

Child of God! But Who Is God?

Is Jesus our Lord God?



— By: Dov Avnon —

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Child of God! But Who Is God? (translated from Dutch)

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I believe in the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ. I am speaking of the God of the Bible, Who says that He gives His name and His glory to no other (Isaiah 42:8).

When I began to write my book (in dutch), “a child of God by grace alone,” I was thinking of people in the Netherlands who believe in the Lord Jesus as their Savior but cannot say, “I am a child of God, by grace alone.” Later I realized that perhaps I had forgotten the most important question: Is the Lord Jesus Himself the God Who saves me?

For when I say to people that Jesus is God, I often hear, **“But He is only the Son of God.”**

Today, in the Netherlands and elsewhere, there are many people who believe in Jesus of Nazareth and acknowledge historical facts, such as His death on the cross and perhaps even His bodily resurrection. But that is as far as their faith goes.

They acknowledge the Lord Jesus as the Son of God, but they do not believe or teach that the Lord Jesus Christ is truly God. Here we must make an important distinction between His Person and His divine nature. By His Person I mean His birth of the virgin Mary, His life here on earth, His death on the cross for our sins, and His bodily resurrection from the dead. Who He is. When the Lord Jesus Christ was on earth, He was the Son of God because He is was not a son of Adam.

By His divine nature we mean what He is: truly God. The Son possesses the same eternal divine nature as the Father. They are therefore two distinct Persons, but not two separate Gods.

The title “Son of God” therefore does not mean that Christ was created by the Father or that He is less God than the Father. He is the Son from eternity and truly God from eternity.

Paul calls Him **our great God and Savior (Titus 2:13) and writes that in Him dwells all the fullness of the Godhead bodily (Colossians 2:9).**

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Prove All Things

Paul writes: **“Prove all things; hold fast that which is good” (1 Thessalonians 5:19–21).**

“Have you already examined it?” I often hear. Scripture does not say: examine all things. The truth concerning the Godhead of Christ has long been in the Bible and does not require examination, but rather the proving of the truths that Paul taught. Or as Paul wrote to Timothy:

“7 Consider what I say; and the Lord give thee understanding in all things.” (2 Timothy 2:7)

“Have you already examined it?” That is what I often hear. But Scripture does not say: examine all things, but: prove all things. There is a difference between examining and proving. Examining means that one tries to determine what is true. Proving means that one tests what is being taught against the truth that God has already revealed in His Word.

The truth concerning the Godhead of Christ has long been in the Bible. Therefore, it is not a matter of our having to discover this truth again, but of proving the doctrine presented to us by the Scriptures and the truths that Paul taught.

Or as Paul wrote to Timothy: **“7 Consider what I say; and the Lord give thee understanding in all things.” (2 Timothy 2:7)**

This means that we must first know the content of the Gospel of God's grace. What has the Lord Jesus Christ made known to us through the apostle Paul in his epistles? That is where we must begin: simply reading and carefully listening to what Paul teaches us. For how can we prove anything if we do not first know what the truth is? Therefore Paul writes: “Consider what I say.” First give heed to what he says, and then the Lord gives us the understanding to comprehend these truths.

In preparing this study, I have not examined all religious communities or their doctrines. The founders of the belief that Jesus Christ is not God were often scholars with extensive knowledge of the Bible and sometimes also of Greek and Hebrew. In their attempt to deny the truth concerning the Godhead of Christ, some even produced their own Bible translation.

In short, they did not lack biblical knowledge. And yet, simply put, they did not follow the Gospel of God's grace. Instead of giving heed to what the Lord Jesus Christ made known through the apostle Paul, they attempted to explain the truths of God's Word on the basis of their own human understanding.

Therefore, in this study, I do not want to begin with the various opinions of men concerning the Godhead of Christ, but with what Scripture itself says. Not what men

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believe they can explain through their knowledge of Greek or Hebrew, but what God has revealed to us in His Word. In particular, I want to give heed to what the risen and glorified Lord Jesus Christ has made known through the apostle Paul.

