

# The Full and Eternal Deity of Christ

There are many verses in the Bible that refer to Jesus as God. As you prayerfully study the following verses, note that not only is Jesus fully divine, but that He is everlasting - having no beginning and no end. He is not some sort of semi-deity, but He is God in the fullest and highest sense.

## Isaiah 7:14 and Matthew 1:23

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

"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.**"

Not only does Matthew cite Isaiah 7:14 but he takes the liberty to interpret the passage by translating the title "Immanuel" as "God with us". The New Testament author is simply saying that the name that Isaiah gives to Jesus is that of "God" - the God who has come to be the incarnate Son of God.

## 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, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace."

This is a strong prophetic declaration that Jesus has and will continue to have an "everlasting" existence. The verse is also telling us that part of being a "mighty" and "everlasting" God is that Christ is our Father in both creation and redemption.

## Isaiah 40:3 and Matthew 3:3

"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."

"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."

According to Matthew 3:1, this text from Isaiah refers to John the Baptist who was the forerunner of Jesus. In Isaiah 40:3 the word for "Lord" is *Yahweh*, which is the personal name of the God of the Israelites. This name was considered so sacred by the Israelites that they avoided speaking it aloud. Thus "the Lord" whose way John was to prepare was none other than *Yahweh* Himself, the self-existent, eternally existent God of the Old Testament Hebrews.

See also Romans 10:13 quoting Joel 2:32, and Romans 14:10 quoting Isaiah 45:23, which also apply *Yahweh* to Christ.

## John 1:1

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

In case it might be supposed that Jesus was an inferior being from God the Father, John states that He was God. There is no more unequivocal declaration in the Bible than this, and there could be no stronger proof that the beloved apostle meant to affirm that the Son of God was equal with the Father.

"The Word was with God" tells us that the Word is a separate person or personality. The Word was not in (*en*) God, but with (*pros*) God. "And the Word was God" tells us that the Word, identified in verse 14 as Christ, was not an emanation of God but God Himself.

## John 1:18 (ESV)

"No one has ever seen God; **the only God**, who is at the Father's side, he has made him known."

The most reliable and ancient Greek manuscripts of the New Testament have the reading *monogenes theos* ("one and only God") in place of *monogenes huios* ("one and only Son"). Most contemporary English versions, such as the ESV, ISV, LEB, NET, and TLV, are based on these most reliable Greek NT manuscripts and use the term *theos* ("God") rather than *huios* ("Son"). This is a striking testimony to the deity of Christ.

## John 20:28

"And Thomas answered and said unto him, **My Lord and my God.**"

Far from rebuking Thomas, Jesus accepts his words and commends him (verse 29). No honest man or unfallen angel would have allowed such language to be addressed to him (Acts 14:13-15; Revelation 22:8-9). John began his gospel with 'the Word' who 'was God' and he closes with this highest truth accepted by those to whom the revelation was given.

## Acts 20:28

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the **church of God, which he hath purchased with his own blood.**"

If Jesus was anything other than fully God, His blood could have been no purchase for the souls of a lost world. Only the blood of One who is truly God as well as man, was a sufficient ransom price to redeem the church and people of God from sin.

## Romans 9:5 (NIV)

"To them belong the patriarchs, and from their race, according to the flesh, is the **Christ, who is God over all**, blessed forever. Amen."

Paul here plainly declares Christ to have come not just as a Jewish man, but as "God". Here is a powerful testimony not only to the deity of Christ, but to His nature as an eternally, ever-existing "God".

## Philippians 2:5,6 (NIV)

"In your relationships with one another, have the same mindset as Christ Jesus: Who, **being in very nature God**, did not consider **equality with God** something to be used to his own advantage;"

The Greek word *morphe* ("form") denotes "all the essential characteristics and attributes of God ... Whatever form that manifestation has taken, it was possessed by Christ, who theory existed as one with God. This places Christ on an equality with the Father." (SDA Bible Commentary, vol. 7, p. 154) Paul is here saying that one who was equal with the Father was willing to give up the status and privilege that was His in heaven. Christ's equality with God was something He possessed intrinsically; and One who is equal with God must be God.

## Colossians 2:9

"For in him dwelleth all the **fulness of the Godhead** bodily."

