus' miracles was that Jesus willed the event to happen and it did. This is nowhere better illustrated than in the healing of the nobleman's son. Jesus was at Cana in Galilee and a certain royal official asked Him to travel to Capernaum to heal his son who was close to death. The Apostle John records what happened, as follows:

'So Jesus came again into Cana of Galilee, where he made the water wine, And there was a certain nobleman, whose son was sick at Capernaum.'

'When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.'

'Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe."'

'The nobleman saith unto him, Sir, come down ere my child die.'

'Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way.'

'And as he was now going down, his servants met him, and — told him, saying, Thy son liveth.'

'Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.'

'So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house' (John 4:46–53).

Capernaum was about 27 kilometres (17 miles) from Cana as the crow flies, which means there was no way that the sick son, or anyone else in Capernaum, could have heard Jesus or been influenced by His physical presence in Cana.

Jesus willed the sick boy to recover, at a distance of 27 kilometres, and he did so. Similarly, Jesus willed the water to become wine, as it was being taken into the wedding feast in Cana, and it did so. He willed the bread and fish to form and they did, and He willed the 10 lepers to become well after they had left Him and were on their way to the priests, and they were healed.²²

It is interesting that a Gentile centurion recognized this authority of Jesus. The centurion had sent servants to request Jesus to come and heal his servant, as Luke records:

'Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.'

'Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.'

'For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.'

'When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel.'"

'And they that were sent, returning to the house, found the servant whole that had been sick' (Luke 7:6-10.) The centurion recognized that the voice of Jesus could not be heard by his sick servant, but the result, brought about by the exercise of Jesus' authority, would be no less effective because of this.

4. Jesus' glory seen in his miracles

After narrating Jesus' first miracle — the turning of water into wine — the Apostle John says, He 'manifested forth his glory; and his disciples believed on him.'²³ When Jesus heard that Lazarus was sick He said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified'. And then, after Lazarus had died and before Jesus raised him to life, He said to Martha, 'Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?'²⁴

John calls Jesus' miracles 'signs'²⁵ and in his Gospel John shows which way the signs point:²⁶ 'these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.'²⁷

Conclusion

Jesus Christ is the Creator God. Not only does Scripture affirm it,²⁸ but during His earthly life and ministry He did the very things we would expect the Creator God to do. He did them in the way that we would expect the Creator God to do them — by His word of authority and the exercise of His will. And the doing of them displayed His glory.

This is a source of praise and inspiration for those who believe the Word of God, and at the same time it is a reproof of the doctrine of theistic evolution. The thought that Jesus might have used evolutionary chance random processes to heal the sick or give life to the dead is as unsustainable as the idea that He used such processes to create and give life to all things 'in the beginning'.

7. Jesus Christ is the Judge of all mankind

The Bible teaches that on the last day of this age God will judge all men who ever lived. “Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth” (1 Chr. 16:33). “And I saw the dead, small and great, stand before God; and the books were opened...and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12). Only God is capable of judging all men. God is all-knowing and therefore knows every act. He is all-powerful, and therefore can carry out His punishments. He is perfectly holy and therefore can judge every sin without injustice. Only God who is moral and just in character has the authority to judge the human race. Yet the Bible teaches that Jesus Christ will judge the world. Christ Himself claimed the total authority and jurisdiction over mankind on the final day that can only belong to God. In fact, the judgment seat of God Almighty and the judgment seat of Jesus Christ are one and the same seat. Jesus said, “Many will say to me in that day, Lord, Lord.... And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt. 7:22-23). The fate of each and every person rests upon Christ’s decision; He has the power and authority to render sentence and to cast men into hell—an authority reserved exclusively to God. Following are some biblical references which unmistakably establish that Jesus Christ is the Judge of all mankind.

Matthew 25:31-33, 41—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

John 12:48—“He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken*, the same shall judge him in the last day.”

Acts 10:42—“It is He [Jesus Christ] who was ordained of God to be Judge of the living and the dead” (V).

Acts 17:31—“He hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus Christ] whom he hath ordained.”

Romans 2:16—“In the day when God shall judge the secrets of men by Jesus Christ....”

Romans 14:10-12—“For we shall stand before the judgment seat of Christ. For it is written: ‘As I live, says the LORD [Jehovah], Every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God” (V). This passage of Scripture not only presents Christ as Judge, but clearly teaches that on the day of judgment everyone will bow to Christ; that is, everyone will acknowledge that Christ is the LORD God. By introducing his quotation of Isaiah 45:23 with the familiar prophetic formula, “As I live, saith the LORD” (cf. Num. 14:28, Isa. 49:18, Jer. 22:24, Ezek. 5:11, Zeph. 2:9,

etc.), and applying it to Christ, the Apostle Paul self-consciously and deliberately calls Christ Jehovah. Note also that at the Judgment Seat of *Christ*, everyone will give account of himself to *God*. This passage is a powerful and unmistakable statement of Christ's deity.

2 Corinthians 5:10—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

2 Timothy 4:1, 8—"...the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Hebrews 10:30—"For we know Him who said, 'Vengeance is Mine, I will repay,' says the Lord. And again, 'The LORD will judge His people'" (V).

The gate to life is Jesus Christ since only in him do we have access to heaven: "The Jesus said to them again, 'Most assuredly, I say to you, I am the door of the sheep. All who ever came before are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.'" John 10:7-9

"Jesus said unto him, I am the Way, and the Truth, and the Life. No one comes to the Father, except through Me" John 14:6

Christ is also the one who personally shatters any possibility of religious unification, since true unification can only take place in and through him:

"For God was in Christ reconciling the world to Himself, not counting men's sins against them, and has committed to us the word of reconciliation." 2 Corinthians 5:19

"For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross." Colossians 1:19-20

The Bible Teaches That God the Holy Spirit, the Third Person of the Trinity, Proceeds From Both the Father and the Son (Spiration)

Matthew 3:11—"I [John the Baptist] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Jesus Christ not only has the authority to baptize believers with the Holy Spirit but also to baptize

unbelievers into hell-fire. While this passage technically does not deal with spiration, it shows that Christ has the authority of God: only God can send the Holy Spirit to His church.

John 15:26—“But when the Comforter is come, *whom I will send unto you* from the Father, even the Spirit of truth, *which proceedeth from the Father*, he shall testify of me.”

Romans 8:9—“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his.” Here Paul equates the Spirit of God with the Spirit of Christ.

Galatians 4:6—“And because ye are sons, God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father.”

Revelation 5:6—“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are *the seven Spirits of God sent forth into all the earth*.” Seven in Scripture often represents completion and perfection.

The perfect Holy Spirit of God proceeds from Jesus Christ unto the whole earth.

Jesus Christ is Worshiped as God

There is probably no sin more condemned in the Bible than that of idolatry. The Bible teaches that we are to worship God alone. Why? Because only God is worthy to be worshiped. God’s law says, “Thou shalt have none other gods before me.... Thou shalt not bow down thyself unto them, nor serve them” (Dt. 5:7-9). When tempted by Satan, Christ said, “Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Lk. 4:8). In Revelation, an angel instructed the apostle John to only worship God (Revelation 19:10). Several times in scripture Jesus receives worship (Matthew 2:11; 14:33; 28:9,17; Luke 24:52; John 9:38). He never rebukes people for worshipping Him. If Jesus were not God, He would have told people to not worship Him, just as the angel in Revelation did. There are many other passages of scripture that argue Jesus’ deity. When the Apostle John fell in worship before one of God’s mighty angels, the angel rebuked him and told him to worship God. “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God*” (Rev. 22:8-9). When Cornelius the centurion fell in worship before the Apostle Peter, Peter clearly rejected the offer of worship: “And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man” (Ac. 10:25-26).

The contrast with the Lord Jesus Christ is startling: from His birth (Mt. 2:1-2) to His ascension (Lk. 24:51-52), Christ is openly and continuously worshiped by His disciples. Did Jesus reject this worship, as Peter and the angel did? No, Jesus openly accepted and even commended such activity. What could this mean

except that “That same person who is known to history as Jesus of Nazareth existed, before He became man, from all eternity as infinite, eternal and unchangeable God, the second person of the holy Trinity” ?
Matthew 2:11 On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. Matthew 14:33 Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.” Matthew 28:9 Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. Matthew 17 The Transfiguration 17 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. 2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. 3 Just then there appeared before them Moses and Elijah, talking with Jesus. 4 Peter said to Jesus, “Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah.” 5 While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!” 6 When the disciples heard this, they fell facedown to the ground, terrified. 7 But Jesus came and touched them. “Get up,” he said. “Don’t be afraid.” 8 When they looked up, they saw no one except Jesus. Luke 24:52 Then they worshiped him and returned to Jerusalem with great joy. John 9:38 Then the man said, “Lord, I believe,” and he worshiped him.

Passages in Which Jesus is Worshiped

Matthew 2:1-2—“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come *to worship him.*”

Was Jesus born on December 25th? Watch the video link below:

<https://www.youtube.com/watch?v=3E6wstD0b30>

Matthew 2:10-11—“When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, *and worshipped him.*”

Matthew 8:2—“And, behold, there came a leper *and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*”

Matthew 8:28-29- “And when he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. *And behold, they cried out, “What have you to do with us, O Son of God? Have you come here to torment us before the time?”*”

Matthew 9:18—“While [Jesus] spake these things unto them, behold, there came a certain ruler, and *worshipped him*, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”

Matthew 14:33—“Then they that were in the ship came and *worshipped him, saying, Of a truth thou art the Son of God.*”

Matthew 15:25—“Then came she *and worshipped him, saying, Lord, help me.*”

Matthew 28:9—“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and *worshipped him.*”

Mark 5:6—“But when he saw Jesus afar off, he ran and *worshipped him.*”

Luke 24:51-52—“And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And *they worshipped him*, and returned to Jerusalem with great joy.”