For as Paul wrote to Timothy: “Consider what I say; and the Lord give thee understanding in all things.” (2 Timothy 2:7)

With this as my starting point, I want to open the Scriptures and prove what God Himself testifies concerning the Godhead of our Lord Jesus Christ.

I also have little knowledge of Jewish scholarship, and I have never read the Quran. But I believe that God's Word as a whole, and the epistles of the apostle Paul in particular, form the standard by which we must test a doctrine.

In 1979, in Israel, I accepted the Lord Jesus as Messiah and Saviour through the Old Testament prophecies that people showed me from the Bible.

Paul likewise spoke from the Scriptures.

Acts 17:2 (KJV 1611): **“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,”**

Acts 26:22 (KJV 1611): **“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:”**

Therefore, for me, what someone teaches must agree with God's Word and the Gospel of God's grace.

I read Hebrew, but not Greek. I trust that God has preserved His Word, and I use the Dutch Statenvertaling to prove what people teach. Paul warns of people who deceive others and are themselves deceived (2 Timothy 3:13). He also writes that our struggle is not against flesh and blood, but against spiritual powers (Ephesians 6:12).

Therefore, I do not want to make a list of people who, in my opinion, teach incorrectly. It must not become personal. We are ambassadors of God and must proclaim the truth in love. But when someone denies the full Godhead of Christ or departs from the confession of one God - Father, Son, and Holy Ghost - I must test that against God's Word.

As a young believer in 1980, I was curious about all kinds of doctrines. I thank God that I met people who helped me become rooted in the Gospel of God's grace (Romans 16:25; Colossians 2:6–7).

Even now, in 2026, as I have entered my seventieth year of life, I want to hold fast to what Paul placed at the center: Jesus Christ, and him crucified (1 Corinthians 2:1–2).

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Therefore, my question remains: Who is the Lord Jesus Christ? Paul teaches us that He is the Son of God, but not only the Son of God. He is our great God and Saviour, the Creator of all things, in whom dwelleth all the fulness of the Godhead bodily.

This Lord Jesus Christ died for our sins and rose again. Through faith in Him we are saved by grace. Therefore I can say: I am a child of God, by grace alone.

This Chapter

This chapter is not an in-depth study of the Godhead of Christ. My concern is the question of Who the Lord Jesus Christ really is, as the apostle Paul proclaims Him in the Gospel of God's grace. Paul teaches not only that Jesus Christ is the Son of God, but also calls **Him our great God and Savior (Titus 2:13), and writes that in Him all the fullness of the Godhead dwells bodily (Colossians 2:9).**

He is the same Lord Jesus Christ Who died for our sins, was buried, and was raised on the third day, as Paul makes the Gospel known in 1 Corinthians 15:1–4. Therefore I cannot separate the Godhead of Christ from His finished work of redemption and the Gospel of God's grace. I cannot convince anyone. As I often say, you must open the Bible yourself and study God's Word in the light of the Gospel of God's grace, which the Lord Jesus revealed to the apostle Paul.

The House of the Living God

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Timothy 3:15

The house of the living God is, in my conviction, one of the clearest descriptions of the Church in this dispensation of grace. Paul is not writing about a building, but about the Church of the living God, which is the pillar and ground of the truth.

To understand what this Church is, we must look at what the Lord Jesus revealed from heaven to the apostle Paul. Paul writes in **Ephesians 1:22–23 that God gave Christ to be the Head over all things to the Church, “Which is his body, the fulness of him that filleth all in all.”**

The Church is therefore the Body of Christ, of which the Lord Jesus Himself is the Head. It is not a church building, a cathedral, or a human organization, but all those who through faith in the Lord Jesus Christ belong to His Body.

