

- I. Opening Thoughts/Observations
 - A. Jesus continues to comfort the hearts of the disciples. Even so, this is the third misunderstanding by the disciples in this discourse thus far (Peter – 13:37; Thomas – 14:5; Philip – 14:8). The disciples will not fully know the extent of Jesus’ deity until after the resurrection.
 - B. Jesus makes another claim that was not popular among the Jews of His day (8:18-19) and is still unpopular until this day, that He is God.
 - C. Big idea: Jesus is God
 - D. Goal: To show that Jesus and the Father are One but distinct

Exegesis

- II. Knowing Jesus = Knowing God – vss. 7-8
 - A. Jesus reveals to His disciples that He is God the Father by saying that knowing Him is knowing the Father – cp. 1 John 2:23
 - B. This also reveals the deity of Christ as one with the Father. They are one in the same being (essence)
 - C. The disciples (“us”) were again slow to comprehend what Jesus said because He just told them He is the Father
- III. Jesus is the Father – vss. 9-11
 - A. Jesus reproves (rebukes) Philip for something he should’ve already known since He was with Jesus for 3 years and he proclaimed Jesus as Messiah early on in His ministry (1:45). Many claim to know Christ but don’t know what they should know of Him or see what they should see of Him.
 - B. Matthew Henry says, “Note, The longer we enjoy the means of knowledge and grace, the more inexcusable we are if we be found defective in grace and knowledge. Christ expects that our proficiency should be in some measure according to our standing, that we should not be always babes. Let us thus reason with ourselves: “Have I been so long a hearer of sermons, a student in the scripture, a scholar in the school of Christ, and yet so weak in *the knowledge of Christ*, and so unskillful in *the word of righteousness*?”¹
 - C. Here, without equivocation, Jesus is claiming to be God. He patiently explains again that He is the revelation of God (cp. 10:30; 12:45). He has revealed God the Father to them (1:18). He is the image of the invisible God (Colossians 1:15)
 - D. In vs. 10, Jesus shows how the two persons of the Trinity, the Father and the Son, are one in essence (being), but two distinct persons. Trinity = one being, three persons (Matthew 3:16-17; 2 Corinthians 13:14 – two examples from Scripture).
 - E. Why should the disciples believe that Jesus is one with the Father?
 1. His words (vs. 10b) – The works Jesus performed were by God’s power. His doctrine is God’s. Everything He spoke came from God (John 5:16-23; 7:16)
 2. His works (vs. 10c) – The works Jesus performed were by God’s power (John 5:20-21).
 3. His union with God (vs. 11a) - God dwells in Christ, the fullness of the Godhead bodily (Colossians 2:9). God dwells in Christ; therefore, we find God in Christ through Christ’s works.
 4. His works sake (vs. 11b) – Christ performed the works for the unbeliever to believe, to show that He was the Messiah of God (John 5:36), to testify to the power of God dwelling in Him; to strengthen the faith of the disciples in Christ; to declare the glory, authority, and power over creation (John 2:11)

¹ Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 2013). Peabody: Hendrickson.

