



Is Jesus GOD?

Preface

This essay revisits the question of Christ's full deity, not as an abstract debate, but through the living witness of Scripture itself. Familiar affirmations are viewed through seldom-linked biblical scenes: His lordship over Sabbath and Temple, His claim of Sonship beyond Adam's created line, and the worship He receives that God alone can receive. Each text speaks with cumulative clarity until the confession becomes inescapable: the Man of Galilee is none other than the eternal Word, one with the Father, worthy of the same honour, and Lord of all.

The Confession of the Church

From the beginning, the Church has confessed Jesus as God. Yet through the first three centuries that confession faced distortion and debate. In AD 325 the Council of **Nicaea** was convened to settle whether the Son was of the same essence (*homoousios*) as the Father, or merely of a similar kind (*homoiousios*). A single Greek letter carried eternal weight. **To deny full equality was to deny the gospel itself.**

The Nicene fathers did not invent divinity for Christ; they simply recognized what the apostles had always proclaimed. And so, every generation must again confront the same question: *Who is this Jesus?*

The Word Was God

The answer begins where John begins:

“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1)

Before the beginning began, He already “**was**” – in Greek, the imperfect form of “*eimi*”, to be. He “was” eternally existing with God. He also **was** before all things, and by Him all things hold together (Col. 1:17). He existed both **as God and with God** as “the Word” who was in the beginning. John does not allow us to think of Jesus as a created being. Rather, He is the Creator Himself.

The same truth echoes throughout Scripture: *All things came into being through Him; apart from Him nothing came into being that has come into being* (John 1:3). Creation itself is the first testimony of His deity.

The Testimony of Jesus Himself

Jesus claimed what no prophet or angel ever claimed: **personal authority to forgive sins** (Mark 2:5-10), **to give life to whom He wills** (John 5:21), and **to be honoured even as the Father is honoured** (John 5:23). These are not the rights of a messenger; they are the prerogatives of God alone.

He declared, “Before Abraham was, I am” (John 8:58). The Jewish leaders understood perfectly; they reached for stones. The name He used “*I am*” – literally in Greek, “I, I Am!”, was the covenant name revealed to Moses at the burning bush. Jesus did not merely speak for God; He spoke *as* God.

Lord of the Sabbath, Greater than the Temple

Two rarely joined declarations reveal the same majesty. When accused of breaking the Sabbath, Jesus replied: “The Son of Man is Lord of the Sabbath” (Matt 12:8). The Sabbath was instituted by God at creation; to be its Lord is to stand above creation’s order itself.

A moment later He added, “Something greater than the Temple is here” (Matt 12:6). In the Temple, God’s presence dwelt among His people; in Christ, that Presence stood before them embodied.

To claim superiority to both Sabbath and Temple is to claim the authority and the identity, of the One who gave them and for whom the Temple was built. This connection is simply not preached enough!

Jesus was not here claiming a functional authority, but an ontological one. He *is* “Lord of the Sabbath” and He *is* “greater than the temple.”

Son of God: Created vs. Begotten

Scripture calls Adam “the son of God” (Luke 3:38), but only by **creation**. He was fashioned fully grown, and by God’s breath given life from without. Jesus, by contrast, is the Son **begotten**, not made. Eternally from the Father, yet in time conceived by the Holy Spirit and *born* of a virgin. To be born is to “begotten.”

This distinction safeguards the mystery: Adam’s sonship is derived; Christ’s is divine. The Word did not come into existence in Bethlehem; He who was eternally begotten

entered human flesh there. His humanity had a beginning. His Divinity always “was.” The union of two natures in one person – per the Nicene and Athanasian Creeds, was the God/Man – the word becomes flesh, the baby conceived without a human father, thereby by definition, “begotten of the Father.” In God’s foreknowledge and purpose “eternally begotten”. In time, begotten “this day.”

The Son of Man from Heaven

When the high priest demanded, “Tell us if You are the Christ, the Son of God,” Jesus answered, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power” (Matt 26:64; Mark 14:62).

With those words He invoked Daniel 7:13-14, the vision of “one like a son of man, coming with the clouds of heaven”, to whom is given dominion and a kingdom that shall not pass away. In Daniel that figure receives the worship (*pelach*, Aramaic: divine service) due only to God. By applying that vision to Himself, Jesus identified His destiny and His nature: **the human One enthroned as divine.**

The Worship of the Lamb

The New Testament closes where Genesis began; with creation worshipping its Maker. “To Him who sits on the throne, *and to the Lamb*, be blessing and honour and glory and dominion forever and ever” (Rev 5:13).

The same doxology addressed to the Father is offered to the Son. Yet Isaiah 42:8 declares, “My glory I will not give to another.” If the Son receives the same glory without blasphemy, it is because He is not “another.” The Father and the Son are one in essence, yet distinct in person, and eternally united in honour.

Thomas’s cry, “My Lord and my God!” (John 20:28) is not excess emotion but sound theology. And Jesus blesses that confession, not corrects it.

The Only Reasonable Conclusion

Every line of evidence converges here. The conclusion is undeniable and unmistakable:

- He forgives sins as God.
- He commands nature as Creator.
- He judges the nations as Lord.
- He receives worship as Redeemer.

There is no middle ground. Either these claims are divine truth, or they are the most audacious blasphemy ever uttered. The early Church knew which *and worshipped accordingly*.

Faith's Response

This is not speculation; it is revelation. The eternal Word became flesh so that we might behold His glory, the glory of the only begotten from the Father, full of grace and truth (John 1:14).

To confess Jesus as God is not merely to agree with Nicaea; it is to kneel where Thomas knelt and to whisper the same words of awe and joy:

“My Lord and my God.”

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