

Biblical Teaching on the Godhood of the Lord Jesus Christ

Outlined from the Bible by Bro. Mario I. Quitariano
The Trinitarian All For Jesus Ekklesia Of The Lord God

I. The Godhood of the Lord Jesus (Matt. 1:21), God the Son (Matt. 3:17; 17:1-5; Heb. 1:8-9; Jn. 20:31; 3:16-18), the Second Person of the Trinity (Matt. 28:19; II Cor. 13:14), who became Incarnate (Jn. 1:14; Phil. 2:6-8), the Messiah (Matt. 16:18; Matt. 22:41-45) is taught in the Bible in three different ways:

1. through explicit statements
2. through implication
3. through the Lord Jesus Christ's functions

A. Explicit claim of the Lord Jesus Christ about His Godhood. (Rev. 21:6-7)

1. The speaker here is the Alpha and the Omega. Relating this to Rev. 1:7-8, it becomes evident that the Alpha and the Omega is the Lord Jesus Christ for these verses tell about the Alpha and the Omega as the One who "cometh with the clouds and every eye shall see him, and they that pierced him and all kindreds on earth shall wail because of him."
 - a. Matt. 24:30 say the same thing of the Lord Jesus Christ - "and then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Compare Mk. 13:26; Lk. 21:27; Acts 1:9-11; Dan. 7:13)
 - b. It is God the Son on the cross who was pierced (Jn. 19:34, 37) for it was the only begotten of the Father who became flesh.
 - c. Of the three Persons of the Trinity, God the Father cannot be seen by anyone at anytime (Jn. 1:18; I Tim. 6:16), God the Son is the directly self-revealing visible image of the invisible God [Father] (Col. 1:15; Tit. 2:13-14) while God the Holy Spirit symbolically manifests Himself (e.g., as a dove, Matt. 3:16, or as cloven tongues of fire, Acts 2:3, etc.). It is God the Son, the Lord Jesus Christ, who comes again (Jn. 14:1-3) and appears in his glory and great power (Tit. 2:13 - looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ).
2. This Lord Jesus Christ who reveals Himself as the Alpha and the Omega says of those who overcome the world and inherit all things, "I (Jesus) will be his God and he will be my son." (Rev. 21:7) This is a specific and explicit claim of the Lord Jesus Christ that He is God...of those who overcome the world by faith in Jesus and they shall be His son (Jn. 1:12).

B. By implication, Jesus claims Himself to be God.

1. Jn. 8:58 - Jesus claims here that before Abraham existed, He is the I AM. This is an expression which denotes His continuing and unchanging existence, or the ever-living One. The expression used by Jesus is similar to the revelation of the Lord God of Abraham, of Isaac and of Jacob who introduced Himself as the Lord God Almighty (Gen. 17:1) who appeared unto Moses in Exo. 3:1-18; 6:1-8 who introduced Himself as the Lord God of Abraham, Isaac and Jacob, the God Almighty (El Shadday). The term I AM of Jesus is not only an affirmation that He existed before Abraham but an affirmation of the apostle John's 1:1 that He was in the beginning with God and He was God. Thus, Moses tells about his Lord God in Psalm 90 that "before the mountains were brought forth or before the earth and the world were formed, even from everlasting to everlasting thou (Jesus Christ, the I AM) art God." (Ps. 90:2) It is therefore implied that Jesus claims Himself to be the Lord God who appeared unto Abraham, Isaac and Jacob and unto Moses who is God from everlasting to everlasting, the ever-living never changing One. This is no other than God the Son Incarnate, the Lord Jesus Christ.
2. Matt. 22:41-45. Here the Lord Jesus asked the Pharisees, "what think ye of Christ? whose son is he?" They answered, "The son of David." Jesus said, "How then doth David in Spirit call him Lord saying, 'the LORD said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool'. (Ps. 110:1) If David then call him Lord, how is he his son?" The Lord Jesus Christ is implying that the Christ is not only the son of David but also his Lord who is the Most High (El Elyon), the Almighty (El Shadday) and his God (Elohim-Creator) whom David trusts (Ps. 91:1-2).
3. Jn. 12:40-41. John wrote that the prophet Isaiah saw the glory of Jesus and spake of Him. The particular verse being referred to in the Book of Isaiah is Chap. 6 verses 1-10. Isaiah saw the Lord sitting upon a throne, high and lifted up and his train filled the temple. The Lord whom Isaiah saw is the King, the LORD of hosts. According to Jn. 12:40-41, Isaiah saw the glory of Jesus and he spake of him. By implication, Jesus is the Lord of hosts whose glory Isaiah saw and whom he spoke of.
4. Jn. 5:18. Here Jesus claimed "God to be His Father (v.17 - My Father worketh hitherto and I work) making himself equal to God." (Comp. Jn. 10:31-38, esp. v. 33)

