

CHRISTOLOGY (31)

There, it is used as an adverb. Christ was completely separated from sin because there was no sin in Him to be aroused by temptation. The Lord Jesus did not sin because He could not sin. He was impeccable. Therefore, He remained undefiled in a world of sin. Impeccability is united to holiness. This is in direct opposition to peccability which is related to temptability. While no human being is beyond the possibility of temptation because of inward depravity, Christ had no inward depravity with which to struggle. His human will was always subservient to His divine will. He always pleased the Father (John 8:29). Christ's holiness was one of equality with the Father" (W.E. Best, *Christ Could Not Be Tempted*, pp. 27-28).

To sum up, the hypostatic union (the uniting of Christ's Divine nature and human nature into one inseparable and indivisible Person) makes it impossible for Jesus Christ to sin, for God cannot sin. The impeccability of Jesus Christ is thus established by who He is—God.

QUESTION #15 – What are the proofs that Jesus Christ was truly God?

Any true doctrinal study of Jesus Christ that is an accurate and worth representation of Scripture will dogmatically declare Christ's Deity—**Jesus Christ is God!** In fact, God the Father demands that all people honor Jesus Christ at the same level they honor Him (John 5:23). God the Father demands that God the Son be honored as the God of the Bible. It would stand to reason then that there would be sufficient evidence found in the Bible that Jesus Christ is the God worthy of this ultimate level of honor. When we examine the Bible, we certainly see this is true. We offer six proofs that Jesus Christ is truly God:

Proof #1 - Jesus Christ is specifically called God !

One cannot deny that in many passages, the Bible, time and time again, calls Jesus Christ God.

- 1) John 1:1 - the Word, which became flesh (1:14), "was God."
- 2) John 20:28 - He is identified by one who doubted as being the Lord/God.
- 3) Rom. 9:5 - Christ was in the flesh but He is also "God blessed forever."
- 4) Titus 2:13 - Jesus Christ is "our great God and Savior."
- 5) Heb. 1:8 - God the Father (1:5) testifies that God the Son is "God."
- 6) I John 5:20 - Jesus Christ is "the true God" and He is "eternal life."
- 7) Isaiah 7:14 - Isaiah predicted God would be with us (Immanuel) by virgin birth.
- 8) Isaiah 9:6 - Isaiah predicted a Jewish child would be born who is "Mighty God."

These statements about Jesus Christ cannot be overlooked or disregarded—they say He is God.

CHRISTOLOGY (32)

Proof #2 - Jesus Christ has attributes that are only found in God.

We may recall from our study of “Theology Proper” (Doctrine of God) that an attribute is the essence of something. It is the quality or characteristic that makes something what it is or gives something its identity. In order for a Person to be God, He must possess all attributes and characteristics that make One God. When we analyze attributes in light of Jesus Christ, they clearly show He is God!

(Attribute #1) - Jesus Christ has the attribute of eternity.

Both the O.T. and the N.T. communicate that Jesus Christ is unlimited in time—Is. 9:6; Micah 5:2; John 1:1-2; 8:58; 17:5; Col. 1:17; Rev. 1:8, 17; 22:13.

(Attribute #2) - Jesus Christ has the attribute of omnipresence.

Omnipresence is the peculiar attribute of God that makes Him everywhere present at the same time. All beings, except God, are restricted to one given place at one time. Only God can be everywhere present. When we search the N.T., we discover there were times when Christ demonstrated this remarkable attribute: Mt. 18:20; 28:20; Mark 6:46-49; John 1:47-48.

(Attribute #3) - Jesus Christ has the attribute of omniscience.

Omniscience is the attribute of God that means He is unlimited in knowledge or that He is all knowing. As God, He knows everything, including things past, present and future, including things possible and actual. When we examine Scripture, we discover Jesus Christ demonstrated this very attribute: Mt. 16:21; Lk. 6:8; 11:17; Jn. 1:47-48; 2:24-25; 4:29; 5:5-6; 21:17; Rev. 2:23. Dr. Charles Ryrie observed that Jesus Christ “...showed knowledge of things that could only be known if He were omniscient” (*Basic Theology*, p. 248).

One area of Scripture which has been a seeming perplexity is Matthew 24:36 or Mark 13:32. The perplexity arises when there appears to be a contradiction between obvious passages that reveal Christ’s omniscience and these particular texts. Before attempting to give an interpretation, we may dogmatically state that this in no way lessens the above passages that clearly demonstrate Christ is omniscient. Furthermore, we may observe from Scripture that there are many passages that indicate the entire judgment plan of God has been completely turned over to Jesus Christ (Jn. 5:22). In other words, the entire future program of all judgment has been turned over to Jesus Christ. It is no mere coincidence that the judgment of the believer occurs at the “judgment seat of Christ” (II Cor. 5:10). It is Jesus Christ who will judge Israel and the nations (Matt. 25:31-34). It is Jesus Christ who reigns and judges during the millennium (Rev. 20:4-6). It is Jesus Christ who will be the Judge at the Great White Throne Judgment (Rev. 20:11). Clearly Jesus Christ, who is the whole prophetic plan of God, is the One who reveals all prophetic truth to the Church (Rev. 19:10; 22:16). Biblically speaking, a lack of knowledge about the future prophetic program of God cannot possibly be what is revealed in passages like Matthew 24:36 or Mark 13:32.

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.