

THE DIVINITY OF CHRIST

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The divinity of Christ is one of the fundamental teachings of Christianity, and it should be no surprise that Satan would aggressively fight this doctrine. Secular humanism attacks the historical facts of Jesus' life on earth and especially his divine nature. Even some of the fastest-growing denominations have a blasphemous view of the Christ they claim to believe in and follow. For example, Jehovah's Witnesses and the Church of Jesus Christ of Latter Day Saints (Mormons) believe and teach that Jesus is a created being just like we are. Christ plainly stated, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). John 1:1-3 teaches us who Jesus is: "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." Jesus is the Son of God, he is Divine, and he is Creator.

Misunderstood passages of scripture

Colossians 1:15-17 says that Jesus Christ "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, 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." Sometimes the word "firstborn" is used to refer to rank or position. For example, Ephraim and David were not literally firstborn in their families, but they were ranked ahead of the others (Jer 31:9; Psa 89:27). This would certainly fit the context in Colossians 1:15, meaning that Christ is first in *rank* above the creation, not that he is a part of it. The very next verse, Colossians 1:16, says Jesus created all things. Jesus certainly did not create himself. The fact is, Jesus is the Creator of *all* things (John 1:1-3,10; Eph 3:9; Heb 1:2). Another misunderstood Bible passage is Revelation 3:14, which says Jesus is "*the beginning of the creation of God*." Again, Jesus is not part of the creation. The Greek word translated "beginning" in this verse is "archay." In this context, the word means that Jesus is the active *cause* of the creation. The very same Greek word is also found in Revelation 22:13, where Jesus says he is "the beginning and the end." If "beginning" means he actually has a beginning point, then "end" must naturally mean he also has an ending point! This would actually make Jesus *less* than a man, because no man has an ending point: all men will live forever, either in heaven or hell. The word clearly is used to show

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that Jesus is *eternal*. The context of Revelation 3 has Jesus appealing to his authority as the “Amen,” the ruler of the universe, and as Creator to try to get the Laodiceans to listen to him and repent. Jesus was certainly not telling them that he is merely a man like they are. If that were so, why should they listen to him?

Jehovah and Jesus Christ

Isaiah 40:3 says, “The voice of him that cries in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” The word translated “Lord” in this verse is the Hebrew word “Yahweh,” which is the word for Jehovah. Numerous New Testament passages (Matt 3:3; 11:10; Mark 1:1-8; Luke 1:17,67-79; 3:3-8; 7:27; John 1:23) identify specifically who it was that John the Baptist would prepare the way for. The “Lord” in these New Testament verses who is “Jehovah” in Isaiah 40:3 is Jesus Christ. Other scriptures in Isaiah that speak of Jehovah are also explained in the New Testament to be speaking of Jesus Christ (Isa 6:5-8 + John 12:36-42; Isa 8:13-14 + 1 Pet 2:4-8; Isa 61:1,8 + Luke 4:17-21). Jehovah is a term that is used for the Father, but not *only* for the Father. The word “Yahweh” (Jehovah) means Eternal One. The Father is eternal, and so is Jesus Christ. Micah 5:2 says that his goings forth have been from everlasting. Jesus was with the Father in the beginning (John 1:1). He is “Alpha and Omega, the beginning and the end, the first and the last” (Rev 22:13). The fact that Jesus is called Jehovah proves the divinity of Christ and the fact that he was not merely a man. There is no getting around the fact that the Bible clearly teaches that Jesus is indeed a divine being. He is called God (John 1:1,14). Jesus referred to himself as “I AM,” like the Lord did in speaking to Moses (John 8:58; Exod 3:14). “Our image” equals God’s “own image,” showing that Jesus too is divine (Gen 1:26-27; John 1:1-3). “Us” refers to “Jehovah,” again showing that Jesus too is divine (Gen 11:7-8). The Father Himself refers to Jesus as “God” (Psa 45:6-7; Heb 1:8-9). And the Father calls Jesus his “fellow,” which He could only say about a divine being (Zech 13:7). Other passages of scripture also prove that Jesus is divine (1 Thes 4:14-17; 1 Tim 3:16; Titus 2:13). The proof of Christ’s divinity is given “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).