John 9:35-38—“...he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, *Lord, I believe. And he worshipped him.*”

Hebrews 1:6—“And again, when he bringeth in the firstbegotten into the world, he saith, And *let all the angels of God worship him.*”

Revelation 5:8-14—“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof.... And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*”

Revelation 15:3-4—“And they sing the song of Moses the servant of God, and *the song of the Lamb*, saying, Great and marvellous are thy works, *Lord God Almighty*; just and true are thy ways, thou King of saints. *Who shall not fear thee, O Lord, and glorify thy name?* for thou only art holy: *for all nations shall come and worship before thee*; for thy judgments are made manifest.”

In Revelation 5:8 the living creatures and elders worship the Lamb (Jesus Christ) and offer Him prayers. In verse 13 Christ is offered the same worship that is given to the Father. In Revelation 15:3-4 *the worship of the Lord God Almighty and Jesus Christ the King of the saints are indistinguishable. All nations will come and worship before Jesus Christ* (Ps. 22:27-28). The fact that the apostles, and an angel of God, totally rejected worship, while Christ openly accepted it, indicates that the New Testament use of “to worship”

(prosekun_san aut_ —“worshipped Him”) is not mere homage to a king but the worship of God Himself. No created being, no matter how great, is allowed to accept worship.

Jesus Christ is the Object of Saving Faith

John 14:1-6—“Let not your heart be troubled: ye believe in God, believe also in me.... Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” No angel, prophet or apostle could speak such words; only God can be the object of saving faith. Christ doesn’t just point to God, He points to Himself. When Jesus says, “I am the way, the truth, and the life,” He declares that He is the foundation of all truth and all life. He is God, who is absolute Truth personified.

There are Instances in the Bible Where the Names "Son of God" and "Lord" Indicate Christ’s Essential Deity

1. Jesus Christ the Son of God

Matthew 11:27—“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” “Just think about what these words mean, my friends. They mean that there are mysteries in the person, Jesus, which none but the infinite and eternal God can know.”

Matthew 14:26, 33-33—“And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.... And when they [Peter and Jesus] were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”

Matthew 16:16—“Simon Peter answered and said, Thou art the Christ, the Son of the living God.” “Peter’s declaration that Jesus is ‘the Son of the living God’ can mean no less than that, in a unique way, a sense not applicable to any mortal, Jesus is, was and always will be the Son of that God who not only is Himself the only living One, over against all the dead so-called gods of the pagans (Isa. 40:18-31) but also is the only source of life for all that lives.”

Matthew 26:63-65—“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.” When Jesus ascribed to Himself the title “Son of Man” and then openly claimed to be the fulfillment of Daniel 7:13-14—the One who is coming on the clouds of heaven who will judge the nations and have everlasting dominion—the high priest accused Him of blasphemy. Why? Because Christ was claiming for Himself

things that the high priest knew could only be attributed to God. Christ claimed to be the divine Son of God. The high priest refused to accept this claim and therefore rejected Christ.

Matthew 3:17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

2. **The Lord Jesus Christ**

Luke 2:11—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Jesus is the Christ, the Messiah, the Anointed; he is the Lord, Lord of all; He is a sovereign prince; nay, He is God, for the Lord, in the Old Testament, He is a Savior, and He will be a Savior to those only that accept Him as their Lord."

Luke 3:4-6—"The voice of one crying in the wilderness: 'prepare the way of the LORD [Jehovah], make His paths straight.... And all flesh shall see the salvation of God'" (V).

1 Corinthians 12:3—"No man can say that Jesus is the Lord, but by the Holy Ghost."

In Philippians 2:10-11, we read: "[A]t the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord." This is a reference to Isaiah 45:18-24, which tells us: "I, Yahweh, speak the truth . . . I am God, and there is no other. By myself I have sworn. . . .

To me every knee shall bow, every tongue confess. 'Only in Yahweh,' it shall be said of me, 'are righteousness and strength.' " Here Paul applies the prophecy of every knee bending and every tongue confessing to Jesus, resulting in the prophecy that they will "confess that Jesus Christ is Yahweh." "Jesus Christ, therefore, is Lord to Christians in the same sense that Jehovah was Lord to the Hebrews. The usage referred to is altogether peculiar; no man—not Moses, nor Abraham, nor David, nor any of the prophets or apostles—is ever thus prevailingly addressed or invoked as Lord. We have but one Lord; and Jesus Christ is Lord." John reiterates the concept of Jesus' deity: "The Word[Jesus] was God" and the Word became flesh" (Joh 1:1, 14). These verses clearly indicate that Jesus is God in the flesh. Acts 20:28 tells us, "Be shepherds of the church of God, which he bought with his own blood." Who bought the church with His own blood? Jesus Christ. And this same verse declares that God purchased His church with His own blood. Therefore, Jesus is God

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. Does that mean there are multiple Gods? Believing Jesus is God doesn't mean there are multiple Gods. It can be difficult to understand, but followers of Jesus believe in one God in three persons(God the Father, God the SON- Jesus, and the Holy Spirit). God is onebut has three roles just like a person today might be a father, an employee and a husband. Each

person of God(the Father, Son and Holy Spirit) has a separate function, but all are united as one God- one in purpose, essence and nature, and equal in power and glory.

Another area where Christ outshines the others is the fact that he is the only one who has left his tomb empty. The rest succumbed to the power of death. This can be readily seen by the fact that their tombs are still occupied till this day. Jesus is the only one to rise from the dead, never to die again.

While all have succumbed to the power of the Devil, the world prince, only Jesus can make the following statement: "I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me." John 14:30

And, "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world." John 16:33

Jesus Christ and the Trinity

They recognized that the Bible depicts the Son as having his identity as *the Son* before his incarnation. In 1 John 4:9 we read, that "**the love of God was made manifest among us [in] that God sent his only Son into the world, so that we might live through him.**" Thus, the second person of the Trinity was already the Son when he was sent into the world.

The doctrine of the Trinity is encapsulated in Matthew 28:19, where **Jesus instructs the apostles: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."**

In this passage, the Father, the Son, and the Spirit are said to share one name (notice that the term "name" is singular, not plural), and that name is almost certainly *Yahweh*, the personal name of God in the Bible. We know this because the name *Yahweh* is applied to both the Father and the Son in the New Testament.

Further, Jesus says He has the power to answer prayers(John 14:13-14 13 And I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 You may ask me for anything in my name, and I will do it.),and that He will be with His followers always(Matthew 28:20 .. teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

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. Only Jesus holds the power to give up His own life and return to life. His resurrection was literal and physical. This is why He said in Luke 24:39, "See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."

The same truth is taught under a different metaphor in John 1:1,14 where we read, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us." Here the Word (i.e., the second person of the Trinity) is pictured as having his identity as the Word from all eternity. Thus, from all eternity the Word of God proceeded from God, just as speech proceeds from a speaker; similarly, a Son proceeds from his Father. Under both metaphors, whether as the Son of God or the Word of God, the second person of the Trinity is depicted as eternally proceeding from the first person of the Trinity.

Scripture reveals that the Spirit proceeds from the Father and the Son. The external relationships of the persons of the Trinity mirror their internal relationships. Just as the Father externally sent the Son into the world in time, the Son internally proceeds from the Father in the Trinity. Just as the Spirit is externally sent into the world by the Son as well as the Father (John 15:26, Acts 2:33), he internally proceeds from both Father and Son in the Trinity. This is why the Spirit is referred to as the Spirit of the Son (Gal. 4:6) and not just the Spirit of the Father (Matt. 10:20).

The reason that many cults fatally err regarding the divinity of Jesus Christ is because they place sinful, finite human reason above the clear teaching of the Word of God. The Bible consistently sets forth the doctrine of the trinity from Genesis to Revelation. As revelation progresses, the doctrine of the trinity becomes clearer and clearer, until only those who are spiritually blind could deny it. If you do deny the trinity, the Bible becomes an incomprehensible jumble of contradictions. True Christians from the days of the Apostles to the present have believed that there is one God existing in three Persons: God the Father, God the Son and God the Holy Spirit. There are not three Gods but only one God. The Father, the Son and the Holy Spirit are not one-third God each, or parts of God, but are all fully God of one indivisible essence, power and eternity. The Father, Son and Holy Spirit are not three manifestations of one God. Each is completely equal, possessing the full divine nature. When the Bible teaches that God is three Persons, it does not mean that there are three individuals "but only personal self-distinctions with the Divine essence, which is not only generically, but also numerically one." So when cults say that Jesus was just a man or

the first created being, they woefully err. They place their misconceptions of what God must be like above what the Bible clearly teaches. The doctrine of the trinity is hard to comprehend yet it is clearly taught in the Bible and therefore must be believed.

When you believe in the triune God of Scripture, all the passages which clearly teach that Christ is God do not have to be mistranslated, twisted and explained away, as the cults do. The Bible says that Christ always existed and that He created the universe. Yet the Bible also teaches that Christ is God's only begotten Son. Is there a conflict here? Certainly not! For the Bible teaches that Christ's unique personal self-distinction is His eternal generation from God the Father.