C. Claim of Jesus Godhood by His mediatorial function vis-à-vis the world.

1. His mediatorial function has three attributes:
 - a. It is over-all, encompassing both God and man. (I Tim. 2:5-6)

- On the side of God, it was in and through the Lord Jesus Christ, the second Person of the Trinity, that the eternal purpose of God was realized. (Eph. 3:11) In the phrase "according to the eternal purpose (of God) which he purposed in Christ Jesus", the preposition "in" (Gr., en) simultaneously means both locative and instrumental. It can therefore be rephrased as "according to the eternal purpose which he purposed in (locative) and through (instrumental) Christ Jesus". How was the eternal purpose realized in and through Jesus Christ? Christ is the power of God and the wisdom of God. Every purpose of God is realized in and through Jesus Christ because Jesus is the wisdom (Gr., sophia/God's wisdom) and enablement (Gr., dunamis/Eng., ability) of God. Without Jesus (power and wisdom of God), the term God is negated because according to the Lord Jesus, "all things are possible with God". (Matt. 19:26) Therefore, it is implied that Christ is all-knowing, omniscient, (Jn. 21:17 - Peter said to Jesus, 'Lord, thou knowest all things') and rightly applying all knowledge and Christ is all powerful, omnipotent (Rev. 1:8 - Almighty, Gr., pantokrator, the power to create all things from nothing: term pertains only to God). Because of this reason, the eternal purpose of God was realized in and through the Lord Jesus Christ.
- On the side of the createdkind, esp. mankind, Jesus is the mediator of all because in I Tim. 2:5-6, Jesus is not only mediating for God but He is mediating also for man that He gave Himself as a ransom for all (covering all). Jesus is the "Lamb of God who takes away the sin of the world." (Jn. 1:29) No one has done nor can ever do such office of representing God to man except God the Son, the Lord Jesus Christ for He is the directly self-revealing God; and no man can represent man to God except the Son of man, Christ Jesus our Lord for He is the eternal High Priest (Heb. 6:20). It is only Jesus Christ who can mediate between God and man for He is both God and man at the same time "for in him dwelleth all the fulness of the Godhead bodily and ye (we) are complete in him". (Col. 2:9-10)
- b. It is eternal (Eph. 3:11; Heb. 7:24-25). The Lord Jesus did not only realized the eternal purpose of God and, therefore, His mediatorship is eternal but "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The Lord Jesus eternally lives to do his mediatorial function for those who come to God by Him. There is no point in time and eternity that the Lord Jesus stops to function as the mediator so that the createdkind can come to God the Father directly. Even in the new heavens and new earth, all of the new creation (Rev. 21:1-5) direct and focus their faith, hope, love and service to the Lamb upon the throne (Rev. 22:3-5) because Jesus is the eternal High Priest (Heb. 6:20) and His priesthood is unchangeable (Heb. 7:24).
- c. It is voluntary (Heb. 10:5-7: - then said I [Son], Lo, I come to thy will, O God) and in obedience (Phil. 2:6-8: - he became obedient unto death, even death on the cross). The everlasting covenant of God the Father and God the Son and

witnessed to by God the Holy Spirit from eternity was entered into voluntarily by the Son, the Lord Jesus Christ that He should become flesh (Jn. 1:14) that He might offer Himself to God through the eternal Spirit as sacrifice that His blood shall purge our conscience from dead works to serve the living God." (Heb. 9:14)

II. The Seven Mediatorial Function of the Lord Jesus Christ Relative to the World.

- A. Creation - making of all things (world; old heavens and old earth; new heavens and new earth; old creation; new creation) from nothing. (Jn. 1:3, 10; Col. 1:16; Heb. 1:10-12; Gen. 1:1, 31; Rev. 21:1-5)
- B. Ordering/Organizing - all things are in Him, from Him, through Him and for Him (Col. 1:16-17; Rom. 11:36)
- C. Provisioning - (Acts 17:25; Ephe. 4:7)
- D. Preserving/Keeping - (Acts 17:25; Col. 1:17; Heb. 1:2-3)
- E. Judging/Classifying - (Jn. 5:22; Matt. 12:30; Jn. 3:16-18, 36; Heb. 9:27)
- F. Redeeming/Saving - (Jn. 4:42; I Jn. 4:14; Tit. 2:13-14; I Tim. 2:5-6; I cor. 1:30)
- G. Consumating/Finalizing - (Heb. 12:2 - the author and finisher of our faith; Rev. 1:8, the first and the last; Rev. 21:1-7 the Lord Jesus Christ, the Alpha and the Omega, the beginning and the end, shall make all things new for whoever overcomes the world by faith in Jesus. Then Jesus shall be his God and he shall be His son.)

Lord Jesus Christ claims that He is God of those who overcome the world by faith in Jesus and Jesus Himself shall be their God.

Author: Rev. Mario I. Quitariano



Biblical Teaching on the Godhood of the Lord Jesus Christ by Rev. Mario I. Quitariano is licensed under a [Creative Commons Attribution-NonCommercial-No Derivative Works 3.0 Philippines License](https://creativecommons.org/licenses/by-nc-nd/3.0/philippines/).

Permissions beyond the scope of this license may be available at <http://all4jesus.wordpress.com>.