Paul writes in 1 Corinthians 12:13: **“For by one Spirit are we all baptized into one body.” The unity of the Church is therefore not formed by a human organization, but by the Holy Spirit.**

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The Pillar and Ground of the Truth (1 Timothy 3:15)

The apostle Paul writes to Timothy that the Church of the living God is “the pillar and ground of the truth.” But what Truth must the Church uphold and proclaim? We find the answer in the Word of God, and particularly in the Gospel of God's grace, which the risen and glorified Lord Jesus Christ revealed from heaven to the apostle Paul.

Paul did not preach a gospel that he had devised himself. Nor had he received it from men. The Lord Jesus Christ Himself had made known to him what he was to proclaim.

Therefore Paul writes: **“For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”** (Galatians 1:11–12, KJV)

And concerning the dispensation of God's grace, he writes: **“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery.”** (Ephesians 3:2–3, KJV)

Here lies an important distinction. The Lord Jesus Christ is Himself the Truth, but to Paul He revealed the mystery which in other ages had not been revealed to the sons of men in the same way. This mystery concerns God's purpose in Christ and the Church, His Body, in which believers from among the Jews and the Gentiles are fellow heirs through the Gospel.

The Gospel that Paul proclaims is founded upon the finished work of the Lord Jesus Christ: His death for our sins, His burial, and His resurrection on the third day, according to the Scriptures.

Therefore, our salvation is not by the works of the law, not by our own righteousness, and not by our religious efforts, but solely by God's grace, through faith in the Lord Jesus Christ.

Paul writes: **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”** (Ephesians 2:8–9, KJV)

This is not one truth among other truths. It is the Gospel of our salvation, which Paul himself calls “the word of truth.” Therefore he writes to the Ephesians:

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.” (Ephesians 1:13, KJV)

Therefore, when Paul writes to Timothy that the Church is the pillar and ground of the truth, we must not overlook the Gospel of God's grace that was entrusted to him by the Lord Jesus Christ.

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The Church has not been given the task of determining for itself what truth is, but of remaining faithful to the Word of God and upholding and proclaiming the Gospel of our salvation.

For it is not a truth that people can choose or change, but the Truth that God has revealed in His Word.

Grievous Wolves

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

God has appointed overseers over the Church through the Holy Spirit to feed the flock of God, keep it in sound doctrine, and watch against false teachings.

Paul's warning in Acts 20:28–32 is addressed first of all to the elders of the Church at Ephesus, whom he had called to come to Miletus (Acts 20:17). It was to them, who carried the responsibility of feeding the Church, that Paul spoke the words,

“Take heed therefore unto yourselves, and to all the flock.” Paul warned these overseers not only about grievous wolves who would enter from outside after his departure and would not spare the flock, but also about men who would arise from among themselves, speak perverse things, and draw disciples after them. This warning is all the more serious because even in Paul's time people were twisting God's Word and corrupting the Gospel. Among these are also teachings that deny the Godhead of the Lord Jesus Christ and thereby attack the truth that God was manifest in the flesh (1 Timothy 3:16).

Therefore Paul did not direct these overseers to human traditions, but commended them to God and to the word of His grace, which is able to build them up (Acts 20:32).

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. (1 Timothy 3:15–16)

The Word was God, and the Word was made flesh, John writes concerning the coming of the Lord Jesus into this world (John 1:1, 14). Paul later confirms this: “God sent forth his Son, made of a woman” (Galatians 4:4).

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In 1 Timothy 3:16 Paul then writes, “God was manifest in the flesh.” These words speak of the Lord Jesus Christ, Who came into this world as a man. They do not mean that God only became flesh in the Church. The Church is His Body, but Christ Himself is the One in Whom all the fullness of the Godhead dwells bodily (Colossians 2:9).

Therefore we must distinguish between Christ, Who is God and was manifest in the flesh, and the Church, which is His Body and of which He is the Head.

Some Bible translations have not included the word “God” in 1 Timothy 3:16. That is precisely why I consider it important to remain with the KJV Bible, where we read, “God was manifest in the flesh.”