The Mystery of the Trinity that We Forget

<http://catholicexchange.com/mystery-trinity-forget>

Trinity Sunday: Is it Relevant?

<http://catholicexchange.com/trinity-sunday-relevant>

Scripture Speaks: Trinity Sunday

<http://catholicexchange.com/scripture-speaks-trinity-sunday-3>

In what way is Jesus Christ true God and true man?

Jesus is inseparably true God and true man in the unity of his divine Person. As the Son of God, who is "begotten, not made, consubstantial with the Father," he was made true man, our brother without ceasing to be God, our Lord.

<http://www.catholiccrossreference.com/catechism/#!/search/464-467,%20469>

In what sense is Jesus the Only Begotten Son of God?

Jesus is the Son of God in a unique and perfect way. At the time of his Baptism and his Transfiguration, the voice of the Father designated Jesus as his "beloved Son". In presenting himself as the Son who "knows the Father" (Matthew 11:27), Jesus affirmed his singular and eternal relationship with God his Father. He is "the Only Begotten Son of God" (I John 4:9), the second Person of the Blessed Trinity.

He is the central figure of apostolic preaching. The apostles saw "his glory as of the Only Begotten of the Father" (John 1:14).

<http://www.catholiccrossreference.com/catechism/#!/search/441-445,%20454>

The Atonement and High Priestly Work of Jesus Christ Show His Deity

It is no accident that those who reject the divinity of Christ also pervert the doctrine of salvation. Salvation, for those who deny Christ's Godhood, is either a mystical, metaphysical experience or something earned through good works. Why do the cults pervert the pure Gospel of Jesus Christ? Because only a divine Christ can truly save His people. Only a divine-human Messiah could render a sacrifice of infinite value, a sacrifice capable of ransoming millions and millions of God's elect. Also, only the divine-human Messiah has the ability to be a faithful high priest. A finite high priest could not make intercession in God's heavenly sanctuary for the many millions of Christians who sin and confess their sins daily. Only Jesus Christ who is truly God can hear all our prayers. Only the divine Christ knows all our sins and infirmities, because He is God and knows everything. Jesus Christ who is fully God and fully man is the perfect Mediator between God and man. "For this Melchisedec, king of Salem, priest of the most high God...being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.... But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:1-3, 24-25).

Did Jesus really exist? Did Jesus arise from His death? Is there a proof for biblical claims of Jesus resurrection by non-Jesus followers and Jesus followers ? Read the links below:

<https://www.bethinking.org/jesus/ancient-evidence-for-jesus-from-non-christian-sources>

<https://www.xenos.org/essays/case-christs-resurrection>

<https://strangenotions.com/jesus/>

Bible passages below to prove Jesus rose from his death.

Matthew 27:62-66

27:62 The following day (that is, after the Day of Preparation), the high priests and Pharisees gathered before Pilate 63 and said, “Sir, we remember how that impostor said while he was still alive, ‘I will be raised after three days.’ 64 Therefore, order the tomb to be secured until the third day, or his disciples may go and steal him and then tell the people, ‘He has been raised from the dead.’ Then the last deception would be worse than the first one.”

65 Pilate told them, “You have a military guard. Go and make the tomb as secure as you know how.” 66 So they went and secured the tomb by putting a seal on the stone in the presence of the guards.

Guards/Soldiers were there when Resurrection happened

Matthew 27:54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

Matthew 28 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.3 His appearance was like lightning, and his clothes were white as snow.4 The guards were so afraid of him that they shook and became like dead men.

5 The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. 6 He is not here; he has risen, just as he said. Come and see the place where he lay. 7 Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

8 So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. 9 Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. 10 Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”

Below, please find a link to a movie about a true story of a journalist and an atheist who was trying to prove that Bible claims of Jesus as son of God and his resurrection is all one big fat lie, made up by his disciples and traditionally believed this fallacy by its followers. This is not any religious or spiritual or soul search movie. This is mere a bible data analysis story. Please do include this movie wherever you feel appropriate:

https://www.youtube.com/watch?v=XqgQ9g2MV_8&list=PL_0WMuZTHkN4d1H5QJnIBuEdirkrHJo1j

Until now, our discussions were mostly religious based. But lets now try to figure out answers for some logical questions and misconceptions/doubts about Jesus Christ:

Is Jesus God? - Logical questions that need answers

If Jesus was God (as you Christians believe), how could He die? Does this mean that God died? How could that be?

Yes, Christians do believe that Jesus was not only fully human but also fully divine – that is, that He was God in human flesh. One reason is because of Jesus’ own statements about Himself, such as His assertion that “I and the Father are one” (John 10:30).

How could Jesus die if He was God? One way to understand this is to realize that when Jesus’ body died on the cross, He did not cease to exist. Yes, His body was dead—but His soul or spirit was still alive (just as ours will be when we die). Just moments before He died, we read that “Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit’” (Luke 23:46).

A far more important question about Jesus’ death, however, is this: Why did He die? The Bible makes it clear that Jesus knew His enemies would try to put Him to death—and yet He refused to escape. Why? For one reason: Jesus came to become the final and complete sacrifice for our sins. We deserve to die for our sins, but He died in our place.

Why did He do this? He did it because God loves us and yearns for us to come to know Him and to love Him in return. He did it because He wants to forgive our sins and make us part of His family forever. Don’t keep Christ at a distance any longer, but by faith open your heart to Him and commit your life to Him today.

How can Jesus be both God and man at the same time?

Answer: The Bible teaches that Jesus Christ is both God and man. Many Christians are understandably confused when it comes to understanding how Jesus can be God and man at the same time. How could our divine Creator become a human? Could a first-century Jewish man really be God? While a certain amount of mystery will always accompany this issue, both Scripture and, to a lesser extent, church tradition provide for us important distinctions to help us make sense of this matter.

While previous church councils had deliberated over issues pertaining to the nature of Christ and His relationship to the Father, it was the [Council of Chalcedon](#) (AD 481) that affirmed that Christ is “the same perfect in divinity and perfect in humanity, the same truly God and truly man.” This statement is not true simply because the council taught it. Rather, the council’s declaration was authoritative only insofar as it aligned with what the Bible teaches on the subject. Scripture is clear that Jesus is God ([John 20:28](#); [Titus 2:13](#); [Hebrews 1:8](#)), and it is equally clear that He is truly human ([Romans 1:2–4](#); [1 John 4:2–3](#)). Jesus claimed the divine name ([John 8:58](#)) and did things that only God can do ([Mark 2:1–12](#); [Luke 7:48–50](#)). But Jesus also displayed the weaknesses and vulnerabilities common to humanity ([Luke 19:41](#); [John 19:28](#)).

The belief that Jesus is both God and man is of fundamental importance. The apostle Paul wrote that an affirmation of the divinity of Jesus is required to be saved ([Romans 10:9](#)), and the apostle John provided a sober warning that those who deny Christ’s true humanity are promoting the doctrine of antichrist ([2 John 1:7](#)).

The Triune God of the Bible has existed and reigned from all eternity, and the second Person of the [Trinity](#), the Son, took on human flesh at a particular point in time ([Luke 1:35](#); [Hebrews 1:5](#)). God the Son added a sinless human nature to His eternally existent divine nature. The result was the Incarnation. God the Son became a man ([John 1:1, 14](#)). [Hebrews 2:17](#) gives the reason that Jesus had to be both God and man: “He had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.” The Son of God took on human flesh to provide redemption to those under the law ([Galatians 4:4–5](#)).

At no time did Jesus ever cease to be God. Although He was made fully human, there was never a point when He abrogated His divine nature (see [Luke 6:5, 8](#)). It is equally true that, after becoming incarnate, the Son has never ceased to be human. As the apostle Paul wrote, “For there is one God, and there is one mediator between God and men, *the man* Christ Jesus” ([1 Timothy 2:5](#), emphasis added). Jesus is not half-human and half-divine. Rather, He is *Theanthropos*, the God-man. The Lord Jesus Christ is one eternally divine Person who will forever possess two [distinct yet inseparable natures](#): one divine and one human.

When we discussed the attributes of God, we said that one way of discussing Him is to say that He is immortal. He is eternal. In other words, He does not have a beginning or an end. We also said that He is invisible, and then we said that He is described in terms of omnis ("all"). He is omnipresent, omniscient, and omnipotent. So the question is really, how can God, who is unlimited, infinite, and immortal, take upon Himself human nature which is finite, mortal, and limited?

One possible clue is to consider that when God created man in His image, there may have been more similarity to the second Person of the Trinity than we have realized. Perhaps the gap between God and sinless man was not as great as we have always imagined. The Bible does tell us in I John 3:2, "We shall be like Him, for we shall see Him as He is."

Jesus Christ, according to the Bible, is the very essence of God. Jesus is the express image of God, and the Bible says that "in Him all things consist" ([Colossians 1:17](#)). But we are also told that He emptied Himself in order to become a man (see [Philippians 2:5-8](#)). He did not empty Himself of His love, His goodness, His kindness, or His gentleness; for His divine nature was undiminished in the incarnation. But to become a human infant He did empty Himself of the eternal majesty that He shared in the presence of His heavenly Father. He went through the teen-age years, grew up to be a man, died, and then came back to life again.

