

Divinity Of Jesus

A Teaching Outline

Compiled By Dr. Harold Bollinger

Divinity of Christ

The Son of Man is seated at the right hand of the Father.

Luke 22:69

"But from now on **THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND** of the power **OF GOD.**"

Jesus in effect agreed that he was the Son of God when he simply turned the high priest's question around by saying, "You say that I am." And Jesus identified himself with God by using a familiar title for God found in the Old Testament: "I AM" (Exodus 3:14).

Jesus told the people that he was the son of God.

Luke 22:70

And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."

The high priest recognized Jesus' claim and could accuse him of blasphemy. For any other human this claim would have been blasphemy, but in this case it was true. Blasphemy, the sin of claiming to be God or of attacking God's authority and majesty in any way, was punishable by death. The Jewish leaders had the evidence they wanted.

Jesus and the Father are one.

John 10:30

"I and the Father are one."

This is the clearest statement of Jesus' divinity he ever made. Jesus and his Father are not the same person, but they are one in essence and nature. Thus, Jesus is not merely a good teacher—he is God. His claim to be God was unmistakable. The religious leaders wanted to kill him because their laws said that anyone claiming to be God should die. Nothing could persuade them that Jesus' claim was true.

Jesus did the works of the Father.

John 10:37

"If I do not do the works of My Father, do not believe me;

"The Scriptures cannot be altered" is a clear statement of the truth of the Bible. If we accept Christ as Lord, we also must accept his testimony to the Bible as God's Word.

Life Application Study Bible.

Jesus was in the Father and the Father in him.

John 10:38

But if I do them, though you do not believe me, believe the works, so that you may know and understand that the Father is in me, and I in the Father."

When you see Jesus, you see God.

John 12:45

"He who sees me sees the One who sent me.

We often wonder what God is like. How can we know the Creator when he doesn't make himself visible? Jesus said plainly that those who see him see God, because he *is* God. If you want to know what God is like, study the person and words of Jesus Christ.

When you see the son, you see the father.

John 14:7-10

If you had known who I am, then you would have known who my Father is. From now on you know him and have seen him!" Philip said, "Lord, show us the Father and we will be satisfied."

Jesus replied, "Philip, don't you even yet know who I am, even after all the time I have been with you? Anyone who has seen me has seen the Father! So why are you asking to see him? [10] Don't you believe that I am in the Father and the Father is in me? The words I say are not my own, but my Father who lives in me does his work through me.

As the *way*, Jesus is our path to the Father. As the *truth*, he is the reality of all God's promises. As the *life*, he joins his divine life to ours, both now and eternally. Jesus is, in truth, the only living way to the Father.

Jesus is the visible, tangible image of the invisible God. He is the complete revelation of what God is like. Jesus explained to Philip, who wanted to see the Father, that to know Jesus is to know God. The search for God, for truth and reality, ends in Christ

All things the father has, also belong to Jesus.

John 16:15

"All things that the Father has are mine; therefore I said that He takes of mine and will disclose it to you.

Jesus said the Holy Spirit would tell them "about the future"—the nature of their mission, the opposition they would face, and the final outcome of their efforts. They didn't fully understand these promises until the Holy Spirit came after Jesus' death and resurrection. Then the Holy Spirit revealed truths to the disciples that they wrote down in the books that now form the New Testament.

Jesus is the son of the living God.

Matthew 16:16

Simon Peter answered, "You are the Christ, the Son of the living God."

Jesus was referring to his death, now only a few hours away, and his resurrection three days later.

The word is and will always be God.

John 1:1

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

What Jesus taught and what he did are tied inseparably to who he is. John shows Jesus as fully human and fully God. Although Jesus took upon himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the Creator and Sustainer of all things, and the source of eternal life. This is the truth about Jesus, and the foundation of all truth. If we cannot or do not believe this basic truth, we will not have enough faith to trust our eternal destiny to him. That is why John wrote this Gospel—to build faith and confidence in Jesus Christ so that we may believe that he truly was and is the Son of God.

Jesus was with God in the beginning.

John 1:2

He was in the beginning with God.

John wrote to believers everywhere, both Jews and non-Jews (Gentiles). As one of Jesus' 12 disciples, John writes with credibility and the details of an eyewitness. His book is not a biography (like the book of Luke); it is a thematic presentation of Jesus' life. Many in John's original audience had a Greek background. Greek culture encouraged worship of many mythological gods, whose supernatural characteristics were as important to Greeks as genealogies were to Jews. John shows that Jesus is not only different from but superior to these gods of mythology.

What does John mean by "the Word"? *The Word* was a term used by theologians and philosophers, both Jews and Greeks, in many different ways. In Hebrew Scripture, *the Word* was an agent of creation (Psalm 33:6), the source of God's message to his people through the prophets (Hosea 4:1), and God's law, his standard of holiness (Psalm 119:11).

In Greek philosophy, *the Word* was the principle of reason that governed the world, or the thought still in the mind, while in Hebrew thought, *the Word* was another expression for God. John's description shows clearly that he is speaking of Jesus (see especially 1:14)—a human being he knew and loved, but at the same time the Creator of the universe, the ultimate revelation of God, the living picture of God's holiness, the one who "holds all creation together" (Colossians 1:17).

