

Jesus is God Pt.2

John 17:5

John 17:1–5 (NKJV)

17 Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

We will focus on
John 17:5 (NKJV)

⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Introduction

The church father Athanasius has been dubbed *Athanasius contra mundum* — “Athanasius against the world.”

The title comes from his lifelong battle to explain and defend the deity of Christ when it seemed that the whole world was abandoning orthodoxy. Athanasius stood steadfast against this overwhelming defection from orthodoxy, even though the dawn of triumph appeared only at the end of his life.

The war was sparked in 319. A deacon in Alexandria named Arius, who had been born in 256 in Libya, presented a letter to Bishop Alexander arguing that if the Son of God were truly a Son, he must have had a beginning. There must have been a time, therefore, when he did not exist.

Athanasius, who was born in 298 in Egypt, was a little over 20 when the controversy broke out — over 40 years younger than Arius

Athanasius was in the service of Alexander, the bishop of Alexandria.

In 321 a synod was convened in Alexandria, and Arius was suddenly and forcibly removed from his office and his views declared heresy. Athanasius at age 23 wrote the deposition for Alexander.

This was to be his role now for the next 52 years — writing to declare the glories of the incarnate Son of God. The written views of Arius unleashed 60 years of ecclesiastical and political conflict. Eusebius of Nicomedia (modern-day Izmit in Turkey) took up Arius's theology and became “the head and center of the Arian cause” (*Nicene and Post-Nicene Fathers*, Vol. 4, xvi). For the next 40 years, the eastern part of the Roman Empire (measured from modern Istanbul eastward) was mainly Arian.

That is true in spite of the fact that the great Council of Nicaea in 325 decided in favor of the full deity of Christ.

They produced what we know as the Nicene Creed. It is primarily a Christological confession
4 lines are given about the Father
4 lines are given about the Holy Spirit.
But 20 lines are devoted to the Christ.

*I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation*

*he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin
Mary,*

and became man.

*For our sake he was crucified under **Pontius Pilate**,
he suffered death and was buried,*

*and rose again on the third day
in accordance with the Scriptures.*

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory

to judge the living and the dead

and his kingdom will have no end.

Hundreds of bishops signed it and then twisted the language to say that Arianism really fit into the wording of Nicaea.

Alexander, Bishop of Alexandria, died on April 17, 328, three years after the Council of Nicaea, the mantle of Egypt and the cause of orthodoxy fell to Athanasius. He was ordained as bishop on June 8 that year. This bishopric had jurisdiction over all the bishops of Egypt and Libya. Under Athanasius Arianism died out entirely in Egypt. And from Egypt Athanasius wielded his empire-wide influence in the battle for the deity of Christ.

Within two years after taking office as Bishop of Alexandria, Athanasius became the flash point of

controversy. Most of the bishops who had signed the Creed of Nicaea did not like calling people heretics, even if they disagreed with this basic affirmation of Christ's deity. They wanted to get rid of Athanasius and his passion for this cause. So Athanasius was accused of levying illegal taxes. There were accusations that he was too young when ordained, that he used magic, that he subsidized treasonable persons, and more. Constantine did not like Athanasius's hard line either and called him to Rome in 331 to face the charges the bishops were bringing. The facts acquitted him, but his defense of the Nicene formulation of Christ's deity was increasingly in the minority.

Eventually, Athanasius was condemned and had to flee for his life. He lived in exile 5 times in his life spending as long as 7 years away from his church. Many times he was taken care of and hidden and protected by devoted Monks who believed in his cause. It was at these times that he would be most productive in writing against the heresy of Arianism.

On one occasion, On February 8, 356, in-between his exiles soldiers broke into Alexandria's largest church as Athanasius prepared the worshipers for communion the next morning. While the soldiers entered, Athanasius took his seat and told the deacon to lead the congregation in Psalm

136. Each time the congregation responded back, “for his steadfast love endures forever,” the soldiers advanced toward Athanasius, who refused the pleas for him to flee until all the people were safe. A group of monks and other leaders finally seized Athanasius and removed him from the scene amid the confusion of the crowd. He would remain away from his people for the next six years.