We see how, over the centuries, for some this living house has become a building, a cathedral, or a gigantic organization with a human head. But Paul teaches us that the Church is the Body of Christ and that He alone is the Head.

That is why it is so important to acknowledge the revelation that the Lord Jesus gave from heaven to the apostle Paul. For in it we learn not only what the Church is, but also Who its Head is: our Lord Jesus Christ, our God and Savior.

The mystery of godliness

The mystery of godliness stands in contrast to the mystery of iniquity. It is the work of God in the heart and life of the believer under this dispensation of Grace. It stands in contrast to the mystery of iniquity. While evil works in man, God works through His Word and the Holy Spirit in the hearts of those who believe. Godliness becomes visible in a life directed toward God.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2 Thessalonians 2:7.

The hidden work of Satan, who leads people into lawlessness and disobedience. It concerns especially truths relating to the Gospel of God's grace, and the Godhead of Christ is one of them. The mystery of godliness: the Holy Spirit works in believers through God's Word, through which they come to know and love Christ. The mystery of iniquity: Satan works behind the scenes in the children of disobedience. Ephesians 2:2, concerning the spirit that works in them.

The antichrist has not yet been revealed, but the spiritual work that prepares for his coming is already active. Satan influences people, while the full unfolding of that lawlessness is still being restrained. Religious deception, false teaching, and lying wonders. 2 Thessalonians 2:9, 1 Timothy 4:1, and 2 Corinthians 11:13–15: Satan can appear as an angel of light. According to Stam, an impressive sign therefore does not prove that something comes from God.

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Satan is already working secretly to draw people away from God's truth; later that work will become openly visible in the antichrist.

2 Peter 2:1: “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

Son of God

So where does the idea come from that the Lord Jesus is only the “Son of God”? Yet under this dispensation we read very clearly in Colossians 2:9: “For in him dwelleth all the fulness of the Godhead bodily.”

The answer is found in Luke 3:23–38. The genealogy goes back from the Lord Jesus all the way to Adam and then to God: “...which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”

I am not speaking about just any god, a religious image of god, or a human idea of God. I am speaking about the God of the Bible, Who does not share His Name and His glory with another.

The time when people knew Who the God of the Bible is seems to have passed. Even the buildings in which this God was once clearly proclaimed are becoming fewer and fewer. To say only that Jesus is “the Son of God” is half the story. Of course He is the Son of God. His birth makes that clear: He was born of Mary, but He was not conceived by Joseph. Luke 1:35 therefore says: “therefore also that holy thing which shall be born of thee shall be called the Son of God.”

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. John 3:1–2.

That is everything in brief, and it applies to many people. They call Him only Jesus, and not the Lord Jesus. They see Him as a teacher come from God because of the miracles, and not as the true God, Who died for our sins and rose again for our justification.

“Wherefore, as by one man sin entered into the world, and death by sin...” Romans 5:12.

A Savior and not just a teacher. Adam stands directly opposite the Lord Jesus Christ. That one man is Adam. In verse 14 Paul calls Adam “the figure of him that was to come.” Then he makes the contrast clear: through Adam came sin and death, but through the Lord Jesus Christ come grace, righteousness, and life.

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“For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” Romans 5:17.

That is why the birth of Christ is so important. He was truly born of Mary, but He was not conceived by Joseph. He did not come through the natural conception of a human father in Adam's line. He is “that holy thing,” the Son of God. Opposite Adam, through whom sin and death came, stands Jesus Christ, through Whom grace, righteousness, and life come.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. Galatians 4:4–5.

Under the dispensation of God's grace, we know Christ not only as the Son of God, Who came to Israel and proclaimed His Kingdom. He is the crucified, risen, and glorified Lord. His cross stands at the center of God's plan to save sinners today by grace.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:16–17.

Paul is the one who shows us that behind the cross lay a hidden wisdom of God:

“Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” 1 Corinthians 2:8.

