

Theology Proper

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- I. Session 13: Jesus Christ is God Part 4: Jesus' Divine Title
- a. Purpose: In this lesson we will see the way some of the Titles the New Testament gives to Jesus that indicates Jesus Christ is God.
 - b. Title of Jesus as Son of Man and Son of God demonstrates He is God.
 - i. Remember in one of our previous session on the title Son and Son of Man in the Old Testament that indicate this person is God.
 - ii. If the New Testament use these titles for Jesus it indicates that Jesus is God.
 - iii. Jesus Himself calls Himself the Son of Man and presupposes He has the power to forgive sin in **Luke 5:24**.
 1. **Verse 21** shows the Pharisees thinking no one can forgive sins but God alone; Jesus, who always corrects what is wrong, does not rebuke them.
 2. Instead Jesus further His claim of being God and able to forgive sin by the evidence of His healing of the paralytic man in **verse 24 and 25**.
 - c. Title of Jesus as Lord demonstrates He is God
 - i. "Sometimes the word Lord (Greek *kyrios*) is used simply as a polite address to a superior, roughly equivalent to the word sir (see **Matthew 13:27; 21:30; 27:63; John 4:11**). Sometimes it can simply mean 'master' of a servant or slave (**Matthew 6:24; 21:40**). Yet the same word is also used in the Septuagint (the Greek translation of the Old Testament which was commonly used at the time of Christ) as a translation for the Hebrew *Yhwh*, 'Yahweh,' or (as it is frequently translated) 'the LORD,' or 'Jehovah.'"¹
 - ii. **Luke 2:11**= "*for today in the city of David there has been born for you a Savior, who is^[d] Christ the Lord.*"
 1. This is what the angels announced to the shepherds concerning baby Jesus.
 2. Notice Jesus is called "Christ," which literally means "Anointed" and recall how "Anointed" is a title for the Son in **Psalms 2**.
 3. If the Son in **Psalms 2** is Divine, then the use of the title "Anointed" in **Psalms 2** is also a reference to the same Divine person.
 4. The use of "*the Lord*" here is not just referring to "Sir" otherwise there would have been no amazement among the Shepherds.
 - iii. **Luke 6:46**= "*Why do you call Me, 'Lord, Lord,' and do not do what I say?"*
 1. It definitely means more than "sir," since Jesus as Lord imply that one ought to obey Him!
 2. Jesus in the same chapter also calls Himself the Lord of the Sabbath in **Luke 6:5**.
 3. If He is the Lord of the Sabbath then He is the Lord God.
 - iv. **Romans 10:9**= "*that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved*"
 1. Later in **verse 11** it says "*For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE ^[d]DISAPPOINTED;" can this be a mere mortal?*

¹ Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 544.

2. Note verse 12 talks about the “*same Lord*” in the following way that indicates He is God: He is “*Lord of all*” specifically “*Jews and Greek*”
 3. Can a mere Jewish mortal be called Lord of all and Lord of Jews and Greek?
- d. Jesus the First and the Last demonstrates He is God
- i. In **Isaiah 41:4, 44:6, 48:12** it testify that God is the First and the Last.
 - ii. This title is applied to Jesus in Revelation
 1. **Revelation 2:8**= “*And to the angel of the church in Smyrna write: The first and the last, who [e]was dead, and has come to life, says this:*”
 - a. This is in the context of **Revelation 2-3** in which Jesus addressed the seven churches.
 - b. In each address to the different churches it open up with a different title for Jesus such as “*the Son of God*” in **Revelation 2:18**.
 - c. Jesus here is called “*The first and the last.*”
 2. **Revelation 22:12-13**= “*Behold, I am coming quickly, and My reward is with Me, to render to every man [g]according to what he has done. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.*””
 - a. **Verse 20** identifies the One who is “coming quickly” of **verse 12** is none other than Jesus Christ: “*He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus*”²
 - b. Jesus is here called by the title “*the first and the last,*”
 - e. Powerful point by Robert Bowman: “One can find a few texts here and there in the Bible that refers to some men over here as ‘saviors,’ or to a man over there as a ‘rock,’ but one cannot find texts referring to the same mere human being as god, lord, savior, shepherd, rock, first and last, and king of kings and lord of lords! The application of all these designations to the one person, Jesus Christ, often with two or more in the same immediate context, is highly significant.”³

² Robert Bowman and J. Ed Komoszewski, *Putting Jesus In His Place* (Grand Rapids, MI: Kregel Publication, 2007), 179.

³ Robert Bowman and J. Ed Komoszewski, *Putting Jesus In His Place* (Grand Rapids, MI: Kregel Publication, 2007), 128-29.