Jesus was a flesh-and-blood man, with all that entails, except for sin. When Jesus died on the cross, it was not an illusion. He really died. He suffered as men suffer. He became tired and hungry. He was not some superman, free from pain and discomfort. The Bible says that He was tempted in like manner as we are, yet was without sin (see [Hebrews 4:15](#)). He went through all the problems that man can go through; yet He always possessed His divine nature and His awareness of the presence of the Father and the Holy Spirit.

There are some people who say, "Well, He became God when the Holy Spirit came upon Him." But that is not what the Bible teaches. The Bible teaches that He was truly God from the moment of His conception by the Holy Spirit. But at the same time He was fully human (see [Philippians 2:5-8](#), [Hebrews 2:14-18](#), [Hebrews 4:14-16](#)).

This is a really tricky question, isn't it! Many Christians have puzzled over this for many years, so it is pretty normal to struggle to understand how the relationship between God and Jesus works. I'm going to try to handle your questions in reverse order if that's ok.

So the Bible tells us that Jesus isn't 'God's human son', rather, that Jesus, who is co-eternal with God (that means that like God, he existed forever) *became human*. Jesus was like God - eternal and perfect - but he *became human* so that he could enter into our world and *die for humans*. The Bible treats this as something to marvel at: ... Jesus Christ 'though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.' ([Philippians 2:6-8](#)) The actual 'mechanics' of how God had a human son are not explained to us, but we are left in no doubt that Mary's conception and pregnancy are miraculous - you could read chapter 1 of the gospel of Luke to see the angel tell Mary that she will fall pregnant. The gospel of John, which is written in very symbolic language at the beginning, speaks about 'the word becoming flesh'. 'The word' is Jesus - who was with God in the beginning - and he became flesh - this is what 'incarnate' means - to be made flesh. This makes it clear that Jesus is the eternal God becoming human. So in answer to your second question, it isn't so much that God had a human son, but that God's son became human for our sake.

So, to look at the first part of your question, what does it mean for God to have a son? Well, actually, when we say 'God' we could almost mean three people - God the Father, God the Son, or God the Holy Spirit. These three are called 'the trinity' and each one is called a 'person' of the trinity. It is quite hard to understand how these three work together. Some people find it easier to understand with an analogy - so, for example, God is like water - ice, water and steam are all water but they are all different. The analogy fails at various points but that might be a way to start to get your head around it. So a few things about the trinity that we should keep in mind:

- * There is only one God - so even as we talk about the three persons of the trinity we are talking about one God. All three persons of the trinity are God. If you want to look at some verses, you could look at [Deuteronomy 6:4](#), [Galatians 1:1](#), [John 1:1-18](#), and [Matthew 28:19](#).
- * There is relationship in the trinity - the Son (Jesus) is obedient to the Father ([Luke 22:42](#)); the Holy Spirit is sent by the Father and the Son ([John 16:15ff](#)).

So the three persons of the trinity are the same God, but they are each distinct. They have different roles, but each action any member of the trinity might do is God's action, regardless of who did it.

* We see this distinction / unity when Jesus identifies himself with the Father, saying that he and the Father 'are one' ([John 10:38](#), [17:11,21](#)), and that he is in the Father and vice versa ([John 14:11](#)). Jesus does not say that he IS the Father, or that he and the Father are the SAME, but that they are ONE. So they are distinct, yet unified.

* Because Jesus and the Father are both one and distinct, we can say that God 'sent his son into the world' - ([John 3:16](#)), and also that Jesus came into the world ([1 Tim 1:15](#)) - we are speaking about essentially the same action on the part of God, but on the one hand, God the Father sends, on the other, God the

Son comes.

*We also see the distinction / unity at work when Jesus speaks about sending the Holy Spirit in John 16 - he describes this as both he and the Father coming. So the three persons of the trinity are distinct, but they are all God - they all share the same motivations and objectives. They are all co-eternal, they are all perfect.

God is Father, Son, and Holy Spirit - one God, existing in perfect relationship within himself. This is how God can be both Father and Son - because he just is! It's a bit unsatisfying - to not wrap our heads around it more - but if we want to have a right idea of who God is and what he is like, it's necessary to hold these strands together.

I hope this goes some way to answering your question. A really helpful thing to do would be to read John 14-16, where Jesus explains some of this himself. In fact, why not read John from the beginning to get the picture of the whole gospel and how it builds together our picture of the relationship of the Son to the Father, especially as the Son came to earth as a man to reveal the Father to us.

The nature of God is something quite amazing and there is nothing in creation that can be compared with it. The only way to approach this is through God's own revelation of Himself in the Bible.

There we learn firstly that there is only one God. He has always existed and He created all things (Genesis 1). This is taught as much in the New Testament as in the Jewish Scriptures of the Old Testament. However, a deeper understanding of God was revealed through the words and deeds of Jesus.

Firstly, when Jesus was baptised (Mark 1:11) God revealed Himself as having three distinct persons: (1). God the Holy Spirit, who descended in the form of a dove; (2) God the Father, whose "...voice came from heaven, saying", (3). God the Son, that is Jesus, of whom the Father's voice from heaven said "You are my beloved Son, with whom I am well pleased."

So at one and the same time, we find God speaking from heaven, His Spirit appearing as a dove, and God declaring Jesus as His Son.

Furthermore, Jesus called God His Father, not in the sense that all people could be called God's 'created children' but uniquely. Jesus said:

"All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him". (Luke 10:22)

Jesus went further by claiming to be divine and to have existed eternally when he said, "before Abraham was, I am" (John 8:58). 'I am' is the sacred name of God in the Old Testament, so Jesus was claiming to be *eternally* equal with God, something His Jewish audience understood because to them it was a shocking blasphemy from someone they thought was an ordinary human being. Indeed, when they heard this they were angered against Jesus!

If Jesus was sitting at the right hand of God in heaven when the book of Revelation was written, why does Jesus continue to make such clear statements that our heavenly Father is his “God” if he himself is God?

Centuries before Jesus came, the prophet Isaiah wrote that the son to whom the virgin would give birth would be called "Immanuel," which means "God with us" (Isaiah 7:14). This also was reiterated by an angel in Matthew 1:23. That is what Jesus was: "GOD with us." Isaiah even included these two descriptions of the coming [Messiah](#): "Mighty God" and "Everlasting Father" (Isaiah 9:6). This should not be surprising, since the Messiah (the [Son of God](#) and Savior to come) would be God; and, at will, He could be coexistent with the Father.

We know that God created the universe. Speaking of Jesus the Son, Paul wrote, "For **by him 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**" (Colossians 1:16). Furthermore, "in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe**" (Hebrews 1:2). Jesus, as a member of the Trinity of God, was an integral Architect and Maker of [Creation](#) and everything in it. As such, He was, and continues to be, God. The fact that Jesus was a carpenter on earth, I believe, merely was an indicator that, on a much grander scale, He was the "Carpenter" of all things in existence.

It is a fact that, at will, God can divide into his separate component parts—any and all of which continue to be God. And since you picked the book of John, consider John 1:1: "In the beginning was the Word, and the Word was with God, and the **Word was God**." John was referring to Jesus as being the Word of God; and then John indicated that He, Jesus, was God.

Furthermore, John also wrote, "The **Word became flesh** and made **his** dwelling among us" (John 1:14). John stated clearly that the Word was God (1:1) and that the Word became flesh (1:14); that is, the Word, **God**, took the form of a **man**, Jesus, who dwelled here on earth. John knew Jesus personally, and everything else he wrote about Jesus makes complete sense to me; so I will take John at his word.

You pointed to Revelation 5:7; however, it appears that you have disregarded the verse just prior to that: "Then I saw **a Lamb**, looking as if it had been slain, **standing in the center of the throne**, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the **seven spirits of God** sent out into all the earth" (Revelation 5:6). *Before* taking the scroll from God the Father, the Lamb, Jesus, is seen to be situated in the *center of the throne*, occupying the

same location and position as God, the Father. This would be consistent with Jesus' statements, "I and the Father are one" (John 10:30) and "Anyone who has seen me has seen the Father" (14:9b). At any time, and at their will, they can coexist together as One.

Then, after projecting outward from the throne, having dissociated Himself from the Father (but still continuing to be God), Jesus, the Lamb, is seen to take the scroll from the Father seated on the throne. In fact, in addition to God the Lamb (Jesus) and God the Father coexisting in the same place and at the same time, Revelation 5:6 shows that God the Holy Spirit (the seven spirits, or sevenfold Spirit, of God—also in 1:4) was there as well. This verse clearly portrays a *multiple* manifestation of God.

Thus, even the Holy Spirit—the sevenfold Spirit of God—has multiple facets. Therefore, it should not be surprising that God, as a whole, has multiple, probably infinite, components—one of which is God the Son, Jesus. God, whenever He wishes, can occupy more than one location at the same time. Just because we cannot do that does not mean that God cannot do it.

I do not believe that God makes mistakes. Therefore, I do not believe that He was in error when He called His Son (Jesus) **God** here: "But about the Son he [God the Father] says, 'Your throne, **O God**, will last for ever and ever, and righteousness will be the scepter of your kingdom'" (Hebrews 1:8). This was a reference to a psalmic verse (Psalm 45:6).

Within that same passage in Psalm 45, the writer also stated, "You are the most excellent of **men** and your lips have been anointed with grace, since God has blessed you forever" (Psalm 45:2). The "most excellent of men" to whom the psalmist (as led by God) was referring was the coming Messiah: Jesus, the Son of God. Even the psalmist understood that this person would be both *man* and *God*, concurrently.

