

## Study 17: Is Jesus God?

In this study we will start to look at the divinity of Christ. Is He fully God as the Father? This is an important foundation to lay before we see whether Jesus was born somewhere in eternity.

According to texts like John 17:3, Deuteronomy 6:4 and 1 Corinthians 8:6 there is only One God. Anti-Trinitarians especially use John 17:3 and 1 Corinthians 8:6. We will study these texts in more detail in a future study. In this study we want to establish whether Jesus is as much God as the Father, but they have different roles as we have seen in previous studies.

Is Jesus God?

- **John 1:1-3** In the beginning was the Word, and the Word was with God, and the **Word was God**. He was in the beginning with God. All things were **made through Him**, and without Him nothing was made that was made.
  - One of the attributes that make Jesus God is that He created all things.
  - **Colossians 1:16** For by **Him all things were created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
  - **Hebrews 1:2** has in these last days spoken to us by His Son, whom He has appointed heir of all things, **through whom also He made the worlds**  
For Jesus to be the Creator He must be fully God, in the fullest sense of the word. Speaking of creation, when we go to the beginning of the Bible we see that God is made up of more than one person:
- **Genesis 1:1** In the beginning **God** created the heavens and the earth.
  - The Hebrew word for "God" in this text is "Elohim". It is a grammatically plural noun for "gods" or "deity" in Hebrew. The "im" ending denotes plural masculine nouns in Hebrew. Therefore the text could read: "In the Beginning Gods"
  - Genesis 1:26 concurs with this interpretation when we read it:
    - **Genesis 1:26** Then **God said**, "Let **Us** make man in **Our** image, according to **Our** likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."
    - Here in Genesis 1:26 there must be more than One Person in the Godhead when we look at the pronouns 'us' and 'our'. As we saw in study number 6 that there were Three Persons involved in creation, the Father, the Son and the Holy Spirit. Therefore the Son must be fully God because He created.
    - "After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now **God said to His Son, "Let us make man in our image."** [The Story of Redemption pg. 20, 21](#)

We also read in Psalm 65 that Jesus is God and Creator:

- **Psalm 65:1, 6, 7** Praise is awaiting **You, O God**, in Zion; And to You the vow shall be performed. ...By awesome deeds in righteousness You will answer us, **O God of our salvation**, You who are the confidence of all the ends of the earth, And of the far-off seas; Who **established the mountains by His strength**, Being clothed with power

- Spirit of Prophecy says that the God spoken of in Psalm 65 is Jesus:
  - “In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." **Psalm 65:6; 95:5**. It was He that filled the earth with beauty, and the air with song.” [Desire of Ages pg. 20](#)

In study 7 we saw that Christ was the one that spoke the 10 commandments on Sinai:

- “**It was Christ who**, amid thunder and flame, had proclaimed the law upon Mount Sinai.” [Thoughts from the Mount of blessings pg. 45.1](#)
- The Bible says that God was the one that spoke, therefore Christ must be fully God:
  - [Exodus 20:1](#) And **God spoke** all these words, saying...

The Bible also calls Jesus the Almighty God:

- [Romans 9:5](#) of whom are the fathers and from whom, according to the flesh, **Christ** came, who is over all, the **eternally blessed God**. Amen.
- [Isaiah 9:6](#) For unto us a Child is born, Unto us a **Son is given**; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, **Mighty God**, Everlasting Father, Prince of Peace.
- [1 Timothy 3:16](#) ... **God was manifested in the flesh**, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

God the Father even calls Jesus God in Hebrews 1:

- [Hebrews 1:8](#) But to the **Son He says**: "Your throne, **O God**, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.
  - Hebrews 1:1, 2 gives the context and says that God the Father is speaking in relation to His Son and in verse 8 the Father says to Jesus, "O God". Amazing!

Are there other examples in Scripture where we see that Jesus is God?

One of the clearest stories is found in the book of Exodus:

- [Exodus 3:2-6](#) And the **Angel of the LORD** appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So when the LORD saw that he turned aside to look, **God called to him** from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "**I am the God of your father**; the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid **to look upon God**.

Here in this very familiar story God appears to Moses in a bush. Was this God the Father or Jesus who appeared to Moses?

- [Exodus 3:13, 14](#) Then Moses **said to God**, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "**I AM WHO I AM**." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

In the New Testament Jesus uses this same name:

- [John 8:58, 59](#) Jesus said to them, "Most assuredly, I say to you, before Abraham was, **I AM**." Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Why did they want to stone Jesus? Jesus claimed to be the God that spoke to Moses in the bush. Jesus said to them, "I AM". The Hebrew word for "I AM" is "yah" which means "to exist". Jesus was saying to the Jews that He was the "self-existent one". He was claiming to be God.

- “With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, **I AM**." Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the **self-existent One**, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2." [Desire of Ages pg. 469](#)

There was another story where the Jews wanted to stone Jesus:

- [John 10:30-33](#) "**I and My Father are one**." Then the Jews took up stones again to stone Him. Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, **make Yourself God**."

Here once more Jesus claimed to be God, and in Mark 2:6 the scribes reason that if Jesus forgives sins (Mark 2:5) then He is claiming to be God (Mark 2:7).

“Christ was **God essentially, and in the highest sense**. He was with God from **all eternity, God over all**, blessed forevermore.” [1 Selected Messages vol. 1, pg. 247](#)

In this study we have seen that Christ is God in the “highest sense”, “God over all” and “blessed forevermore.” Anti-Trinitarians don’t deny this fact. But, what we need to ask ourselves is the following: How can Jesus be God in the “highest sense” and yet have a beginning? Anti-Trinitarians believe that there was a time that Christ did not exist and that He was begotten somewhere in eternity.

Can this be? If Jesus is God in the “highest sense” then that would include that He is eternal as the Father is eternal. In our next study we are going to ask the question: Is Jesus eternal?

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