IV. Questions

A. What do other religions/cults say about the deity of Christ?

Religion/Cult	Belief about the Deity of Jesus
Jehovah's Witnesses	Jesus is not God. Before he lived on earth, he was Michael, the archangel. Jehovah made the universe through him. On earth he was a man who lived a perfect life. After dying on a stake (not a cross), he was resurrected as a spirit; his body was destroyed. Jesus is not coming again; he "returned" invisibly in 1914 in spirit. Very soon, he and the angels will destroy all non-Jehovah's Witnesses.
Mormonism	Jesus is a separate god from the Father (Elohim). He was created as a spirit child by the Father and Mother in Heaven, and is the "elder brother" of all men and spirit beings. His body was created through sexual union between Elohim and Mary. Jesus was married. His death on the cross does not provide full atonement for all sin, but does provide everyone with resurrection.
Unification Church	Jesus was a perfect man, not God. He is the son of Zechariah, not born of a virgin. His mission was to unite the Jews behind him, find a perfect bride, and begin a perfect family. The mission failed. Jesus did not resurrect physically. The second coming of Christ is fulfilled in Sun Myung Moon, who is superior to Jesus and will finish Jesus' mission.
Christian Science	Jesus was not the Christ, but a man who displayed the Christ idea. ("Christ" means perfection, not a person.) Jesus was not God, and God can never become man or flesh. He did not suffer and could not suffer for sins. He did not die on the cross. He was not resurrected physically. He will not literally come back.
Scientology	Jesus is rarely mentioned in Scientology. Jesus was not the Creator, nor was he an "operating thetan" (in control of supernatural powers, cleared from mental defects). Jesus did not die for sins.
Wicca/Witchcraft	Jesus is either rejected altogether or sometimes considered a spiritual teacher who taught love and compassion.
New Age/New Spirituality	Jesus is not the one true God. He is not a savior, but a spiritual model, and guru, and is now an "ascended master." He was a New Ager who tapped into divine power in the same way that anyone can. Many believe he went east to India or Tibet and learned mystical truths. He did not rise physically, but "rose" into a higher spiritual realm
Islam	Jesus (<i>Isa</i> in Arabic) is one of the most respected of over 124,000 prophets sent by Allah. Jesus was sinless, born of a virgin, and a great miracle worker, but not the Son of God. His virgin birth is like Adam's creation. Jesus is not God, and God is not Jesus. He was not crucified. Jesus, not Muhammad, will return for a special role before the future judgment day, perhaps turning Christians to Islam.
Baha'í' World Faith	Jesus is one of many manifestations of God. Each manifestation supersedes the previous, giving new teachings about God. Jesus, who superseded Moses, was superseded by Muhammad, and most recently by the greatest, Bahd'u'llah ("Glory of Allah"). Jesus is not God and did not rise from the dead. He is not the only way to God. Jesus has returned to earth in the form of Bahd'u'llah.
Judaism	Jesus is seen either as an extremist false messiah or a good but martyred Jewish rabbi (teacher). Many Jews do not consider Jesus at all. Jews (except Messianic Jews and Hebrew Christians) do not believe he was the Messiah, Son of God, or that he rose from the dead. Orthodox Jews believe the Messiah will restore the Jewish kingdom and eventually rule the earth.
Hinduism	Jesus Christ is a teacher, a guru, or an avatar (an incarnation of Vishnu). He is a son of God as are others. His death does not atone for sins and he did not rise from the dead
Hare Krishna	Jesus is not important to this group. He is usually thought of as an enlightened vegetarian teacher who taught meditation. He is not an incarnation of God. Some Krishna devotees consider Jesus to be Krishna. Others say he is a great avatar (teacher
Transcendental Meditation	Jesus is not uniquely God. Like all persons, Jesus had a divine essence. Unlike most, he discovered it. Christ didn't suffer and couldn't suffer for people's sins. Jesus Christ is not part of this belief.
Buddhism	Jesus Christ is not part of the historic Buddhist worldview. Buddhists in the West today generally view Jesus as an enlightened teacher, while Buddhists in Asia believe Jesus is an avatar or a Bodhisattva (but not God)

B. What biblical proof do we have that proves Jesus is God besides His own testimony (which is the word of God itself)? Source: *Christ is God* (1867) by William S. Plumer (1802-1880)