The death of the Lord Jesus on the cross and His resurrection stand at the center of the Gospel of God's grace that Paul preaches: Christ died for our sins, was buried, and rose from the dead for our justification. Otherwise our faith is in vain:

“2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” 1 Corinthians 15:2.

The Lord Jesus Christ did not only die for our sins and rise again. The sinner who was once far from God is not brought near by the law, religion, or his own works. He is brought near only through Christ, through the blood that was shed on the cross.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:13.

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Our God and Savior

When we speak about the Godhead of the Lord Jesus Christ, God's Word, the Bible, must be our standard. For this I use the Statenvertaling in Dutch (see the study “Which Bible Translation?”).

The question is not only whether the Lord Jesus is the Son of God, but also whether He Himself is God. To find an answer, I want to look especially at what the apostle Paul writes about this. The Lord Jesus Christ revealed the Gospel of God's grace to Paul. Therefore it is important to read not only what Paul teaches about our salvation, but also Who our Savior is.

That is exactly why we must read what God's Word teaches us. Paul warns us against false teaching and cunning craftiness (Ephesians 4:14) and writes that we must not corrupt God's Word (2 Corinthians 4:2).

I and my Father are one

Not long ago someone asked me: “Jesus says, ‘I and my Father are one’ (John 10:30), but elsewhere He prays to the Father. How can that be if He is God?” John 17:1: “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:”

The God of the Bible is not a general name for a higher power or every god in whom people believe. The answer to the question “We believe in the same God, don't we?” depends on who says it and Whom he means. According to the Gospel of God's grace, acknowledging Christ's Godhead and believing in His finished work of redemption are essential: He died for our sins, was buried, and rose again the third day (1 Corinthians 15:1–4).

Back to John 17:1: there the Son speaks to the Father. In verse 5 He mentions the glory He had with the Father before the world was, and in verse 24 the Father's love for Him before the foundation of the world. This fellowship between the Son and the Father is fully consistent with Christ's Godhead.

I must also say that you cannot simply understand the subject of “the Godhead of Christ” with your natural mind. You also need God's Spirit to receive the truths of God's Word in faith. Not because everything is logical and understandable to us, but because it is written that way in God's Word. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Corinthians 2.

Paul — I thank my God through Jesus Christ

8 First, I thank my God through Jesus Christ... Romans 1:8. 18 For through him we both have access by one Spirit unto the Father. Ephesians 2:18. 3:14 For this cause I bow my

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knees unto the Father of our Lord Jesus Christ. 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: Ephesians 1:17.

In the light of the Gospel of God's grace, we see here the relationship between the Father, the Son, and the Holy Spirit. The Father is the One to Whom we draw near, Christ is the One through Whom we have access, and the Holy Spirit is the One by Whom that access takes place. This distinction between the Father and the Son does not mean that Christ is less God. After all, Paul also writes that in Christ all the fullness of the Godhead dwells bodily (Colossians 2:9).

One God

Deuteronomy 6:4 (KJV): “Hear, O Israel: The LORD our God is one LORD:” Yes, there is one God and not three. Moses declares here that the LORD is the only God. There are no other gods beside Him. The word “one” emphasizes that God is one and that only He

The Hebrew word for God, אֱלֹהִים (Elohim), however, has a plural form. We also read in Genesis 1:26 that God says: “Let us make man in our image, after our likeness.”

To learn more about the Godhead of Christ, we must read the whole Bible. In Paul's epistles we find further revelation, especially concerning the Gospel of our salvation. The Godhead of Christ therefore does not mean that there is a second God beside God the Father. The Lord Jesus Christ is Himself truly God, distinct from the Father, but one with Him in Godhead.

In the Gospel of God's grace, we learn not only Who the Lord Jesus Christ is, but also what He has done for our salvation. The same Christ, in Whom all the fullness of the Godhead dwells, died for our sins, was buried, and rose again on the third day, as Paul proclaims in 1 Corinthians 15:1–4. In Ephesians 2:8–9 Paul makes clear that we are saved by grace through faith, and not by our works. Our salvation is therefore not based on what we do ourselves, but on the finished work of redemption of the Lord Jesus Christ.