I understand that you do not believe Jesus could have been (and continues to be) both man and God, at the same time. Yet, God made it very clear throughout the Bible that He is a multiple (and infinite) being. I do not find it at all difficult or confusing to comprehend how God can be one, two, or multiple beings at any given time. Just as [predestination and free will](#) both are true, at the same time, so Jesus was and is both man and God, at the same time.

If God cannot be tempted, how could Jesus be tempted?

On the one hand Scripture tells us that "God cannot be tempted by evil" (James 1:13). On the other, it informs us that during his wilderness sojourn, Jesus was tempted by the evil one (Matthew 4:1–11). Could Jesus be tempted or couldn't he?

First, for sin to take place there must be a sinful inner response to a seductive suggestion to sin. Though Satan appealed to Jesus' natural human desires (e.g., hunger), our Lord did not fantasize over Satan's suggestion. To mull over Satan's suggestion even for a moment would have constituted sin. And, had Jesus sinned, he could not have been our Savior.

Furthermore, although Christ did not have any sinful proclivities that inclined him toward evil, Satan's temptations were nonetheless as real as the very flesh upon his bones. Even those who are born into sin can identify with being tempted to do something they are utterly disinclined to do. By way of analogy, most mothers would never consider killing their children—even if offered a life free from suffering. Nonetheless, the natural desire to avoid suffering would render such a temptation genuine.

Finally, in saying "God cannot be tempted by evil," James focuses on God as the self-sufficient sovereign of the universe. As such, he has no unmet needs. Conversely, the accounts of the temptation focus on God-Incarnate who experienced all the essential physical and psychological needs commensurate with humanity—including hunger, fatigue, and the desire for self-preservation. Thus, the biblical truths that God cannot be tempted and yet Christ was tempted are complementary, not contradictory.

A crucial theological question in Christology is, could Jesus have sinned? This question is not easy to answer, and as such, it requires careful reflection, given the variety of issues involved.

Historically, classical Christology has argued that our Lord Jesus Christ experienced temptation like us, yet he faced it as one who was unable to sin, hence the affirmation of the *impeccability* of Christ (*non posse peccare*). The minority report, on the other hand, is that Jesus experienced temptation and that, although he never sinned, he was able to do so, hence the assertion of Christ's *peccability* (*osse non peccare*).

Both viewpoints admit that, in wrestling with the question, one must do justice to the following biblical truths: (1) Jesus never actually sinned. Scripture is clear on this point, so the issue is whether Jesus *could have* sinned, not whether he actually did. (2) Jesus was tempted, and his temptations were genuine (Luke 4:2; Heb. 4:15; 5:5–7). In fact, Kevin Vanhoozer astutely notes how the Gospels begin and end with the temptation of Christ. "The temptation narrative at the beginning of Jesus' ministry (Lk. 4:1–13) is a showcase for the same active suffering that marks another temptation narrative (Lk. 22:39–46), together with the passion narrative, at its end." One must affirm, then, the genuineness of Jesus's temptations: as the obedient Son, from the beginning of his ministry to the cross, he faced trials, temptations, and sufferings for us. Any view that minimizes the reality of his temptations is inconsistent with Scripture.

Yet, we must add a caveat: We must strongly affirm the reality of Christ's temptations, but we must not make his temptations the same as ours *in every respect*. Why? Because, as much as Jesus is like us, he is also utterly unique, and his temptations reflect this fact. For example, Jesus was tempted to turn rocks into bread, a temptation that normal humans do not face. He was tempted to use his divine prerogatives instead of walking the path of obedience, and he chose to live in dependence upon the Father in order to become our merciful and faithful High Priest (Heb. 2:17–18). In addition, he faced temptation in Gethsemane, but not by anything within himself, since he was perfectly holy and righteous. Unlike us in our fallen condition, in Christ there was no predisposition to sin and no love of it. The temptation he faced was unique to him *as the Son*, and it was unique to him as our sin-bearer. He rightly and legitimately recoiled at the prospect of losing his communion with his Father for a time; as a man, he rightly wanted to avoid death in this way for many reasons. We must never deny that Christ's temptations were real, indeed more real than we could ever imagine or experience, but we must also affirm that they were utterly unique to him. (3) God cannot be tempted with evil, and God cannot sin (see, e.g., James 1:13).

[Jesus] rightly and legitimately recoiled at the prospect of losing his communion with his Father for a time; as a man, he rightly wanted to avoid death in this way for many reasons.

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From within these three biblical truths, the question regarding Christ's impeccability or peccability must be answered. If (2) is upheld, it would seem that the Son, by becoming a man, would be able to sin. After all, as the peccability argument goes, if Jesus could not have sinned, then how is he truly like us? Yet, given that the *person* of the incarnation is the divine Son, would not (3) apply to him and thus render him unable to sin? Ultimately, the challenge is to uphold all three truths simultaneously without minimizing any of them. How shall we do so?

Not Able to Sin

Our answer is that the impeccability position is best. Why? Let us first state the theological rationale for it, working within the parameters of classical Christology, and then offer a brief defense of it. Theologically speaking, if we view our Lord as merely the man Christ Jesus, even though his human nature was unfallen and sinless, he would nevertheless, like the first Adam, be *able to sin*. In this sense, we can say that Jesus's unfallen human nature was *peccable*.

But there is more to the identity of Jesus than this, especially when we think of the *who* of the incarnation. Jesus is not merely another Adam or even a greater, Spirit-empowered one. He is the last Adam, the head of the new creation, the divine Son incarnate, and *as the Son*, it is impossible for *him* to sin and to yield to temptation, because God cannot sin. Behind this assertion is the fact that sin is an act of the *person*, not of the nature, and that in the case of Christ, *he* is the eternal Son. As Macleod rightly reminds us, "If he sinned, God

sinned. At this level, the impeccability of Christ is absolute. It rests not upon his unique endowment with the Spirit nor upon the indefectibility of God's redemptive purpose, but upon the fact that he is who he is."

Ultimately, the explanation for why Jesus could not have sinned, similar to the explanation for when and how he acts and knows, is Trinitarian. What made it impossible for him to sin was not his divine nature as an acting agent, but the fact that he is the Son, in relation to the Father and Spirit, and as the Son, he speaks, acts, and chooses, gladly and willingly, to obey his Father in all things. Herman Bavinck captures this rationale well: "He is the Son of God, the Logos, who was in the beginning with God and himself God. He is one with the Father and always carries out his Father's will and work. For those who confess this of Christ, the possibility of him sinning and falling is unthinkable."

In fact, it is this truth that provides the grounding and assurance of the indefectibility of God's sovereign plan, and ultimately explains why, in Christ, all of God's gracious purposes cannot fail. It is also the reason why the last Adam is far greater than the first, and thankfully, why the redemption he secures is gloriously better in every way imaginable.

If Jesus is God, why does the Bible talk about Him praying to God?

All three are God and share in God's essence and nature, but they all have distinct personhood and roles. When we remember this, it's very easy to understand why Jesus (who is God) would converse with the Father (who is also God). It's simply a dialogue between two members of the trinity. But we are going to look at this question from three alternative angles.

Within this article, we are going to be looking at:

- A misconception about the word "prayer".
- Why did Jesus pray?
- A point to remember.

Let us also establish Jesus had and currently has two different natures. Man, and God. Humanity, and deity. And since the historic and Biblical revelation of Jesus is of a fully divine person who took on the form of servant, it should not surprise us to see Jesus praying to the Father in His incarnate state. After all, touching His humanity, Jesus needed to submit and supplicate the Father. This is the sense in which Jesus has a God.

Jesus submitted to the will of the Father to carry out the redemptive plan of humanity, and in His incarnate state needed to have a God since He was truly human. But being fully equal with the Father touching His deity, His manner of prayer must be seen more as a supplication and conversation rather than a lesser being praying to an ontologically greater being.

Misconceptions about prayer

Those who deny the deity of Jesus typically force a limitation on a specific word penned within the Gospels. This time it is the word "pray". These individuals claim that supplication is ONLY an action which involves a communication between a being of a greater essence with a being of a inferior essence.

Let us further examine the definition of the term "pray" both without and within the biblical narrative and see if there are any inconsistencies between the deity of Jesus and his act of praying to the Father.

According to Merriam-Webster's dictionary, the word pray means:

- to speak to God especially in order to give thanks or to ask for something
- to hope or wish very much for something to happen
- to seriously ask (someone) to do something

We can clearly see that the term "prayer" is not limited within the confines of a God-to-man interaction. Now let us examine the Gospels and Jesus' words to see if the above mentioned definitions apply to these verses.

According to the gospels, the word pray (in the kjv) has different definitions depending on the context and who it is being used by. For example, in [Luke 14:18](#) the word "pray" is directed by one human to another:

*AND THEY ALL WITH ONE CONSENT BEGAN TO MAKE EXCUSE.
THE FIRST SAID UNTO HIM, I HAVE BOUGHT A PIECE OF*

GROUND, AND I MUST NEEDS GO AND SEE IT: I PRAY THEE HAVE ME EXCUSED.

In other words, the definition of the word pray does not have to be limited to a communication between a being of a GREATER nature with a being of a LOWER one. When we consider the fact that Christ claimed to be divine, then the word pray when employed by Jesus is simply an communication between him and the Father where he is deeply hoping and earnestly asking something of Him.