1. The names of God are, in Scripture, given to Jesus Christ.
 - a. John says of him, "This is the true God, and eternal life" (1 John 5:20). In both Testaments he is called Immanuel, which means God with us (Isaiah 7:14; Matt. 1:23). "God was manifest in the flesh" (1 Tim. 3:16). Isaiah calls him the "mighty God, the everlasting Father" (Isaiah 9:6). Peter says, "He is Lord of all" (Acts 10:36). Paul says, "He is the Lord of glory" (1 Cor. 2:8). Both Isaiah and Joel call him by the majestic and incommunicable name, Jehovah (Isaiah 6:5; Joel 2:32, cp. John 12:41; Romans 10:13). The Bible styles our Savior, God, the true God, God blessed forever, Lord of all, Lord of glory, God with us, Jehovah, Lord Almighty.
2. Divine attributes are also ascribed to Him
 - a. ETERNITY is one of his perfections: "In the beginning was the Word" (John 1:1). John the Baptist was born six months before our Lord, yet of our Savior he says, "Was before me" (John 1:15). In prophecy, Christ gives this account of himself: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before ever the earth was." Proverbs 8:22, 23. "Before Abraham was—I am" (John 8:58). Jesus says of himself, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). He who is himself the Alpha, the first, the beginning—must be self-existent, independent, and eternal.
 - b. OMNIPRESENCE is another attribute of God claimed by Christ: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).
 - c. OMNISCIENCE is another attribute of God belonging to Christ. Peter said, "Lord, you know all things" (John 21:17). Two things are inscrutable (impossible to interpret), except to omniscience. **One** is the human heart. Yet Jesus "knew all men, and needed not that any should testify to him of man, for he knew what was in man" (John 2:24, 25). And when for 60 years the Son of man had been in glory he said, "All the churches shall know that I am he who searches the heart" (Rev. 2:23). **The other thing** unsearchable except to God only, is the Divine nature. Yet Jesus declares, "As the Father knows me, even so know I the Father" (John 10:15).
 - d. IMMUTABILITY is another perfection belonging to God only; and by inspired men it is ascribed to Jesus Christ. The Scriptures say of Christ, "You are the same, and your years shall not fail" (Psalm 102:25-27; Heb. 1:10-12). The inspired author of the epistle to the Hebrews declares in explicit terms that "Jesus Christ is the same yesterday, today, and forever" (Heb. 13:8). Without profaneness, we cannot ascribe unchangeableness to any but God.
 - e. Beyond all doubt, OMNIPOTENCE is an attribute of God alone. God's word abundantly teaches that Jesus Christ is omnipotent. Surely he who in his own name raises the dead, and subjects the universe to his power—is almighty. Paul says, "Our citizenship is in heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ. He will transform the body of our humble condition into the likeness of His glorious body, by the power that enables Him to subject everything to Himself" (Phil. 3:20, 21). Surely such energy is omnipotent! In Rev. 1:8, Christ thus reveals himself: "I am the Alpha and the Omega—the One who is, who was, and who is coming, the Almighty." Even in his humiliation Jesus said, "Whatever the Father does, these also does the Son. As the Father raises up the dead and gives them life, even so the Son gives life to whom he will" (John 5:19, 21).

V. Principles and Applications

A. Principles

1. A person cannot worship God while denying Jesus' full deity (fully God) and His humanity (fully man).
2. The more we learn about Jesus, the more we should know Him.
3. Jesus is not like God; He is God. Not similar, but One in essence
4. The Godhead (Trinity – Father, Son, Holy Spirit) work in concert with each other in perfect unity

B. Applications

1. Either a person believes (a saving faith; *pisteuō*, **to believe, trust; entrust**. *Describes the act of believing or trusting something on the basis of its truthfulness and reliability*).² Jesus is God or he doesn't. There is no gray area. If you fail to believe that, you cannot be saved and are counted as an apostate and unbeliever.
2. If you believe Jesus is God (in His perfections and providence, His mediation, His intercession, His High Priesthood, that He is most holy, wise, powerful, good, the governor of the world, and sovereign over all events), your life should bear witness to that fact

Let's pray: Father, again this afternoon we have heard from heaven, no less than that. What a joy, what a privilege, what an opportunity. This is not the word of men, this is Your Word to us. How privileged we are. We are now responsible for its glorious truths, to live them out and to proclaim them to others. We are to proclaim to the dying world that Jesus is God; that Jesus is Lord alone. May we pass these things on, may we not become the bucket, the cul-de-sac, the dead-end street, but may we be the channel, the conduit for these truths to others around us. Thank You for delivering those who are saved from this present world. Lord, Your saving work is not done until Your Son Jesus comes back. Lord, save others through the gospel message Your believers will carry throughout the world, beginning in this assembly. Thank You for giving us a love for others, a love for Christ and not a love for the lies of the false religions and cults. We love the truth incarnate and written. And we renew our commitment to demonstrate that love in the way we live. Keep us from flirting with the world and its seductiveness. Keep us from believing the Satanic lies of the other false gods of the false religions we named today. These things we ask for Your glory and our usefulness in Christ's name. Amen.

² Fenslon, A. C. (2014). Belief. D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Eds.), *Lexham Theological Wordbook*. Bellingham, WA: Lexham Press.