And in Ephesians 1:13–14 we read that after hearing and believing the word of truth, the Gospel of our salvation, we were sealed with the Holy Spirit of promise. Thus we also see in the Gospel of God's grace the work of the Father, the Son, and the Holy Spirit. Through faith in the Lord Jesus Christ, we have access by one Spirit unto the Father (Ephesians 2:18).

Therefore I cannot separate the Godhead of Christ from the Gospel of God's grace. It is not only the question of Who God is, but also Who has redeemed us and how through faith in Him we become children of God, by grace alone.

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We Have but One God

Yes, we have only one God and not three. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” (1 Corinthians 8:6). Paul speaks of one God, the Father, and one Lord Jesus Christ, by Whom are all things. In Romans 9:5, in connection with the people of Israel, we read: “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

So although Christ is called the Son of God on earth, He is also God over all. John 1:1 (KJV): “In the beginning was the Word, and the Word was with God, and the Word was God.”

For There Are Three That Bear Record in Heaven — 1 John 5:5–9

There are Three in heaven Who bear witness: the Father, the Word, and the Holy Spirit. Their testimony can clearly be seen in the Bible. In the King James Version we read:

The Testimony of God the Father

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The Father testifies concerning His Son. At the baptism of the Lord Jesus He speaks from heaven: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Matthew 3:17.

On the mountain the voice of the Father is heard again: “This is my beloved Son, in whom I am well pleased; hear ye him.” Matthew 17:5.

The Lord Jesus Himself confirms that the Father testifies concerning Him: “I am one that bear witness of myself, and the Father that sent me beareth witness of me.” John 8:18.

The Father therefore speaks from heaven and declares Who Jesus is: His beloved Son. Also in the Epistle to the Hebrews we read how the Father speaks concerning the Son: “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 1:5. The Father also calls the Son God:

“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.” Hebrews 1:8.

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The Father Himself therefore testifies that Christ is His Son, and addresses Him as God, Whose throne is for ever and ever.

Also in Paul's epistles we read about God the Father and His Son. Here Paul describes their relationship; these are not direct statements from the Father as in Hebrews 1.

“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:” Romans 1:3–4.

The resurrection confirms that Jesus Christ is the Son of God. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,” Galatians 4:4. God sent forth His Son to accomplish the work of redemption. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Galatians 4:6.

Here God the Father, His Son, and the Spirit of His Son are mentioned together. The Spirit cries in the hearts of God's children: “Abba, Father!”

Testimony of the Word and God's Spirit

1. The Word, the Lord Jesus, testifies of Himself

John 8:18: “I am one that bear witness of myself, and the Father that sent me beareth witness of me.”

Here the Lord Jesus expressly mentions His own testimony and the testimony of the Father.

John 10:30: “I and my Father are one.” The Lord Jesus testifies here of His unity with the Father. Mark 14:61–62: “Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?” “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.” He Himself confirms that He is the Christ, the Son of God.

2. The Holy Spirit testifies of the Lord Jesus

John 15:26: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:” The Spirit of truth testifies of the Lord Jesus.

John 16:14: “He shall glorify me: for he shall receive of mine, and shall shew it unto you.” The Holy Spirit glorifies Christ and declares what belongs to Him.

Luke 1:41–43: “And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:” “And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.” “And whence is this to me, that the mother of my Lord should

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come to me?” Elisabeth is filled with the Holy Spirit and calls the Child Mary carries “my Lord.” Here we see someone who, filled with God's Spirit, testifies of the Lord Jesus.

John 1:32 and 34: “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” “And I saw, and bare record that this is the Son of God.”

The Spirit descends upon Jesus. John the Baptist sees this and testifies that Jesus is the Son of God. The Spirit does not speak audible words here; His descent is the sign by which John recognizes Him.