The word translated "Godhead" in the KJV/NKJV is the Greek "*theotes*". The word means the very face of God, His express image, the very transcript of His being. Paul could have used another Greek word, "*theiotes*" which is also translated "Godhead" in the KJV/NKJV (Romans 1:20). *Theiotes* means quality of, attributes of, or trappings of deity, which in Romans 1:20 Paul is applying to the "invisible things" that are "clearly seen" and which reveal attributes of God's nature. But in Colossians 2:9 Paul declares that in the person of Christ Jesus we have not just attributes or properties of deity but the very "essence" of the nature of deity revealed "bodily". Jesus bodily bears the very nature or transcript of a divine being.

The Greek word translated "fullness" is *pleroma* and Paul uses the word to describe the sum total of every function of divinity. This fulness dwelt in Christ "bodily", meaning that even during His incarnation Christ retained all the essential attributes of divinity, though He did not use them for His own advantage.

## Titus 2:13

"Looking for that blessed hope, and the glorious appearing of the **great God and our Saviour** Jesus Christ;"

Greek grammar has a well-known rule that declares that when a conjunction such as "and" (*kai* in the Greek) connects two nouns of the same grammatical case (both are in the genitive sense), and a definite article ("the") precedes the first noun and is not repeated before the second noun, the second noun always refers to the same person that is expressed or described by the first noun. Thus the expression "Savior Jesus Christ" refers to "our great God".

Further, the context of the following verse (2:14) speaks of Christ alone, and the entire New Testament looks forward to the second coming of Christ (John 14:3; Acts 1:11; 1 Thessalonians 4:16,17; Hebrews 9:28; Revelation 1:7). This text, therefore, is an explicit assertion of the deity of Christ.

## Hebrews 1:2,10

"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. ... And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

What the author of Hebrews is saying in these verses is that Jesus is the active agent in the creation of the universe. It is very similar to claims made by numerous other NT writers (see John 1:3; Ephesians 3:9; Colossians 1:16). Such assertions provide strong testimony for the full deity of Christ. Can we really say that the One who was the active agent in the creation of the universe is some sort of derived deity?

## Hebrews 1:3

"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;"

"Express image" conveys the idea of a stamp or delineation, as when metal is pressed into a die, or as a seal upon wax. That is, Jesus is one who has the whole nature of God in Him. Whatever the Father is, is exhibited in the Son as a seal in the stamp on wax. It is evident that Jesus Christ is of the same essence with the Father, and if the one be uncreated, the other is uncreated; if the one be eternal, the other is eternal.

## 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."

This is a direct address by God the Father to the Messiah, calling Him God. Deity is here ascribed to the Son of God, who is not a created God, nor God by office or delegation, but by very nature.

## Hebrews 7:3

"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."

The writer of Hebrews sees Melchizedek as a type of Christ not only because the the ancient ruler was the "King of righteousness" and the "King of Salem [peace]" (verse 2) but also because there is no reference to a father, mother, a genealogy, or his having a beginning or end to life. Therefore Melchizedek becomes a wonderful type of Christ, "a priest forever according to the order of Melchizedek" (verse 17). This indicates that Jesus has eternally preexisted, with no "beginning of days" and "no end of life". The characteristic of eternal preexistence from the past and unending life in the future can reside only in a fully divine person.

## 2 Peter 1:1

"Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of **our God and Savior Jesus Christ**:"

The same Greek grammatical rule applies here as in Titus 2:13. Accordingly, in this verse also there is an express declaration of the deity of Jesus Christ.

## 1 John 5:20

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God**, and eternal life."

Though there has been some debate over whether "This" refers to God the Father or to Jesus, the title fits with both, since they are one in nature, character in purpose (John 5:17; 10:30; 14:9). As Jesus Christ is the last named Person, and it is Christ who both in this Epistle and also in the Gospel is called the Life and the Source of Life (e.g. John 1:4; 5:40; 10:10; 1 John 5:12), it makes sense that Jesus is in reference here.

## Revelation 1:8 (ESV)

"I am the Alpha and the Omega," says the **Lord God**, "who is and who was and who is to come, **the Almighty**."

In verse 4 God the Father is identified as "the Lord, which is, and which was, and which is to come." However, in verses 11-18 the expression "Alpha and Omega" is clearly identified with Christ, who also declares Himself to be "the first and the last", In 22:13 the phrase "Alpha and Omega" refers to Christ (see verse 16). The Father and the Son share these timeless attributes.