He spent the last years of his life fulfilling his calling as a pastor and overseer of pastors. He carried on extensive correspondence and gave great encouragement and support to the cause of orthodoxy around the empire. He died on May 2, 373.

He was a Soldier for the Deity of Christ.

Athanasius contra mundum should inspire every pastor to stand his ground meekly and humbly and courageously whenever a biblical truth is at stake

adapted from

<https://www.desiringgod.org/articles/one-mans-joy-stood-against-the-whole-world>

Lesson.

His Eternal Preexistence

He existed before His Incarnation

He was in Heaven

He Appeared in the Old Testament

He existed before All Creation

John 1:3 (NKJV)

³ **All things were made through Him, and without Him nothing was made that was made.**

He existed Eternally

John 8:58–59 (NKJV)

⁵⁸ Jesus said to them, **“Most assuredly, I say to you, before Abraham was, I AM.”**

John 1:1–2 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

² He was in the beginning with God.

His Incarnational Existence

He Makes Claims Only God Can Claim

What he says of Himself

John 10:30–33 (NKJV)

³⁰ **I and My Father are one.”**

³¹ Then the Jews took up stones again to stone Him. ³² Jesus answered them, “**Many good works I have shown you from My Father. For which of those works do you stone Me?**”

³³ 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.”

Revelation 22:12–13 (NKJV)

¹² “**And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.** ¹³ **I am the Alpha and the Omega, *the Beginning and the End, the First and the Last.***”

His Incarnational Existence

He Makes Claims Only God Can Claim

What he says of Himself

What others say of Him

Isaiah

Isaiah 7:14 (NKJV)

¹⁴ Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Isaiah 9:6 (NKJV)

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.

The Apostle Paul

Titus 2:11–13 (NKJV)

¹¹ For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης **ΤΟΥ**
μεγαλου Θεου και σωτηρος ημων Ιησου
Χριστου

Granville Sharpe Rule

“a proper understanding of the rule shows it to have the highest degree of validity within the N.T. Consequently, these two passages are as secure as any in the canon when it comes to Identifying Christ as θεος

(Daniel Wallace, Greek grammar, beyond the basics pg. 290)

Titus 3:4 (NKJV)

⁴ But when the kindness and the love of God our Savior toward man appeared,

Titus 3:6 (NKJV)

⁶ whom He poured out on us abundantly through Jesus Christ our Savior,

Acts 20:28 (NKJV)

²⁸ Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Romans 9:3–5 (NKJV)

³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to

the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

Colossians 2:9 (NKJV)

⁹ For in Him **dwells** all the fullness of the **Godhead** bodily;

dwells katoikéō (from 2596 /katá, "down, according to," intensifying 3611 /oikéō, "dwell, reside") – properly, settle down as a permanent resident, i.e. in a fixed (permanent) dwelling place as one's personal residence; (figuratively) "to be exactly at home."

fullness

πλήρωμα, ατος, τό
plérōma – "sum total, fulness, even (super) abundance"

Godhead theótēs ("fulness of deity") expresses God's "essential (personal) deity, as belonging to Christ" (WS, 906). 2320 (theótēs) focuses on Christ physically embodying the Godhead through His incarnation and shown throughout His perfect life of faith (cf. Heb 12:2).

Colossians 1:14–18 (NKJV)

¹⁴ in whom we have redemption through His blood, the forgiveness of sins.

¹⁵ He is the image of the invisible God, the firstborn over all creation. 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. ¹⁷ And He is before all things, and in Him all things consist. ¹⁸ And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Romans 8:29 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

Hebrews 1:6 (NKJV)

⁶ But when He again brings the firstborn into the world, He says:

“Let all the angels of God worship Him.”