3. The Father testifies while the Spirit descends upon the Son

Matthew 3:16–17: “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:” “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Here we see the Son, the Spirit descending upon Him, and the Father speaking from heaven concerning His Son. The words “This is my beloved Son” are the words of the Father.

These three passages form a clear connection: the Father says “This is my beloved Son” (Matthew 3:17), the Word says “I am one that bear witness of myself” (John 8:18), and concerning the Spirit Jesus says “he shall testify of me” (John 15:26).

Also in Paul's epistles we find passages that agree with the testimony of the Father, the Word, and the Holy Spirit concerning the Lord Jesus.

1. God the Father reveals His Son

Galatians 1:15–16: “But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:”

God reveals His Son to Paul, so that Paul might preach Him among the Gentiles. The message concerning Christ comes from God Himself. Philippians 2:9 and 11: “Wherefore God also hath highly exalted him, and given him a name which is above every name:” “And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

God confirms the glory and authority of Christ by highly exalting Him. The confession that Jesus Christ is Lord is to the glory of the Father.

2. The Word, Christ Himself, speaks to Paul

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Galatians 1:11–12: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Paul receives the Gospel through the revelation of Jesus Christ. The Lord Jesus Himself makes His message known.

2 Corinthians 12:9: “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” Here we read the words of the Lord to Paul: “My grace is sufficient for thee.” Paul directly connects these words with the power of Christ dwelling in him.

3. The Holy Spirit testifies that Jesus is Lord

1 Corinthians 12:3: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.” This is the clearest connection with John 15:26: “he shall testify of me.” Through the Holy Spirit Jesus is confessed as Lord. This concerns a sincere confession, not merely speaking words.

1 Timothy 3:16: “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.” “Justified in the Spirit” here means that Christ is confirmed as righteous. It does not mean that He was first a sinner who needed forgiveness. Hebrews 1:8 also fits here, where God speaks directly to the Son: “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.”

Here the Son is addressed as “O God” and His eternal kingship is confirmed. “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” The angel declares to Mary that through the work of the Holy Spirit she will conceive a Child Who will be called the Son of God. Here the angel speaks of the work of the Spirit.

Luke 1:41 and 43: “And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:” “And whence is this to me, that the mother of my Lord should come to me?”

Elisabeth is filled with the Holy Spirit and calls the unborn Child “my Lord.” This clearly agrees with the testimony of the Spirit concerning the Lord Jesus before His birth.

2. The water — when the Lord Jesus was baptized

Matthew 3:16–17: “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:”

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“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” At His baptism in water, the Spirit descends upon Him and the Father testifies from heaven: “This is my beloved Son.”

John 1:32 and 34: “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” “And I saw, and bare record that this is the Son of God.” John the Baptist confirms what he has seen: this Jesus is the Son of God.

3. The blood — when the Lord Jesus died on the cross

Matthew 26:28: “For this is my blood of the new testament, which is shed for many for the remission of sins.” Before His crucifixion the Lord Jesus Himself declares why His blood will be shed: for the remission of sins.

John 19:34–35: “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” “And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.”

Here blood, water, and testimony are mentioned together directly. John testifies to what he actually saw, so that we might believe. These events agree with the words of 1 John 5:6:

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.”

The same Jesus Who is made known as the Son of God at His baptism is also the One Who sheds His blood. “These three agree in one” can be explained here as meaning that their testimonies agree and point to the same Person — Jesus Christ, the Son of God. This agrees with verse 9: it is the witness that God has testified of His Son.

The Name of Our Redeemer

The Hebrew name Jesus, Yeshua, means “the LORD saves.” His Name points to His work of redemption (Matthew 1:21). He is also called Emmanuel: “God with us” (Matthew 1:23). This makes me think of Jeremiah 23:6: “THE LORD OUR RIGHTEOUSNESS.”

In Hebrews 1:4 we read that Christ has a more excellent Name than the angels. And in Hebrews 1:8 the Son is addressed as God.

Therefore it is not only about what His Name means, but especially about Who He is: our great God and Saviour (Titus 2:13).

