

The Divinity of Christ

The oneness of our Lord with the Father is demonstrated by the following line of argument.

I. DIVINE NAMES ARE GIVEN TO HIM.

1. God. This term is used sometimes in a secondary sense of Moses (Exodus 7:1), and magistrates, etc. (Exodus 22:23; Psalm 32:1,6), because of some imperfect resemblance they bear to God in some one particular. But it is in no secondary or figurative sense that Christ bears this (Matthew 1:23; John 1:1; 20:28; 1 Timothy 3:16; Titus 2:13; Hebrews 1:3; 2 Peter 1:1); and as if to shut out this sense He is called "the Mighty God," "God over all," "The true God," "The great God."
2. Jehovah, the incommunicable name, significant of eternal, independent, and immutable existence (Isaiah 6:5 cf. John 12:41; Jeremiah 23:5-6; Joel 2:32 cf. Romans 10:13; Isaiah 11:3 cf. Matthew 3:3; Isaiah 8:13-14 cf. 1 Peter 2:7; 1 Peter 2:3; Zechariah 12:1,10 cf. John 19:37).

II. DIVINE PERFECTIONS ARE ASCRIBED TO HIM.

1. Eternal existence (Isaiah 9:6; Micah 5:2; John 1:2; Isaiah 44:6 cf. Revelation 1:11,17; 2:8; 21:6; 22:13).
2. Omnipresence (Matthew 18:20; 28:20; John 3:13).
3. Omniscience (John 2:24-25; 21:17; Acts 1:24; Revelation 2:23 cf. 1 Kings 3:32).
4. Omnipotence (Isaiah 9:6; Revelation 1:8; Philippians 3:20,21).
5. Immutability (Hebrews 1:10-12; 13:8).
6. Every attribute of the Father (John 16:15; Colossians 2:9).

III. DIVINE WORKS ARE PERFORMED BY HIM.

1. Creation (John 1:3-10; Ephesians 3:9; Colossians 1:16; Hebrews 1:2-10).
2. Providential government (Matthew 23:13; Luke 10:22; John 3:35; 17:2; Acts 10:36; Romans 14:9; Ephesians 1:22; Colossians 1:17; Hebrews 1:3; Revelation 17:14).

3. The forgiveness of sins (Matthew 9:2-7; Mark 2:7-10; Colossians 3:13).
4. The final dissolution and renewal of all things (Hebrews 1:12; Philippians 3:21; Revelation 21:5).
5. The resurrection and universal judgment (John 5:22; 5:27-29; Philippians 3:20,21; Matthew 25:31,32; Acts 10:42; 17:31; Romans 14:9,10; 2 Timothy 4:1).

IV. DIVINE WORSHIP IS PAID TO HIM.

1. This worship is recognized as the distinguishing peculiarity of New Testament saints (Acts 9:14,21; 1 Corinthians 1:2; Romans 10:12,13).
2. This worship has been actually paid by inspired men (Matthew 14:33; 28:9,17; Luke 24:51,52; John 9:35-38; 20:28; Acts 1:24; 7:59-60; 2 Corinthians 12:3-9; 1 Thessalonians 3:11-12; 2 Thessalonians 2:16-17; 1 Timothy 1:2; Revelation 1:5).
3. Angels have joined in this worship (Hebrew 1:6; Revelation 5:11-12).
4. Every creature in the universe will offer it (Philippians 2:9-11; Revelation 5:13-14).

V. DIVINE EQUALITY IS CLAIMED BY HIM. (John 5:23; 10:30; 14:9; 16:15). This claim we must acknowledge, or accept the terrible alternative that He was destitute of the human excellencies of humility and truthfulness.

VI. HIS NAME IS CONJOINED WITH THAT OF THE FATHER.

1. In the promises He made (John 14:21-23).
2. In the designation of the Churches addressed (Romans 1:1-3; 1 Corinthians 1:1-3; 2 Corinthians 1:1,2; Galatians 1:1; Ephesians 1:1,2; Philippians 1:1,2; Colossians 1:1,2; 1 Thessalonians 1:1; 2 Thessalonians 1:1,2; 1 Timothy 1:1,2; 2 Timothy 1:1,2; Titus 1:1-4; 1 Peter 1:1-3; 2 Peter 1:1,2; 1 John 1:1-3; 2 John 1:3; Jude 1; Revelation 1:4,5).
3. In benedictions entreated (1 Timothy 6:13,14; 1 Thessalonians 3:11; 2 Thessalonians 2:16-17; 2 Corinthians 13:14).

4. In the worship of heaven (Revelation 5:13; 7:10). To associate the Creator with a creature in such a way would forever destroy the infinite distinction between God and man.