
THE DIVINITY OF CHRIST

If ever man was God, or God man, Jesus Christ was both.

—Lord Bryon

I do not believe in the divinity of Christ, and there are many other of the postulates of the orthodox creed to which I cannot subscribe.

– William Howard Taft

Among us all men were created sons of God and stood erect,
as conscious of their divinity.

– *Charles Eastman*

Divinity: 1 the state or quality of being divine: Christ's divinity.

- a divine being; a god or goddess: busts of various Roman divinities.
 - (the Divinity) God
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Divine: 1 of, from, or like God or a god:

God: the creator and ruler of the universe and
source of all moral authority; the supreme being

Acts 17:29 (KJV) — 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead (θεῖον) is like unto gold, or silver, or stone, graven by art and man's device.

Being then God's offspring, we ought not to think that the **divine being** is like gold or silver or stone, an image formed by the art and imagination of man. (ESV)

“Being then the children of God, we ought not to think that the **Divine Nature** is like gold or silver or stone, an image formed by the art and thought of man. (NASB)

Luke 17:29 (KJV) — 29 But the same day that Lot went out of Sodom it rained fire and **brimstone** (θειον) from heaven, and destroyed them all.

Revelation 9:17 (KJV) — 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and **brimstone** (θειον).

Romans 1:20 (KJV) — 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead (θειότης); so that they are without excuse:

**Colossians 2:9 (KJV) — 9 For in him dwelleth all the
fulness of the Godhead (θεότητα) bodily.**

**Colossians 2:9 (ESV) — 9 For in him the whole fullness
of deity dwells bodily,**

Hebrews 9:1 (KJV) — 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 Peter 1:3–4 (KJV) — 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

φύσις: (the nature of something as the result of its natural development or condition . . . in 2 Pe 1:4 one may translate [φύσις]'to share in what God is like' or 'to be like God in certain ways. (Louw Nida)

Revelation 4:11 (KJV) — 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Jeremiah 10:10–12 (KJV) — 10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. 12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Deuteronomy 6:13 (KJV) — 13 Thou shalt fear the
LORD thy God, and serve him, and shalt swear by
his name.

Hebrews 1:1–2 (KJV) — 1 God, who at sundry times
and in divers manners spake in time past unto the
fathers by the prophets, 2 Hath in these last days
spoken unto us by his Son, whom he hath appointed
heir of all things, by whom also he made the worlds;

Hebrews 1:3–4 (KJV) — 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:5 (KJV) — 5 For unto which of the angels
said he at any time, Thou art my Son, this day have I
begotten thee? And again, I will be to him a Father,
and he shall be to me a Son?

Hebrews 1:6–8 (KJV) — 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. (*Patriarchs and Prophets*, p. 36.2)

**Luke 2:52 (KJV) — 52 And Jesus increased in wisdom
and stature, and in favour with God and man.**

John 5:30 (KJV) — 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the “Master of earth and sea and sky” that He reposed in quiet. That power He had laid down, and He says, “I can of Mine own self do nothing.” John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God. (*The Desire of Ages*, p. 336.1)

John 11:14–15 (KJV) — 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

John 19:30 (KJV) — 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

John 1:1 (KJV) — 1 In the beginning was the Word, and the Word was with God, and the Word was God.

1 Timothy 3:16 (KJV) — 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Isaiah 9:6 (KJV) — 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Matthew 1:21–23 (KJV) — 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Titus 2:13 (KJV) — 13 Looking for that blessed hope, and
the glorious appearing of the great God and our Saviour
Jesus Christ;

The Granville Sharp rule: Sharp's rule states: if two substantives [both singular, excluding proper names] are connected by *καί* and both have the article, they refer to different persons or things ...; if the first has an article and the second does not, the second refers to the same person or thing as the first.

John 8:24 (KJV) — 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

John 8:56–59 (KJV) — 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "*Thou art the Christ, the Son of the living God.*" Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it." (*The Review and Herald*, March 2, 1905, par. 4)

Mark 14:61–62 (KJV) — 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

John 14:8–9 (KJV) — 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Revelation 19:10 (KJV) — 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8–9 (KJV) — 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good. (*The Desire of Ages*, p. 296.4)

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to man are through the ministration of holy angels.** (*The Review and Herald*, January 21, 1873, par. 16)

Love kindles in our hearts toward Him “who spared not his own Son, but delivered him up for us all,” and faith grasps the promise, “How shall he not with him also freely give us all things?” Thus Jesus becomes the medium of communication between Heaven and our souls, and holy angels are sent to minister unto us. And while these **divine messengers** are striving to lead sinners to plant their feet on the ladder that extends from earth to Heaven, let us be co-laborer's with them, and urge all who will to climb the shining way.

(Signs of the Times, June 26, 1884, par. 12)

Isaiah 14:12–14 (KJV) — 12 How art thou fallen from heaven,
O Lucifer, son of the morning! how art thou cut down to the
ground, which didst weaken the nations! 13 For thou hast said
in thine heart, I will ascend into heaven, I will exalt my throne
above the stars of God: I will sit also upon the mount of the
congregation, in the sides of the north: 14 I will ascend above
the heights of the clouds; I will be like the most High.

Exodus 20:8–11 (KJV) — 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

John 17:3 (KJV) — 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