Revelation 1:5 (NKJV)

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

Luke 2:22–23 (NKJV)

²² Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord ²³ (as it is written in the law of the Lord, “*Every male who opens the womb shall be called holy to the Lord*”),

Exodus 13:1–3 (NKJV)

13 Then the Lord spoke to Moses, saying,
² “Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine.”

Job 18:13, “the firstborn of death,” for “a fatal malady”; and Isa. 14:30, “the firstborn of the poor,” for “the very poor,” are also referred to.

Abbott, T. K. (1909). [*A critical and exegetical commentary on the epistles to the Ephesians and to the Colossians*](#) (p. 211). New York: C. Scribner’s sons.

Paul further describes Jesus as **the first-born of all creation**. From the Arians of the early church to

the Jehovah's Witnesses of our own day, those who would deny our Lord's deity have sought support from this phrase. They argue that it speaks of Christ as a created being, and hence He could not be the eternal God. Such an interpretation completely misunderstands the sense of *prōtokos* (**first-born**) and ignores the context.

Although *prōtokos* can mean firstborn chronologically (Luke 2:7), it refers primarily to position, or rank. In both Greek and Jewish culture, the firstborn was the son who had the right of inheritance. He was not necessarily the first one born. Although Esau was born first chronologically, it was Jacob who was the "firstborn" and received the inheritance. Jesus is the One with the right to the inheritance of all creation (cf. Heb. 1:2; Rev. 5:1–7, 13).

Israel was called God's firstborn in Exodus 4:22 and Jeremiah 31:9. Though not the first people born, they held first place in God's sight among all the nations. In Psalm 89:27, God says of the Messiah, "I also shall make him My first-born," then defines what He means—"the highest of the kings of the earth." In Revelation 1:5, Jesus is called "the first-born of the dead," even though He was not the first person to be resurrected chronologically. Of all ever raised, He is the preeminent One. Romans 8:29 refers to Him as

the firstborn in relation to the church. In all the above cases, firstborn clearly means highest in rank, not first created.

There are many other reasons for rejecting the idea that the use of **first-born** makes Jesus a created being. Such an interpretation cannot be harmonized with the description of Jesus as *monogenēs* (“only begotten,” or “unique”) in John 1:18. We might well ask with the early church Father Theodoret how, if Christ was only-begotten, could He be first-begotten? And how, if He were first-begotten, could He be only-begotten? How could He be the first of many in His class, and at the same time the only member of His class? Yet such confusion is inevitable if we assign the meaning “first created” to “firstborn.” Further, when the *prōtokos* is one of the class referred to, the class is plural (cf. Col. 1:18; Rom. 8:29). Yet, creation is singular. Finally, if Paul meant to convey that Christ was the first created being, why did he not use the Greek word *prōtoktistos*, which means “first created?”

Such an interpretation of *prōtokos* is also foreign to the context—both the general context of the epistle and the specific context of the passage. If Paul were here teaching that Christ is a created being, he would be agreeing with the central point of the Colossian errorists. They taught that Christ was

a created being, the most prominent of the emanations from God. That would run counter to his purpose in writing Colossians, which was to refute the false teachers at Colossae.

Interpreting *prōtotokos* to mean that Christ is a created being is also out of harmony with the immediate context. Paul has just finished describing Christ as the perfect and complete image of God. In the next verse, he refers to Christ as the creator of everything that exists. How then could Christ Himself be a created being? Further, verse 17 states, “He is before all things.” Christ existed before anything else was created (cf. Micah 5:2). And only God existed before the creation.

Far from being one of a series of emanations descending from God, Jesus is the perfect image of God. He is the preeminent inheritor over all creation (the genitive *ktiseōs* is better translated “over” than “of”). He both existed before the creation and is exalted in rank above it. Those truths define who Jesus is in relation to God. They also devastate the false teachers’ position. But Paul is not finished—his next point undermines another false teaching of the Colossian errorists

13.79 πρωτότοκος^b, ον: pertaining to existing prior to something else—‘existing first, existing before.’ πρωτότοκος πάσης κτίσεως ‘existing before all creation’ or ‘existing before anything was created’ Col 1:15. It is possible to understand πρωτότοκος in Col 1:15 as ‘superior in status’ (see 87.47). See also discussion at 10.43.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 157). New York: United Bible Societies.