To Jewish readers, to say this man Jesus "was God" was blasphemous. To Greek readers, "the Word became human" (1:14) was unthinkable. To John, this new understanding of the Word was the Good News of Jesus Christ.

The spirit of holiness declared Jesus Christ to be the Son of God.

Romans 1:4

Who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.

Here Paul summarizes the Good News about Jesus Christ, who

- (1) Came as a human by natural descent,
- (2) Was part of the Jewish royal line through David,
- (3) Died and was raised from the dead, and
- (4) Opened the door for God's grace and kindness to be poured out on us.

The book of Romans is an expansion of these themes.

Jesus is over all and is blessed forever.

Romans 9:5

Whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

The Jews viewed God's choosing of Israel in the Old Testament as being like adoption. They were undeserving and without rights as natural children. Yet God adopted them and granted them the status of his sons and daughters.

God's word in the form of beautiful covenant promises came to Abraham. Covenant people, the true children of Abraham, are not just his biological descendants.

Christ is the image of the invisible God.

Colossians 1:15

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

In the Colossian church there were several misconceptions about Christ that Paul directly refuted:

- (1) Believing that matter is evil, false teachers argued that God would not have come to earth as a true human being in bodily form. Paul stated that Christ is the image—the exact likeness—of God and is himself God, and yet he died on the cross as a human being.
- (2) They believed that God did not create the world because he would not have created evil. Paul proclaimed that Jesus Christ, who was also God in the flesh, is the Creator of both heaven and earth.
- (3) They said that Christ was not the unique Son of God but rather one of many intermediaries between God and people. Paul explained that Christ existed before anything else and is the firstborn of those resurrected.
- (4) They refused to see Christ as the source of salvation, insisting that people could find God only through special and secret knowledge. In contrast, Paul openly proclaimed the way of salvation to be through Christ alone. Paul continued to bring the argument back to Christ. When we share the Good News, we, too, must keep the focus on Christ.

In Christ does the fulness of Deity dwell.

Colossians 2:9

For in Him all the fullness of Deity dwells in bodily form,

Again Paul asserts Christ's deity. "In Christ lives all the fullness of God in a human body" means that all of God was in Christ's human body. When we have Christ, we have everything we need for salvation and right living

Great is the mystery of Godliness dwell.

1 Timothy 3:16

By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

In this short hymn, Paul affirms the humanity and divinity of Christ. By so doing he reveals the heart of the Good News, "the great mystery of our faith" (the secret of how we become godly). "Revealed in a human body"—Jesus was a man; Jesus' incarnation is the basis of our being right with God. "Vindicated by the Spirit"—Jesus' resurrection showed that the Holy Spirit's power was in him (Romans 8:11). "Seen by angels" and "taken to heaven"—Jesus is divine. We can't please God on our own; we must depend on Christ. As a man, Jesus lived a perfect life, and so he is a perfect example of how to live. As God, Jesus gives us the power to do what is right. It is possible to live a godly life—through following Christ.

He is King of Kings and Lord of Lords

1 Timothy 6:15

Which He will bring about at the proper time--He who is the blessed and only Sovereign, the King of kings and Lord of lords,

Our discipline and obedience largely define whether or not we will be contributors or merely spectators. How would other believers rank your contributing role on Christ's team?

He is the radiance of His glory.

Hebrews 1:3

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

Not only is Jesus the exact representation of God, but he is God himself—the very God who spoke in Old Testament times. He is eternal; he worked with the Father in creating the world (John 1:3; Colossians 1:16). He is the full revelation of God. You can have no clearer view of God than by looking at Christ. Jesus Christ is the complete expression of God in a human body.

His name is written, “King of Kings and Lord of Lords”.

Revelation 19:16

And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

This title indicates our God's sovereignty. Most of the world is worshiping the beast, the Antichrist, whom they believe has all power and authority. Then suddenly out of heaven ride Christ and his army of angels—the "King of all kings and Lord of all lords." His entrance signals the end of the false powers.

God is well pleased with Jesus, his son.

Matthew 3:17

And behold, a voice out of the heavens said, "This is my beloved Son, in whom I am well-pleased."

The doctrine of the Trinity, which appeared later in church history, teaches that God is three persons and yet one in essence. In this passage, all three persons of the Trinity are present and active. God the Father speaks; God the Son is baptized; God the Holy Spirit descends on Jesus. God is one, yet in three persons at the same time. This is one of God's incomprehensible mysteries.

God testifies of Jesus.

John 5:32

"There is another who testifies of me, and I know that the testimony which He gives about me is true.

Jesus claimed to be equal with God (5:18), to give eternal life (5:24), to be the source of life (5:26), and to judge sin (5:27). These statements make it clear that Jesus was claiming to be divine—an almost unbelievable claim, but one that was supported by another witness, John the Baptist.

John 8:18

"I am He who testifies about myself, and the Father who sent me testifies about me."

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The testimony of God is greater than the testimony of man.

1 John 5:9

If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this that He has testified concerning His Son.

The Gospels twice record God's clear declaration that Jesus was his Son— at Jesus' baptism (Matthew 3:16, 17) and at his transfiguration (Matthew 17:5).

An invitation is given to open your heart's door to Jesus

Rev. 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.

To ask Jesus to come into your heart please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Holy Bible: King James Translation

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Additional comments and charts are taken from: *Life Application Study Bible*. Illinois: Tyndale House 2007. Print