“Prayer” does not necessarily imply a human petitioning God. The definition of the word “prayer” proves this. So what we are seeing is one member of the Godhead petitioning another. Let us assume that the above point is false and the word “pray” is limited to the meanings a human speaking to God. This would in no way shape or form affect the doctrine of the God-nature of Christ due to the following reason:

ONE OF THE INTENTIONS OF CHRIST WAS TO SERVE AS AN EXAMPLE FOR THE PEOPLE TO FOLLOW.

Hence, when we read the gospels, we constantly run into actions which Christ performs which we wouldn't expect God to do, but he did them anyways to set a proper example for us to follow in his footsteps.

This can be seen in [John 13:12-15](#) when Jesus washed their feet and said “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. **For I have given you an example**, that you also should do just as I have done to you”.

In other words, if God himself will be so humble as to wash another's feet, so should we. If God were to humble himself before all men and kneel down in prayer in the secret place, so should we.

Jesus praying to the father served more as an example for humanity to mirror his behaviour rather than his need for supplication. Jesus knew exactly what was going to happen and how it would happen before he was even born, which is why he says: "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." in [Mark 10:45](#).

In the book of Matthew alone for example, there are 16 times where Jesus speaks of the prophecies being fulfilled, which proves he knew exactly what would happen to him:

- 1) 'Now all this is come about, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold a virgin will be with child and will bring forth a son, and they will call His name Immanuel" which is being interpreted, 'God with us' (1.22).
- 2) 'And He was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt have I called my son" (2.15).
- 3) 'Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and she would not be comforted, because they are not" (2.17-18).
- 4) 'And He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that He should be called a Nazarene' (2.23).
- 5) 'For this is he who was spoken of through Isaiah the prophet, saying, "The voice of one crying in the wilderness, Make you ready the way of the Lord, make His paths straight" (3.3).
- 6) 'And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken through Isaiah the prophet, saying, "The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the

Gentiles, the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up” (4.14-16).

- 7) ‘That it might be fulfilled which was spoken by Isaiah the prophet, saying, “Himself took our infirmities, and bare our diseases” (8.17).
- 8) ‘That it might be fulfilled which was spoken through Isaiah the prophet, saying, “Behold, my servant whom I have chosen, My beloved in whom My soul is well pleased, I will put My Spirit on Him, and He will declare judgment to the Gentiles. He will not strive, nor cry aloud, nor will any one hear his voice in the streets. A bruised reed will He not break, and smoking flax will He not quench, until He sends forth judgment unto victory. And in His name will the Gentiles hope” (12.17-21).
- 9) ‘And to them is fulfilled the prophecy of Isaiah, which says, “By hearing you will hear, and will in no wise understand, and seeing you will see, and will in no wise perceive. For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them” But blessed are your eyes, for they see, and your ears, for they hear. For truly I say to you, that many prophets and righteous men desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them’ (13.14-17).
- 10) ‘That it might be fulfilled which was spoken by the prophet ([Psalm 78.2](#)), saying, “I will open my mouth in parables, I will utter things which have been hidden from the foundation of the world” (13.35).
- 11) ‘Well did Isaiah prophesy of you saying, “This people honours me with their lips, but their heart is far from me. In vain do they worship me, teaching as doctrines the precepts of men.” (15.7-9).
- 12) ‘Now this is come about that it might be fulfilled which was spoken through the prophet, saying, “Tell you the daughter of Zion, Behold, your King comes to you, meek, and riding on an ass, and on a colt the foal of an ass” (21.4-5).
- 13) ‘Jesus said to them, “Have you never read in the Scriptures, The very stone which the builders rejected has become the head of the corner. This was the Lord’s doing and it was marvellous in our eyes” (21.42).
- 14) “How then should the Scriptures be fulfilled that thus it must be?” (26.54).

- 15) 'In that hour said Jesus to the multitudes, "Are you come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and you took me not. But all this is come about, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled' (26.55-56).
- 16) 'Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price, and they gave them for the potter's field, as the Lord appointed me" (27.9-10).

Jesus' perfect knowledge of the outline of his own life shows that his prayer was not *just* to ask God for guidance, security, or strength, for he already knew exactly what his life was going to be in its fullest. His prayer (asking and hoping of the Father) was also intended to serve as an example to us. As Paul says, be imitators of God. ([Eph 5:1](#))

Since the Bible affirms that Jesus is God, it is often perplexing to note that Jesus addresses God in prayer. The answer to this, as well as to all references [to Jesus](#) as being tired or hungry, weeping, lacking knowledge, etc., is that Jesus was a true man, as well as God.

The second Person of the Trinity, God the Son, took upon Himself complete humanity, except for our sinful nature, when He was conceived in Mary. He is described by theologians as one Divine Person having two natures, divine and human—the God-man.

Passages of Scripture which describe Jesus' limitations are referring to His humanity. He lived His life as a true man, depending upon His heavenly Father day by day, just as we are expected to do. Many believe that even His miracles and supernatural knowledge were enabled by the Holy Spirit, not accomplished by switching back and forth between His divine and human natures.

When Jesus cried from the cross, "My God, my God, why have you forsaken me?" He was expressing from His human consciousness the terrible sense of being separated from His heavenly Father as He suffered the penalty for the world's sin. He, of course, with respect to His divine nature, could not suffer or die. In all of this great mystery, we have only glimmers of truth which is beyond human comprehension.

To understand Jesus as God on earth praying to His Father in heaven, we need to realize that the eternal Father and the eternal Son had an eternal relationship before Jesus took upon Himself the form of a man. Please read [John 5:19-27](#), particularly verse 23 where Jesus teaches that the Father sent the Son (also see [John 15:10](#)). Jesus did not become the Son of God when He was born in Bethlehem. He has always been the Son of God from eternity past, still is the Son of God, and always will be.

[Isaiah 9:6](#) tells us that the Son was given and the Child was born. Jesus was always part of the tri-unity, along with the Holy Spirit. The tri-unity always existed, the Father God, the Son God, and the Spirit God, not three gods, but one God existing as three persons. Jesus taught that He and His Father are one ([John 10:30](#)), meaning that He and His Father are of the same substance and the same essence. The Father, Son and Spirit are three co-equal persons existing as God. These three had, and continue to have, an eternal relationship.

When Jesus, the eternal Son of God, took upon Himself sinless humanity He also took on the form of a servant, giving up His heavenly glory ([Philippians](#)

[2:5-11](#)). As the God-man, He had to learn obedience ([Hebrews 5:8](#)) to His Father as He was tempted by Satan, accused falsely by men, rejected by His people, and eventually crucified. His praying to His heavenly Father was to ask for power ([John 11:41-42](#)) and wisdom ([Mark 1:35, 6:46](#)). His praying showed His dependence upon His Father in His humanity to carry out His Father's plan of redemption, as evidenced in Christ's high priestly prayer in [John 17](#). His praying demonstrated that He ultimately submitted to His Father's will, which was to go to the cross and pay the penalty (death) for our breaking God's law ([Matthew 26:31-46](#)). Of course, He rose bodily from the grave, winning forgiveness and eternal life for those who repent of sin and believe in Him as the Savior.

There is no problem with God the Son praying or talking to God the Father. As mentioned, they had an eternal relationship before Christ became a man. This relationship is depicted in the Gospels so we can see how the Son of God in His humanity carried out His Father's will, and in doing so, purchased redemption for His children ([John 6:38](#)). Christ's continual submission to His heavenly Father was empowered and kept focused through His prayer life. Christ's example of prayer is ours to follow.

Jesus Christ was no less God on earth when praying to His Father in heaven. He was depicting how even in sinless humanity it is necessary to have a vital prayer life in order to do His Father's will. Jesus' praying to the Father was a demonstration of His relationship within the Trinity and an example for us that we must rely on God through prayer for the strength and wisdom we need. Since Christ, as the God-man, needed to have a vibrant prayer life, so should the follower of Christ today.

Jesus himself answers our prayers

Here is a thought. How could the prayer of Jesus to the Father be the same as us praying to the Father when he demonstrated to us that *he himself* answers our prayers in [John 14:13](#)?

WHATEVER YOU ASK IN MY NAME, THIS I WILL DO, THAT THE FATHER MAY BE GLORIFIED IN THE SON.

If the term "pray" really just means a human speaking to God, this wouldn't make sense because Jesus himself says *he* answers our prayers. So if Jesus can answer our prayers, he couldn't be *just* human. The fact that he can answer the prayers of humans, yet prayed himself, shows both that he is God and that his prayer to the Father is of a different nature than ours.

A human being can't both answer human prayers and pray to the Father as a human being. Either he can't answer prayers (but he can), or his prayer is not *just* a human-to-God interaction. So the fact that Jesus can answer prayers proves that he is God while also being able to talk with other persons in the Godhead.

According to Gill's exposition of the bible, he states:

that will I do; he does not say, that he would be a Mediator between God, and them, an advocate with the Father for them, and would intercede, and use his interest with him that it might be done, which would have been saying much, and all which he does; but he declares he will do it himself, which is a proof of his deity, and an instance of his omnipotence:

[Jesus' prayer does not negate his Deity](#)

To conclude this article, let us summarize the things we have seen.

