

PULPIT NOTES

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Sunday Morning

Jesus Is God

I. SCRIPTURE SUPPORTS THAT JESUS IS GOD.

- A. **We can believe every word** of the Bible which teaches of the oneness of God and still believe that Jesus is God, even as the Father is God, when we have an understanding of the existence of complex unity. Therefore, we are neither shocked, surprised, nor thrown between the horns of a dilemma when we read the many passages that teach that Jesus is God.
- B. **John 1:1-18** demonstrates the complexity of the godhead by showing that Jesus Christ is distinct from God the Father, yet fully divine. "In the beginning was the Word, and the Word was with God, and the Word was God" (Verse 1). Notice also that Christ was not created, but all things were created by him (1:3). **This is one of the most fundamental aspects of God - God has no creator, but rather he is the creator.**
- C. **Colossians 1:16,17** - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist."
- D. **Revelation 3:14** - "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." The word "beginning" (ARCHE) means "that by which anything begins to be, the origin, active cause" (Thayer, p. 77.) **Christ is the "active cause" or "origin" of the creation of God.**
- E. **Isaiah** spoke of a child who would be born saying "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6). Was Jesus God? Not only was he God, but he is God.
- F. **Philippians 2:5-8** - "Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The expression "**thought it not robbery**" means "thought it not a thing to be grasped or held on to." Christ did not hold on to his equality with God, but gave it up by being made in the likeness of men. This passage teaches of the divine nature of Christ.
- G. **Hebrews 1:2-8** - ". . . hath in these last days spoken unto us by his Son, . . . by whom also he made the worlds; who being the brightness of his glory, the express image of his person . . . but unto the Son he saith, Thy throne, O God, is forever and ever." Here Jesus is called God, the brightness of God's glory, the express image of his person. Jesus is divine. There is complex unity within God. Seven points in which the Son is superior to the prophets.
1. "**Heir of all things**" - The office of the Son as the final revealer of the will of God is illustrated by His relation to God. The natural consequence of being a Son is being heir. The Old Testament spoke often of inheritance. However, the promised land was a mere shadow of the true inheritance which is perfectly and absolutely fulfilled with Christ.
 - a. Hebrews 2:10 "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation

- perfect through sufferings.”
- b. Romans 8:17 “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”
(1) Matthew 21:33ff.
2. **Creator** - “he made the worlds” - “Worlds” is translated from AION. The usual and standard meaning is age, human lifetime, perpetuity of time, eternity and the like. Thayer (p. 19) tells us that in our passage — “by meton. of the container for the contained,” that is, the worlds or the universe, “i.e. the aggregate of things contained in time.” On the word in its relation to KOSMOS see Trench § LIX.
 - a. John 1:3 “All things were made by him; and without him was not any thing made that was made.”
 - b. 1 Corinthians 8:6 “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”
 - c. Ephesians 3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”
 - d. Colossians 1:16 “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”
 3. The **effulgence of God’s glory**, verse 3 -
 - a. The prophets were never “the brightness of his glory.”
 - b. The word “brightness” is better understood “effulgence” (APAUGASMA) - What is/who is being spoken of gives the same kind of glow that is radiated by the source. It is not a reflected glow.
 - c. It is the idea of emitting brightness. [cf. John 12:45-46] (See F.F. Bruce)
 4. The prophets were not the “**express image of his person.**”
 - a. [IMAGE - “a stamp” or “impress,” as on a coin or a seal, in which case the seal or die which makes an impression bears the “image” produced by it, and, vice versa, all the features of the “image” correspond respectively with those of the instrument producing it. In the NEW TESTAMENT it is used metaphorically in <Heb. 1:3>, of the Son of God as “the very image (marg., ‘the impress’) of His substance.” RV. The phrase expresses the fact that the Son “is both personally distinct from, and yet literally equal to, Him of whose essence He is the adequate imprint” (Liddon). The Son of God is not merely his “image” (His character), He is the “image” or impress of His substance, or essence. It is the fact of complete similarity which this word stresses. (Vine’s Expository Dictionary of Biblical Words)]
 - b. “Substance” - “of Christ as ‘the very image’ of God’s ‘substance;’ here the word has the meaning of the real nature of that to which reference is made in contrast to the outward manifestation” (Vine).
 5. **Sustainer** of all things.
 - a. The meaning of “upholding” or “bearing” is seen in such expressions as that of Moses in Numbers 11:14, where the idea of being responsible for their government and guidance is involved (Expositor’s). He is the one who carries all created things forward on their appointed course (Bruce) [see Colossians 1:17]. “The providential action of the Son” (Westcott).
 - b. Isaiah 40:26 “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.”
 - c. The Son’s word was with power. “The word in which His power finds manifestation”

(Westcott).