πρωτότοκος (LN **10.43**; **13.79**; **87.47**) (BAGD 2.a. p. 726): ‘firstborn’ [BAGD, Herm, LN (10.43), Lns, NIC, NTC, WBC; CEV, KJV, NAB, NASB, NIV, NJB, NRSV], ‘existing first’ [LN (13.79)], ‘existing before’ [LN (13.79)], ‘superior to’ [LN (87.47)]. This noun is also translated as a verb phrase: ‘to take precedence’ [TNT], ‘to rank above’ [SSA]; as a noun phrase followed by an adjective: ‘first-born Son, superior’ [TEV]; by a clause: ‘his is the primacy’ [REB], ‘he existed before God made anything at all and is supreme’ [NLT].

King, M. (2008). *An Exegetical Summary of Colossians* (2nd ed., p. 50). Dallas, TX: SIL International.

Finally, this carries with it a reference to the superior rank and dignity of Christ, the more so as the succeeding ἵνα clause (→ 882, 8 ff.) has this implication, the preceding ἀρχή points in the same

direction, and the parallel πρωτότοκος saying in 1:15 (→ lines 19 ff.)

Michaelis, W. (1964–). [πρῶτος, πρῶτον, πρωτοκαθεδρία, πρωτοκλισία, πρωτότοκος, πρωτοτοξεία, πρωτεύω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 878). Grand Rapids, MI: Eerdmans.

What is meant is the unique supremacy of Christ over all creatures as the Mediator of their creation. The succeeding statement in 1:17a: αὐτός ἐστιν πρὸ πάντων, emphasises the same supremacy, while 1:17b draws the conclusion from 1:16.

Michaelis, W. (1964–). [πρῶτος, πρῶτον, πρωτοκαθεδρία, πρωτοκλισία, πρωτότοκος, πρωτοτοξεία, πρωτεύω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 879). Grand Rapids, MI: Eerdmans.

If πρωτότοκος is selected in Col. 1:15 and then again in 1:18 to express this supremacy, this is because of the great importance which the term “firstborn” took on as a word for rank in the OT and then retained in later Judaism, → 873, 27 ff.; 875, 35 ff.

Michaelis, W. (1964–). [πρῶτος, πρῶτον, πρωτοκαθεδρία, πρωτοκλισία, πρωτότοκος, πρωτοτοξεία, πρωτεύω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 879). Grand Rapids, MI: Eerdmans.

Psalm 89:27 (NKJV)

²⁷ Also I will make him *My* firstborn,
The highest of the kings of the earth.

Thomas

John 20:26–31 (NKJV)

²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”

²⁸ And Thomas answered and said to Him, “My Lord and my God!”

²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

³⁰ And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Psalms 118:27–28 (NKJV)

²⁷ God *is* the Lord,
And He has given us light;
Bind the sacrifice with cords to the horns of the altar.

²⁸ You *are* my God, and I will praise You;

You are my God, I will exalt You.

John

1 John 5:20 (NKJV)

²⁰ And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Hebrews

Hebrews 1:8–9 (NKJV)

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.*

⁹ *You have loved righteousness and hated
lawlessness;*

*Therefore God, Your God, has anointed You
With the oil of gladness more than Your
companions.”*

Peter

2 Peter 1:1 (NKJV)

1 Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

His Incarnational Existence

1. He Makes Claims Only God Can Claim

2. His Does Miracles Only God Can

1. Miracles of Omniscience
2. Miracles of Creation
3. Miracles of Life.

1. Miracles fo Omniscience

Matthew 9:4–5 (NKJV)

⁴ But Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts?** ⁵ **For which is easier, to**

say, ‘*Your sins are forgiven you,*’ or to say, ‘*Arise and walk*’?