- The word pray does not always have to mean a communication between God and Man.
- Jesus used the term "pray" as being a dialogue between two individuals of the same essence.
- One of the methods of instruction employed by Christ was leading by example. Hence if Jesus prayed, then all the more should we.
- If Christ prayed to the Father in like manner to our supplications, then it wouldn't make any sense because Jesus said that he, himself, could answer our prayers. If he can answer our prayers, he must not be separate from God. If he can answer our prayers, his prayer to the Father is of a different nature than our prayer to the Father.

So there is no contradiction between Jesus praying and the idea of him being a member of the Trinity, the Word made flesh.

If Jesus is God, why did he say to his disciples: "Trust in God; trust also in me"?

“Let not your hearts be troubled. Trust in God; trust also in me.” ([John 14:1](#))

Few words in the Bible are better known or more often quoted than these, but for all their timelessness, they were addressed to a very specific situation.

The demeanour and language of Jesus had filled his disciples with foreboding. He was going to leave them, and that itself would reduce their world to rubble. But they would also have to cope with the manner of his departure. They would see him betrayed by one of their own, arrested, and condemned to a death that would not only wrench him from them, but would cover his name with ignominy and bury all their hopes.

What is before the Lord’s mind here, then, is not how he himself would cope with the cross, but how his confused and bewildered disciples would cope. It is the trouble in their minds that troubles him, and he addresses it not only with soothing words, but with powerful arguments — arguments they must remember when they see him hanging on the cross, and which we, too, must remember when God leads us where we cannot cope and cannot understand.

Trust in God — and Me

“Trust in God,” he says. What is going to happen is demonic and dark, yet behind the demonic is the hand of God. He had already told them that no man would take his life from him. Instead, his dying would be an act of obedience to his heavenly Father; and he had told them, too, that though what he was doing was at the moment beyond their comprehension, they would understand later ([John 13:7](#)).

They had to trust God even when they couldn’t see his reasons; and we can be sure that the arguments Jesus presented to the disciples were the very arguments he presented to himself. He, too, “the man, Christ Jesus,” had to trust God, laying down his life (to all human appearance an unfinished life), risking all on the “sure and certain hope of the resurrection.”

“Trust also in me.” Did they notice that he was asking them to have the same faith in him as they had in God? He, too, had his reasons for leaving them. Later, he would tell them one of them: Unless he went, “the Helper” would not come ([John 16:7](#)).

How much they made of that, we don’t know; and how much they made of his earlier word that his life would be a ransom for many ([Mark 10:45](#)), we don’t know. There was always such a gap between what he taught and what they learned. But precisely because they didn’t understand, they had to trust; and that trust would be built on believing that he was who he said he was.

He was the eternal I AM ([John 8:58](#)). He was the one who had told the grieving Martha that he was the resurrection and the life, and that those who believed in him would live even though they died ([John 11:25–26](#)). Surely, if that were true of those who believed in him, it must first of all be true of himself? Death could not hold the life of the world: “Before long, the world will not see me any more, but you will see me. Because I live, you also will live” ([John 14:19](#)).

According to the doctrine of the Trinity, the Father and Son are co-equal. If that is true, how can the Father be (in any way) greater than Jesus?

If you read the whole of that chapter and understand the context, it will be clear what is being said. In John 14:7-10 Christ says,

"If you know me, then you will also know my Father. From now on you do know him and have seen him." Philip said to him, "Master, show us the Father, and that will be enough for us." Jesus replied, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works."

This identification of Christ with God is emphatic in this chapter and throughout John. John 1:1 explains, "In the beginning was the Word, and the Word was with God, and the Word was God." In John 11:30 Christ says, "The Father and I are one." In John 14:28 we are reaching a climax. Jesus is soon to be arrested and crucified. He is reassuring the apostles about himself. Yes, they are going to see him suffer in the flesh and die, but Jesus reminds them there is more to himself than just the human. He and the Father are one. His statement is a reassurance to them, and it should be to you as well.

The way that we can find out what Jesus meant is by examining the context of the verse itself.

In John 14:12-14, He said to His disciples,

12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it."

Notice what He said in verse 12, not only will they do works that I do but they will do greater than these. The same Greek word for "greater" used in John 14:12, is later on Jesus used in verse 28.

Here, "greater" can not mean greater in terms of quality that the disciples will be doing better works than Jesus. "Greater" can only mean in terms of quantity. They will be doing more miracles than Jesus did but they will be performing the same kind of miracles that Jesus did while He was on earth.

How do we know that?

Because of the line before that, the preceding sentence says, "...He that believeth on me, the works tha I do shall he do also..." Notice that it's the same works that Jesus has been doing but a greater number of them. That makes sense; after all, the disciples spread the Gospel throughout the entire world, reach more people and did more miracles than Jesus did when He was on earth. But Jesus gave the reason why they'll be able to do greater miracles than Him: because "I am going to the Father".

So what's the connection?

Verses 13-14 give us the answer:

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it."

Here, Jesus says, "If you ask ME", in other words, pray to me directly and I will do it personally and He did not say, "The Father will do it" but He Himself will do it!

Here Jesus not only is making Himself an object of prayer which would be blasphemy if He was a mere creature. After all, the Bible and the Qur'an agree that all petitions, all invocations must be directed to God alone because God alone can answer all prayers...but Jesus said, "They can pray to Him directly and He will do it".

In saying that He is able to hear all prayers directed to Him and in answering all of them Jesus is presupposing the Omni-attribute of God. He is saying, He knows all those who pray, what they are praying about, the location of where they are praying from etc...

In order for Jesus to personally guarantee that He will answer all the prayers offered to Him, He must have the ability to fulfil all requests. However, only God is omniscient, omnipresent and omnipotent. Yet, Jesus' statements here in John 14 presuppose that He was all of these things [i.e. omniscient, omnipresent and omnipotent].

He went on to reiterate that He has these essential divine attribute in John 14:23, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we (Father and Me) will come unto him, and make our abode with him." In other words, just like the Father, He too will indwell those who love Him. Not only He's claiming to be omnipresent but He also is claiming to be present with every believer in the same sense and to the same degree that the Father is.

In saying that, Jesus shows that He believes that He was co-equal with the Father in essence and nature, that He is as present with every believer as the Father is. Therefore, He is as omnipresent as the Father is; something that no mere creature could utter.

To conclude all this, in John 14:28 Jesus could not be saying that the Father IS greater than Him in essence and nature.

If Jesus is claiming to be omniscient, omnipresent, omnipotent and only God is omniscient, omnipresent, and omnipotent, than Jesus is clearly claiming to be God. If He is clearly God then He is co-equal with the Father in essence and nature.

So then in what sense is the Father greater than the Son?

John 17:5 gives us the answer, "And now, O Father, glorify thou me with thine own self with the glory which I HAD with thee before the world was."

Here Jesus claims that He shares the very divine glory that the Father has and He shared this with the Father even before the world was created. Yet, while on earth, He set aside this glory.

Let's re-examine John 14:28 one more time and connect it with 17:5 to see the connection:

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

In light of 17:5 it's obvious why Jesus said what He said in 14:28. The point to the disciples is this, "If I remain on earth, the Father will be greater than me IN TERMS OF GLORY AND STATUS".

Why?

Because Jesus already told this in 17:5 that He set aside the very divine glory that He had with the Father before the world was in order to come to the earth and redeem His people from their sins.

However, once He returns to the Father, He will once again receive that glory which was His which He voluntarily set aside.

So basically, what Jesus was telling the disciples is this, "if you love me, then you will desire for me to return to glory and cease to be on earth because while I'm on earth I will continue in the state of humiliation but if I will return to the Father, not only will the Father no longer be greater than I, I will be basking in the very divine glory that the Father possesses which belongs to me and the glory I had with Him before the world began."

That's what Jesus meant when He said the Father is greater than I. NOT in terms of essence and nature but in terms of status and glory.

In Hebrews 1:8, God the Father Himself calls Jesus God:

"But unto the Son (Jesus) he (the Father) saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

And that, "For it pleased the Father that in him (Jesus) should all fullness dwell... – Colossians 1:19

For in him (Jesus) dwelleth all fulness of the Godhead bodily – Colossians 2:9



Where in the bible can I find that Jesus is 100% man and 100% God?

For example, Jesus claimed, “before Abraham was born, I am ” (John 8:58), clearly alluding to Exodus 3:14. He also claimed to be one with the Father (John 10:30-33). He acknowledged that he was the Christ, or Messiah (Mark 14:60-64; compare with Daniel 7:13-14). He also claimed that our eternal destinies hinged on our response to him (Luke 12:8-9).

In addition, Jesus is said to be the eternal word of God incarnate (John 1:1-3, 14). He is called the Creator and head of the church (Colossians 1:15-20). These are just a few of the passages which speak of Christ’s deity or divinity.

Other passages speak of his humanity. For example, Jesus was conceived and born of a woman (Matthew 1:18-25). He thus had a human body. He experienced hunger, thirst and fatigue (Matt. 4:2; John 4:6; etc.). He suffered and died (John 19:34). He could be heard, seen and touched (1 John 1:1). He evidenced the emotional and intellectual qualities of a human being (see Matt. 26:37 and Mark 9:21).

Again, there are plenty of other passages concerning Jesus’ humanity. When theologians try to put all of this together, they conclude that the Bible teaches that Jesus was both divine and human.

There are actually many biblical passages which teach both the deity and humanity of Christ. I’ve listed just a few for your consideration.

1. Isaiah 9:6-7

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.

Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Note that the promised Messiah (or Christ) would be born as a son to Israel. He was thus a Man. At the same time, however, His name will be called Mighty God, etc. He is thus also God.

2. Micah 5:2-3 (quoted in Matt. 2:6)

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

3 Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites.

Again, Messiah is born of a woman (v. 3) to be ruler in Israel (v. 2). He is thus a Man. However, His goings forth are “from the days of eternity” (v. 2). He thus had no beginning and must therefore be God (Who alone is eternal).

3. John 1:1-3, 14

In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Notice that the Word is God (v. 1). Notice also that the Word became a human being (v. 14). Jesus is both God and Man.

4. Philippians 2:5-11

Your attitude should be the same as that of Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be grasped,

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This is a classic passage on both the deity and humanity of Christ.

5. Colossians 1:13-23

For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

14 in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God, the firstborn over all creation.

16 For by him 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.

17 He is before all things, and in him all things hold together.

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

19 For God was pleased to have all his fullness dwell in him,

20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

21 Once you were alienated from God and were enemies in your minds because of your evil behavior.

22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation—

23 if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

Again, this passage strongly affirms both the deity (v. 19) and humanity (v. 22) of Jesus.

These are just a few passages which can be offered. Many passages, taken in isolation, affirm either the deity of Christ on the one hand, or His humanity on the other. When all this evidence is taken into account, it becomes clear that the Bible repeatedly affirms that Jesus was indeed the unique God-Man.

Conclusion

A merely human or first-created being cannot save multitudes of sinners. A merely human or first-created being does not have the authority to judge the human race. A finite being should never receive worship, honor and glory. We say God is love and truth? Was Jesus then? Let's dissect this into Jesus life characteristics He created humans exactly in His image and likeness. Isn't this amazing that He made exact replica of humans as He is. Genesis 1:26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. He not only created humans like himself, He gave him complete freedom and told the rules how to live about their life not complicated(only restriction was not to eat one certain fruit) at all, but did not bound them to any kind of chain.

Humans disobeyed Him because satan enticed them, how much it would have provoked God Him. But He did not withdraw or let the humans go away. He still came back to the garden and maintained the relationship. Since humans disobeyed Him and since it's the justice to punish the mistakes, He set a plan to deliver humans by taking the punishment on Himself. Then generations came and many of them were awful evildoers. He prophesized many things including the place where He will be born in human flesh, betrayal for how much and prophesized more than eighty promises. He did not withdraw not one of his prophecy or take away any of his promises in order to bring back humans to His home. He knew what kind of life He would have, if He would be born as human baby, Herod the king had a big evil plot to kill Him at his very young infancy, a barn for his birth place - nothing royal, his parents has to run away to escape Herod's plot, nothing did (ego/status/God status) stop Jesus coming to earth as human. Everything was fulfilled because He was divine and Holy Love for us.

He also said, I will be with you till the end of age. Also after His resurrection He did not abandon his earthly time fellows, He did visit all his apostles, friends etc. many times. And also if anyone accept Jesus as Lord and Savior, the person is sealed with the cross of trinity during baptism, holy spirit descend inside the person and once you take holy communion, you would literally have His body and blood inside you. How amazing this God is, which no other God has given. Jesus is the God who gave himself to humans. He is a desiring God for humans.

Is there any God, who maintains these type of relationships?

God loves us even if we haven't loved him. "In this is love, not that we loved God, but that He loved us." (1 John 4:10) God wants us to know him. The Bible says God is at work in everyone's life. "So that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us." (Acts 17:27) "For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the Whole family in heaven and earth is named..." (Ephesians 3:14-15). "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name." (John 1:12) "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (Ephesians 2:8-9) Like children, some of us return God's love, and some do not. Nevertheless, He loves all of us. God's gifts of love and salvation are freely offered to all, even to those who choose the path of wickedness. ... He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (NIV, Matthew 5:45)

God is also merciful. He is always willing to forgive a truly repentant sinner and give him or her another chance. Even when we sin, we can be assured that God still loves us and seeks to bring us back into harmony with Him. However, it is up to us; we can accept or reject God's love. No matter how far our lives have drifted away from God, we must never be discouraged and think we are beyond hope!

"What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it? "And when he has found it, he lays it on his shoulders, rejoicing. "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' "I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance. (NAS, Luke 15:4-7) Love – "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8). **Only Jesus can forgive the sins of all people and provide complete, unconditional forgiveness. John the Baptist taught about Jesus, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29).**

Sacrifice – “...But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (1 John 2:1–2).

Faithfulness – “God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful” (1 Corinthians 1:9).

Mercy – “...For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Jesus Christ” (Romans 3:23–24).

Peace – “And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus” (Philippians 4:7).

Joy – “...We have peace with God through our Lord Jesus Christ...and we rejoice in the hope of the glory of God” (Romans 5:1–2).

Eternity – “I [Jesus] give them eternal life, and they shall never perish...My Father, who has given them to me, is greater than all, no one can snatch them out of my Father’s hand. I and the Father are one” (John 10:28–30).

A personal relationship with God begins with knowing His Son Jesus Christ. Our earthly relationships change. You and I are destined for change. But Jesus is changeless. He is the same yesterday, today, and forever. When you draw near to Jesus Christ, you will be changed.

God Wants a Relationship With Us. Which came first, man's need for a relationship with God or God's desire for a relationship with man? Here is the answer. “We have all faced the age-old question about which came first, the chicken or the egg. The question could apply to our relationship with God: Which came first, man’s need for a relationship with God or God’s desire for a relationship with man? Here is the answer:

“We love Him because He first loved us,” explains the apostle John (1 John 4:19, emphasis added throughout). John also tells us, “In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins” (1 John 4:10, New Revised Standard Version). Clearly, it was God’s desire and plan to establish a relationship between human beings and Himself.

We must keep in mind God’s purpose for creating us. We learned that God designed human beings to reflect His very character—to be like Him. “In the day that God created man, He made him in the likeness of God” (Genesis 5:1). “So God created man in His own image; in the image of God created him; male and female He created them” (Genesis 1:27).

We need to consider a few basic principles about relationships before we delve into the details of God's commitment to and His expectations from His relationship with us. First we need to ask, what is a relationship? Webster's New World College Dictionary defines it as "the quality or state of being related, a continuing attachment or association between persons." God instituted this type of relationship with ancient Israel when He said, "I will walk among you and be your God, and you shall be My people" (Leviticus 26:12) These few words summarize what God wants in His relationship with people. Notice the two aspects of God's simple statement. First He expresses His desire that we acknowledge and accept Him as the Supreme Being. Then He expresses His desire to associate with—to have a relationship with—those who accept Him as their God.

Once we understand God desires a relationship with us, we should more than ever recognize we truly need Him. The apostle Paul reminds us: "There is no question of our having sufficient power in ourselves: we cannot claim anything as our own. The power we have comes from God" (2 Corinthians 3:5, Revised English Bible).

The apostle John briefly describes the nature of the relationship we are to have with God. "Behold what manner of love the Father has bestowed on us, that we should be called children of God! . . . Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure" (1 John 3:1-3).

Here we see the purpose for the creation of mankind: God is building a family—His own family. He created us so we can have a special Father-child relationship with Him. God plans to bestow His immortality on us. As Paul explains, "this perishable body must be clothed with the imperishable, and what is mortal with immortality" (1 Corinthians 15:53, REB). God wants an eternal relationship with us as His children.

Paul tells us that "God our Savior . . . desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:3-4). God has planned a way to make this relationship available to every human being according to His timetable. As Peter wrote: "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

Notice Peter says repentance plays an integral role in cementing the relationship between God and man. God is eager to establish that relationship. But He conditions it on our willingness to recognize, acknowledge and repent of our former ways and determine to seek Him. Only then can God redeem us from the penalty of death we deserve because of our sins.

1 John 3:1-2

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

Matthew 12:46-50

While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, "Who is my mother, and who are my brothers?" And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

Romans 12:5

So we, though many, are one body in Christ, and individually members one of another.

1 Corinthians 3:9

For we are God's fellow workers. You are God's field, God's building.

John 13:34

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

John 1:12-13

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Acts 20:28

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood

Revelation 3:12

The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

Ephesians 1:1-23

Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will,

Ephesians 4:11-16

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, ...

Hebrews 2:11

For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,

1 Corinthians 12:12-13 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

Romans 12:1-21

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. ...

Galatians 4:4-5

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

Ephesians 2:19

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,

Romans 8:16

The Spirit himself bears witness with our spirit that we are children of God,

Matthew 9:38

Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

1 John 4:8

Anyone who does not love does not know God, because God is love.

2 Timothy 1:11

For which I was appointed a preacher and apostle and teacher,

2 Timothy 4:5

As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

Acts 11:26

And when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

John 1:13

Who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Ephesians 5:23

For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

1 Corinthians 16:1

Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

Even after His death and resurrection, He did not leave us alone. He set up the first church for His followers to become its members - Roman Catholic Church even that was a prophecy of reality, The Vatican church St. Peters is the place where peter was killed on the cross upside down and buried fulfilling his prophecy of - Peter you are rock and upon it I will build my church. He installed mass, all sacraments including his body and blood to strengthen us and live within us. He sent forth the holy spirt giving the divine spirits and gifts for us to live a glorified heavenly life even on earth. These things are sure to say, Jesus is such an amazing, awesome, caring and 100% truthful God which only a person of God quality and characteristics can do.

Who do you say Jesus Christ is?