6. **Redeemer** of all - verse 3.
 - a. The prophets could not purge our sins.
 - b. Not only does Christ providentially care for his creation, but also saves them. This theme will be developed with splendor latter in the epistle as we are introduced more completely to our sacrifice and High Priest.
 - c. Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"
 - d. Revelation 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"
7. **Now seated at God's right hand, verse 3.**
 - a. The Son "sat down." Denotes that his work is completed. It "expresses the solemn taking of the seat of authority, and not merely the act of sitting." You will notice that in scripture Jesus is the only one who sits in the presence of the Father. All others stand or fall to the ground.
 - (1) Matthew 25:31 "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:"
 - (2) Revelation 3:21 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
 - b. This is the fulfillment of scripture and applies only to Christ.
 - (1) Psalms 110:1 "A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."
 - (2) Matthew 22:44 "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"
 - c. Angels always stand or they fall, not the Son.
 - (1) 1 Kings 22:19 "And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."
 - (2) Revelation 7:11 "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,"
 - d. The prophets have never been, and are not now, on the right hand of the Majesty.
 - e. Hebrews 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;"
 - f. Hebrews 12:2 "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."
 - g. Ephesians 1:20 "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,"
- H. **1 Timothy 3:16** - "And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." We know that Jesus was in the flesh and that Jesus was the one who fits all these characteristics, but Paul calls him GOD!
- I. **Matthew 1:23** "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God with us.**"
- J. **John 5:18** "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself **equal with God.**"

- K. **John 10:33** "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God.**"
- L. **John 20:28** "And Thomas answered and said unto him, My Lord and my God."
- M. **2 Peter 1:1** (NASB) "Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ."
- N. Our spirit and our body make up who we are, but there is a clear distinction between the spirit and the body. If we acknowledge complex unity in nature, in the church, and even in our own being, is it too unreasonable to acknowledge a complex unity within the Godhead?

II. WE ARE NOT TO WORSHIP ANYONE BUT GOD.

- A. Exodus 20:3-5 "**Thou shalt have no other gods before me.** 4 *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:* 5 *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*"
- B. Acts 10:25-26 "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, **Stand up; I myself also am a man.**"
- C. Revelation 19:10 "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God:** for the testimony of Jesus is the spirit of prophecy."
- D. Revelation 22:8 "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 9 Then saith he unto me, **See thou do it not:** for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.**"
- E. Mat 4:10 quoting Deut 6:13 – Mat 4:10 "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

III. JESUS IS WORSHIPED – ONLY GOD IS WORSHIPED. (Mt 2:2; 15:9; 18:26; 20:20)

- A. Matthew 2:11 "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and **worshipped him:** and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."
- B. Matthew 8:2 "And, behold, there came a leper and **worshipped him,** saying, Lord, if thou wilt, thou canst make me clean."
- C. Matthew 9:18 "While he spake these things unto them, behold, there came a certain ruler, and **worshipped him,** saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live."
- D. Matthew 14:33 "Then they that were in the ship came and **worshipped him,** saying, Of a truth thou art the Son of God."
- E. Matthew 15:25 "Then came she and **worshipped him,** saying, Lord, help me."
- F. Matthew 28:9 "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and **worshipped him.**"
- G. Matthew 28:17 "And when they saw him, they **worshipped him:** but some doubted."
- H. Mark 5:6 "But when he saw Jesus afar off, he ran and **worshipped him,**"
- I. John 9:38 "And he said, Lord, I believe. And he **worshipped him.**"
- J. Heb 1:6 "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God **worship him.**"

K.

Heb. 1:8

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