

WAS JESUS GOD? Yes

*INTRODUCTION: This is a biblically-based argument in support of an **affirmative** response to our study's central question. A biblically-based argument in support of a **negative** response to that question is also available. The elements of the following argument are in no particular order.*

- 1. What in our study we called the “pre-existence” material – references to Jesus’ presence with God before his earthly life – strongly suggests divinity.**
 - a. **John 1.1-5:** The “Word” was with God in the beginning
 - b. **John 1.15:** John the Baptist says the one who will follow him “existed long before” him
 - c. **John 6.41-46:** Jesus calls himself “the bread that came down from heaven”
 - d. **John 8.57-58:** Jesus says that before Abraham, “I AM”
 - e. **John 17.5:** Jesus prays for the Father to bring him into the glory they shared “before the world began”
 - f. **Ephesians 1.4-5:** Before God made the world, God chose us in Christ to be holy
 - g. **Colossians 1.15-17:** Christ “existed before anything was created”
- 2. Jesus’ claims about himself and his relationship with God strongly suggest he believed himself to be God**
 - a. **John 10.30:** He and the Father are “one”
 - b. **John 6.41-46:** Only Jesus himself – who was “sent from God” – has seen the Father
 - c. **Revelation 1.17-18/Revelation 22.12-13:** He calls himself “the first and the last,” which is the same language God uses to self-describe in **Isaiah 44.6**
- 3. Jesus’ identity as “the Son of God” strongly suggests divinity**
 - a. **Luke 1.35:** The angel Gabriel tells Mary that her child to be born will be called “the Son of God”
 - b. **Matthew 4.1-11:** In the temptation story, the devil challenges Jesus’ identity as “the Son of God”
 - c. **Matthew 8.29:** Demons whom Jesus is about to remove from two men call him “Son of God”
 - d. **Matthew 14.33/John 1.49:** Disciples call Jesus “the Son of God”
 - e. **Mark 1.1:** Mark begins his Gospel with a claim that Jesus was “the Son of God”
 - f. **Romans 1.4:** The Apostle Paul makes the same call
 - g. **Hebrews 4.14:** As does the writer of Hebrews
 - h. **John 10.36:** Jesus assigns the title to himself
- 4. The claims of New Testament writers strongly suggest Jesus’ divinity**
 - a. **John 1.1:** John begins his Gospel with a declaration that the “Word” was with God and “was” God
 - b. **1 Corinthians 8.5-6:** Paul says God created all things through Jesus
 - c. **Philippians 2.5-8:** Paul says though Jesus “was God, he did not think of equality with God as something to cling to,” and hence “gave up his divine privileges... and was born as a human being”
 - d. **Colossians 1.15-20:** The writer says, “Christ is the visible image of the invisible God,” who “existed before anything was created and is supreme over all creation”
 - e. **Hebrews 1.3-4:** The writer asserts that “the Son radiates God’s own glory and expresses the very character of God”
 - f. **Titus 2.12-14:** The writer calls Jesus “our great God and Savior”
 - g. **2 Peter 1.1-2:** Peter calls Jesus “our God and savior”

5. Jesus forgave people of their sins, something only God could do

- a. **Luke 5.18-26:** The paralyzed man whom friends lowered to Jesus through a home's roof
- b. **Luke 7.36-50:** The "certain immoral woman" who anointed Jesus' feet with expensive perfume

6. Jesus was without sin, a trait that requires divinity

- a. **2 Corinthians 5.21:** Paul says Jesus "never sinned"
- b. **Hebrews 4.15:** The writer says Jesus "faced all the same testings we do, yet he did not sin"
- c. **1 Peter 1.19:** Peter calls Jesus "the sinless, spotless Lamb of God"
- d. **1 Peter 2.22:** Peter says Jesus "never sinned, nor ever deceived anyone"
- e. **1 John 3.5:** John says "there is no sin in him"