

CHRISTOLOGY (33)

Jesus Christ is not sitting in heaven hoping He can figure out the right moment to begin breaking the seals (Rev. 6:1). Jesus Christ is not sitting in heaven wondering what time He should rapture the Church (I Thess. 4:16-17). These are very important and highly calculated moments in the eternal plan of God of which Jesus Christ is fully aware.

In the history of interpreting Mark 13:32, there have been two interpretations that, when comparing Scripture to Scripture, make good sense. For the first, we cite Dr. Lewis Sperry Chafer: "...it is probable that the Savior is employing a form of speech which is common to the Word of God. As the Apostle said to the Corinthians, "I determined not to know anything among you save Jesus Christ and Him crucified" (I Cor. 2:2), so Christ may have been speaking. In this statement to the Corinthians the Apostle is saying that he determined to limit his message to one theme. Certainly he did not become ignorant for the time being of all else that he had known. It is easily believed that it was not and is not the purpose of God to reveal the day and the hour of Christ's return" (Vol. 5, p. 19).

Another possibility is that of Christ's progressive development in His humanity, which was part of Him willingly emptying Himself to become human (Phil. 2:7). We know, for example, that part of His willingness to come in human form demanded human form maturation (Lk. 2:40). At age twelve Jesus was listening, questioning and learning about God in human form (Lk 2:46). We are immediately faced with the reality that Jesus Christ was no normal twelve-year old, for as the God-man, in this case the "God-boy," He was so far beyond the rest of the theological group that they were absolutely amazed (Lk. 2:46-47). Jesus Christ, as a human, is growing, but as God, when He listens to Scripture, He is in a completely different level in His comprehension and understanding. It would appear from this that Christ's maturation, as the God-man, was somewhat progressive. If this be the case, when we read Matthew 24:36 or Mark 13:32, Christ had not progressed in His God-man form to the point where He had this information. He was focused on the cross and in both contexts is trying to motivate His disciples to faithfulness (Mk. 13:33; Mt. 24:46). Had He started talking about a moment some 2000 plus years away, it would have been counterproductive to His message. It does appear by the time we get to Acts 1:6-7 that Jesus Christ fully knew, but would not say. In fact, the pronoun "you" clearly and emphatically establishes this possibility of Christ contrasting what He knew with what they could not know. We know from Matthew 28:18 that all authority is Christ's; therefore, He is fully aware of how and when to use the authority.

Regardless of which position one holds this does not in any way diminish the omniscience of Jesus Christ revealed in other texts. It is no problem to Christ's Person or to God's program.

(Attribute #4) - Jesus Christ has the attribute of omnipotence.

Omnipotence is the attribute of God that means God is unlimited in power; God is all powerful. This attribute is only found in God and when we search the Scriptures, we find it is found in Jesus Christ: Is. 9:6; Mt. 28:18; Lk. 4:36; Jn. 11:37-44; Phil. 3:21; Heb. 1:3; Rev. 1:8.

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(Attribute #5) - Jesus Christ has the attribute of immutability.

Immutability is the attribute of God that means God is not capable of change. This does not mean God cannot move, but it means God cannot change; He cannot ever be more or less God. Immutability is one of the great attributes of God (Malachi 3:6) and it is clearly an attribute of Jesus Christ: Hebrews 1:8-12; 13:8. Notice carefully the context of Hebrews 13:8, specifically verses 5-6 and verses 10-12. Christ cannot change in that He cannot ever desert us or forsake us and He cannot change in that He will always help us. Furthermore, He cannot change in that His blood redeems us and gives us an eternal relationship with God, which cannot be changed. He cannot change from being faithful to us even if we are not faithful to Him (II Timothy 2:13).

When we analyze the attributes that belong to Jesus Christ, we conclude He is God. As Dr. Chafer said, "Each divine attribute belonging to Christ is an indisputable evidence that Christ is God..." (Vol. 5, p. 19).

Proof #3 - Jesus Christ holds the offices that are only held by God.

In the Scriptures, there are certain offices only God holds. No other being is or can be elevated to these offices other than God. When we examine such offices, we discover that every office of God is held by Jesus Christ. Thus it is firmly established that Jesus Christ is God.

(Office #1) - Jesus Christ holds the office of Creator. Jn. 1:3, 10; Col. 1:16; Heb. 1:2, 10

The first verse of the Bible gives the office of creator to God and these verses clearly teach that creation was a Divine work of Jesus Christ. Dr. Chafer said these verses prove, beyond any doubt that "Christ is the Creator of all things" (*Ibid.*, p. 21).

(Office #2) - Jesus Christ holds the office of preserver. Col. 1:17; Heb. 1:3

The entire universe is upheld, maintained and preserved by Jesus Christ. Only God has such remarkable control over all creation. By virtue of the fact that Christ holds this office, He is God.

Proof #4 - Jesus Christ has rights only afforded to Deity.

There are certain things in Scripture that only God has the right to do. If the Person does these things or has the right to do these kinds of things, that Person must be God.

(Right #1) - Jesus Christ has the right to forgive sin. Mt. 9:2, 6; Lk. 7:47-49; Col. 3:13

Dr. Chafer's remarks on this subject are valuable: "None on earth has either authority or right to forgive sin. None could forgive save the One against whom all have sinned. Since none but God can forgive sins, it is conclusively demonstrated that Christ, since He forgave sins, is God, and, being God, is from everlasting" (Vol. 5, p. 21).

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(Right #2) - Jesus Christ has the right to execute judgment. Jn. 5:22, 27; Acts 17:31; II Cor. 5:10

Jesus Christ will judge all people. He will sit on the highest and holiest governmental throne ever to exist and will determine eternal judgment for every single individual of every age. In order to do this, He must be God or this judgment is not possible.

(Right #3) - Jesus Christ has the right to give life. Jn. 1:4; 5:21, 26; 11:25-26; 14:6

Since we have already observed that Christ holds office of Creator, we know that He has the right to give physical life. It also may be observed that Jesus Christ has the right to grant spiritual life to any He desires. This prerogative of being the source of life and being able to give life, both physical and spiritual, is only a prerogative of the Living God.

Proof #5 - Jesus Christ has a unique association with God the Father and God the Holy Spirit.

- 1) Matt. 28:19 - Carefully observe the noun “name” is singular, not plural, indicating a co-equality and a singularity in identity and relationship.
- 2) John 10:30 - This passage clearly asserts that Jesus Christ is of the same essence as God the Father. The Jews clearly understood this assertion (Jn. 10:31, 33). Jesus Christ is one with Jehovah. As Ryrie says, “perfect unity in natures and actions” (Ryrie, p. 249).
- 3) II Cor. 13:14 - It is clearly demonstrated that all three members of the Trinity have a very unique association. They are all involved in the life of a believer and life of the church.
- 4) I Peter 1:2 - It is clear that all three members of the Godhead are involved in salvation—the Father, the Son and the Holy Spirit.
- 5) Rev. 1:4-5 - In this text, Jesus Christ is connected to the highest possible descriptive language ascribed to the Father and the Spirit. In this particular context, the majority of the verses discuss the work of Jesus Christ. When we remember that Revelation is a prophetic book, it is obvious that the other two members of the Godhead—the Father and Holy Spirit—want Christ’s work described in great and graphic detail. This, in itself, establishes His Deity.

Every one of these passages and many others put Jesus Christ on the same level with God the Father and God the Spirit. Truth is there are passages of Scripture that put them on such a same level that it is not certain which member of the Godhead is under discussion (i.e. Rev. 21:3-7; 22:3-4). One must conclude from texts like this that Jesus Christ is God.