Matthew 12:25 (NKJV)

²⁵ But Jesus knew their thoughts, and said to them: “*Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.*”

Luke 9:46–47 (NKJV)

⁴⁶ Then a dispute arose among them as to which of them would be greatest. ⁴⁷ And Jesus, perceiving the thought of their heart, took a little child and set him by Him,

John 2:24–25 (NKJV)

²⁴ But Jesus did not commit Himself to them, because He knew all *men*, ²⁵ and had no need that anyone should testify of man, for He knew what was in man.

John 6:61 (NKJV)

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “*Does this offend you?*”

John 6:64 (NKJV)

64 **But there are some of you who do not believe.”**

For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

John 21:17 (NKJV)

¹⁷ He said to him the third time, **“Simon, son of Jonah, do you love Me?”** Peter was grieved because He said to him the third time, **“Do you love Me?”**

And he said to Him, “Lord, You know all things; You know that I love You.”

Jesus said to him, **“Feed My sheep.**

Revelation 2:19 (NKJV)

¹⁹ **“I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first.**

Revelation 2:23 (NKJV)

²³ **I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.**

1 Samuel 16:7 (NKJV)

⁷ But the Lord said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For *the Lord* does not see as man

sees; for man looks at the outward appearance, but the Lord looks at the heart.”

1 Chronicles 28:9 (NKJV)

⁹ “As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.

Psalms 44:21 (NKJV)

²¹ Would not God search this out?

For He knows the secrets of the heart.

Hebrews 4:13 (NKJV)

¹³ And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

1. Miracles of Omniscience

2. Miracles of Creation

Matthew 14:19–21 (NKJV)

¹⁹ Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the

two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. ²⁰ So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. ²¹ Now those who had eaten were about five thousand men, besides women and children.

Matthew 15:29–32 (NKJV)

²⁹ Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there. ³⁰ Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He **healed** them. ³¹ So the multitude marveled when they saw *the* mute speaking, *the* maimed **made whole**, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

Matthew 18:8 (NKJV)

⁸ **“If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.**

healed

therapeuó: to serve, cure

Original Word: θεραπεύω

Part of Speech: Verb

Transliteration: therapeuó

Phonetic Spelling: (ther-ap-yoo'-o)

Definition: to serve, cure

Usage: I care for, attend, serve, treat, especially of a physician; hence: I heal.

2323 therapeúō – properly, heal, reversing a physical condition to restore a person having an illness (disease, infirmity).

[2323 (therapeúō), the root of "therapy" and "therapeutic," usually involves natural elements in the process of healing.]

made whole,

Matthew 12:9–10 (NKJV)

⁹ Now when He had departed from there, He went into their synagogue. ¹⁰ And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him.

Matthew 12:13 (NKJV)

¹³ Then He said to the man, “Stretch out your hand.” And he stretched *it* out, and it was restored as whole as the other.

1. Miracles of Omniscience
2. Miracles of Creation
3. Miracles of Life.

John 5:21 (NKJV)

²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

John 5:25–26 (NKJV)

²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself,

John 11:25 (NKJV)

²⁵ Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

John 11:43–44 (NKJV)

⁴³ Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” ⁴⁴ And he who had died came out bound hand and foot with

graveclothes, and his face was wrapped with a cloth. Jesus said to them, **“Loose him, and let him go.”**

Luke 7:12–16 (NKJV)

¹² And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. ¹³ When the Lord saw her, He had compassion on her and said to her, **“Do not weep.”** ¹⁴ Then He came and touched the open coffin, and those who carried *him* stood still. And He said, **“Young man, I say to you, arise.”** ¹⁵ So he who was dead sat up and began to speak. And He presented him to his mother.

¹⁶ Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

Luke 8:49–56 (NKJV)

Jairus’s Daughter is Raised

⁴⁹ While He was still speaking, someone came from the ruler of the synagogue’s *house*, saying to him, “Your daughter is dead. Do not trouble the Teacher.”

⁵⁰ But when Jesus heard *it*, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” ⁵¹ When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. ⁵² Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” ⁵³ And they ridiculed Him, knowing that she was dead.

⁵⁴ But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” ⁵⁵ Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. ⁵⁶ And her parents were astonished, but He charged them to tell no one what had happened.

