**Jesus is God**

On a lonely desert road en route to Ethiopia, a man ethnically and sinfully cut off from God heard the soul-saving message of the gospel. Philip presented the story of Jesus to him, changing his life and his eternal destiny. The text relates that Philip’s message was *Jesus*. No more, no less. In order to lay claim to the name of Jesus, a person must be acquainted with Who He was & is & is to come. *“The most pressing question on the problem of faith is whether a man as a civilized being can believe in the divinity of the Son of God, Jesus Christ, for therein rests the whole of our faith.”* (Fyodor Dostoevski) The greatest truths of salvation are found in ascertaining Jesus’ identity. In this lesson we focus on Jesus’ identity as the true and living God and only harbinger of salvation.

**I. Jesus is *Jehovah* of the OT**

A. Isaiah 8:13f//1 Peter 2:8 – Jehovah is the stumbling stone; so is Jesus

B. Isaiah 9:6 unequivocally refers to the Messiah as “Mighty God.” In the same context, Jehovah is called “Mighty God” (10:21). If both are “Mighty God” and only Jehovah is “Almighty God,” how many gods must we believe in?

C. Isaiah 40:3//John 1:23; Matthew 3:3; Mark 1:1-3; Luke 1:76; John 3:26 – The messenger would clear the way for Jehovah; JTB cleared the way for Jesus

D. Isaiah 45:23//Philippians 2:5ff – at Jesus’/Jehovah’s name every knee bows

E. Other passages illustrate same point (Ro 10:9-13; Heb. 1:10-12; 1Pe 2:1ff; 3:15)

**II. Jesus Identified Himself As God**

A. Isaiah 43:25//Mark 2:6f – Only God forgives sins; Jesus clearly claims deity

B. Isaiah 44:6//Rev. 1:17; 2:8 – Jesus calls Himself the “first and last.”

C. John 5:17f – A natural reading of the text and a proper understanding that Jesus came from the same cultural and religious background demonstrates that Jesus knowingly made Himself equal to God the Father (cf. John 10:33)

D. Exodus 3:12-14//John 8:58f; 10:30-33 – Jesus claims to be the “I AM.”

E. *“Jesus is God spelling Himself out in language that men can understand.”*-SD Gordon

**III. Jesus is Treated As God**

A. Jesus is worshipped after the manner of Jehovah.

1. The same word, *proskunew*, is used in contexts clearly referring to God (Rev. 5:14; 7:11; John 4:20; etc.) as is used in referring to Jesus (Matt. 14:33, 28:9, 28:17, Luke 24:52, etc.). NWT translates these contrarily, but there would be no linguistic difference to the original recipients.

2. When people fell down and worshipped, why didn’t Jesus forbid or correct them? This happened in many passages (Mt. 2:11, 8:2, 9:18, 14:33, etc.). But when a man or angel was worshipped he forbade it (Peter in Acts 10:25-27; angel in Rev. 19:10).

B. When Thomas saw Jesus post-resurrection he said, “My Lord and my God!” (Jn. 20:28) Why does he refer to Jesus this way? Why does Jesus allow it?

**IV. Jesus Possesses Attributes Unique to God**

A. Isaiah 43:11; Hosea 13:4//Acts 4:12; Acts 2:11; John 4:42 – Only God is Savior

1. Furthermore, Titus 2:13 refers to Jesus as *God & Savior*.

2. Opponents of the deity of Jesus claim a distinction b/w God and Jesus here.

3. Granville Sharp’s Rule of Greek grammar states: “When the copulative *kai* connects two nouns of the same case, if the article *ho* or any of its cases precedes the first of the said nouns or particles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or particle; i.e., it denotes a farther description of the first- named person” (Dana and Mantey, *A Manual Grammar of the Greek New Testament*,147).

4. Sharp’s Rule prohibits the nefarious division of these false teachers and shows that the title “God and Savior” refers to Jesus.

B. Isaiah 44:24//Jn. 1:1-5, 10; Col. 1:15-18; Hebrews 1:2 – Only God is Creator

1. On the translation of John 1:1…

a. It is claimed that the translation requires the indefinite article in the last phrase to make sense of the point.

b. Colwell’s Rule states: “the definite predicate nominative does not have the article when it comes before the verb.”

c. The insertion of the indefinite article “a” is not in line with this grammatical rule. The syntax militates against its insertion.

2. On Colossians 1:15-18…

a. The NWT of the JW’s inserts the word *other* arbitrarily into the text to indicate that Jesus is Creator only insomuch as He is Jehovah’s tool for creating all *other* things. The term isn’t in the original. Its insertion is a corruption (Gal. 1:6-9; Rev. 22:18f).

b. It is further argued that the text calls Jesus the *firstborn of creation*. Thus, it is put forth that Jesus is the first in a series of creations by God. This is known as a genitive of partition in Greek. In actuality, the syntax and context clearly indicate this to be translated as a genitive of subordination. In other words, the phrase should be understood in terms of preeminence.

c. If Jesus were the first in a series, then why do JW’s teach that Jesus is the only direct creation of Jehovah?

C. Is. 42:8//John 17:5; Col. 2:9 – If Jesus isn’t divine, why is God’s glory given to Him?

D. *“Fundamentally, our Lord's message was Himself. He did not come merely to preach a Gospel; He himself is that Gospel. He did not come merely to give bread; He said, "I am the bread." He did not come merely to shed light; He said, "I am the light." He did not come merely to show the door; He said, "I am the door." He did not come merely to name a shepherd; He said, "I am the shepherd." He did not come merely to point the way; He said, "I am the way, the truth, and the life."* (J. Sidlow Baxter)

Jesus is God. Yet, despite that preeminence and glory, He humbled Himself by becoming obedient to the point of death, even death upon the cross. He is the epitome of love and He offers salvation through that humble sacrifice. He requires that you die to self and give up this futile world for the assurance of an eternity with Him in Heaven. He alone offers this gift and He alone dictates the terms of salvation. So if you need the assurance of eternal salvation, please confess your need now.