Deuteronomy 32:39 (NKJV)

³⁹ ‘Now see that I, *even I, am* He,
 And *there is* no God besides Me;
 I kill and I make alive;
 I wound and I heal;
 Nor *is there any* who can deliver from My hand.

Romans 4:17 (NKJV)

¹⁷ (as it is written, “*I have made you a father of many nations*”) in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did;

Acts 26:7–8 (NKJV)

⁷ To this *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

⁸ Why should it be thought incredible by you that God raises the dead?

3. His Receives Worship as Only God Can

Luke 4:8 (NKJV)

⁸ And Jesus answered and said to him, “**Get behind Me, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’**”

1 Samuel 7:3 (NKJV)

³ Then Samuel spoke to all the house of Israel, saying, “If you return to the Lord with all your hearts, *then* put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines.”

Deuteronomy 6:13–15 (NKJV)

¹³ You shall fear the Lord your God and serve Him, and shall take oaths in His name. ¹⁴ You shall not go after other gods, the gods of the peoples who *are* all around you ¹⁵ (for the Lord your God *is* a jealous God among you), lest the anger of the Lord your God be aroused against you and destroy you from the face of the earth.

Exodus 34:14 (NKJV)

¹⁴ (for you shall worship no other god, for the Lord, whose name *is* Jealous, *is* a jealous God),

2 Kings 17:36–37 (NKJV)

³⁶ but the Lord, who brought you up from the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice. ³⁷ And the statutes, the ordinances, the law, and the commandment which He wrote for you, you shall be careful to observe forever; you shall not fear other gods.

Revelation 19:10 (NKJV)

¹⁰ And I fell at his feet to worship him. But he said to me, “See *that you do not do that!* I am your fellow servant, and of your brethren who have the

testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

blindman

John 9:35–38 (NKJV)

³⁵ Jesus heard that they had cast him out; and when He had found him, He said to him, “**Do you believe in the Son of God?**”

³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”

³⁷ And Jesus said to him, “**You have both seen Him and it is He who is talking with you.**”

³⁸ Then he said, “Lord, I believe!” **And he worshiped Him.**

Matthew 14:25–33 (NKJV)

²⁵ Now in the fourth watch of the night Jesus went to them, walking on the sea. ²⁶ And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.

²⁷ But immediately Jesus spoke to them, saying, “**Be of good cheer! It is I; do not be afraid.**”

²⁸ And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.”

²⁹ So He said, “**Come.**” And when Peter had come down out of the boat, he walked on the water to go to Jesus. ³⁰ But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!”

³¹ And immediately Jesus stretched out *His* hand and caught him, and said to him, “**O you of little faith, why did you doubt?**” ³² And when they got into the boat, the wind ceased.

³³ Then those who were in the boat came and **worshipped Him**, saying, “Truly You are the Son of God.”

Matthew 28:5–10 (NKJV)

⁵ But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here; for He is risen, as He said. Come, see the place where the Lord lay. ⁷ And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

⁸ So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

⁹ And as they went to tell His disciples, behold, Jesus met them, saying, “**Rejoice!**” So they came and held Him by the feet and **worshipped Him.**

¹⁰ Then Jesus said to them, “**Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.**”

Matthew 28:16–17 (NKJV)

¹⁶ Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. ¹⁷ When they saw Him, **they worshiped Him**; but some doubted.

Luke 24:45–53 (NKJV)

⁴⁵ And He opened their understanding, that they might comprehend the Scriptures.

⁴⁶ Then He said to them, “**Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,** ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at

Jerusalem. ⁴⁸ **And you are witnesses of these things.**

⁴⁹ **“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”**

⁵⁰ And He led them out as far as Bethany, and He lifted up His hands and blessed them. ⁵¹ Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.

⁵² **And they worshiped Him**, and returned to Jerusalem with great joy, ⁵³ and were continually in the temple praising and blessing God. Amen.

3 His Future Existence

His Position Lord of Lords

His Posture He is Judge

His Praise = He is Worshipped

Philippians 2:5–11 (NKJV)

⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made

Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross. ⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.