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The Creator and the Firstborn of Every Creature

Paul calls Christ “the image of the invisible God, the firstborn of every creature” (Colossians 1:15). Hebrews 1:3 also speaks of Him as the brightness of God's glory and the express image of His person.

But does “firstborn” mean that Christ was created first? No. Psalm 89:27–30 shows that firstborn can also indicate the highest royal position and authority.

We see this in Psalm 89:27, where God speaks of the firstborn as higher than the kings of the earth. Ephraim is also called God's firstborn, although his brother Manasseh was older (Genesis 48:14–20; Jeremiah 31:9). Israel is also called God's firstborn (Exodus 4:22).

Paul explains in Colossians 1:16–17 that all things were created by Christ and for Him, and that He is before all things. John confirms that without Him nothing was made (John 1:3).

Christ therefore does not belong to creation. He is the Creator of all things. Paul also writes that in Him dwelleth all the fulness of the Godhead bodily (Colossians 2:9). He is not only the Son of God, but God Himself.

The Firstborn of Every Creature

The Lord Jesus Christ is called the Firstborn of every creature. Does this mean that Christ was created first? No. Paul teaches that all things were created by Christ. Therefore He already existed before creation came into being.

In Luke 2:7 we read about the child born first in a family. “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” In Hebrews 11:28 we also read about the firstborn: “Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.”

The word “firstborn” is also used to indicate the special position of Christ. In Colossians 1:18 and Revelation 1:5 Christ is called the Firstborn from the dead. He has the first place in the resurrection and the new life that follows.

In Romans 8:29 Paul writes that Christ is the Firstborn among many brethren. God's purpose is that believers should be conformed to the image of His Son.

In Hebrews 1:6 Christ is also called the Firstborn. In Hebrews 12:23 we read of the church of the firstborn. The word “firstborn” therefore does not automatically mean that someone was created first. Its meaning must be determined from the passage in which it appears.

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Colossians 1:15 does not teach that Christ is a created being. Paul teaches that Christ exists before all things and that all things were created by Him. In his epistles Paul speaks of the Godhead of Christ (Romans 1:4; Ephesians 3:19; Colossians 2:9; 3:3). Colossians 2:9 is especially clear: “For in him dwelleth all the fulness of the Godhead bodily.”

Christ therefore is not a created being who stands below God. He is the eternal Son of God.

In Ephesians 1:4–5 Paul writes that God chose us in Christ before the foundation of the world. Christ existed before creation.

Genesis 1:26 and Genesis 11:7 are also considered in this study in connection with the revelation of God as Father, Son, and Holy Spirit.

26 “And God said, Let us make man in our image, after our likeness:” 7 “Go to, let us go down, and there confound their language, that they may not understand one another's speech.”

The Man Christ Jesus

Paul also calls Him “the man Christ Jesus” (1 Timothy 2:5): “For there is one God, and one mediator between God and men, the man Christ Jesus;” Does this mean that He was only a man? No. He truly became Man, but was without sin.

Hebrews 2:14 (KJV): “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”

Hebrews 4:15 (KJV): “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Who, Being in the Form of God

In Philippians 2:6–11 Paul describes how Christ, Who was in the form of God, took upon Himself the form of a servant, became Man, and humbled Himself unto death on the cross. His becoming Man therefore does not mean that He ceased to be God.

What does “Who, being in the form of God” mean? Paul continues that He “thought it not robbery to be equal with God.” Christ did not claim a Godhead that did not belong to Him. He was already God before He became Man. John writes: “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. Christ Himself speaks of the glory which He had with the Father before the world was. John 17:5.

The form of God therefore is not merely an outward resemblance to God. Hebrews 1:3 calls Him “the brightness of his glory, and the express image of his person.” And to the Son it is said: “Thy throne, O God, is for ever and ever.” Hebrews 1:8.

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We see the opposite in 2 Thessalonians 2:4. There Paul writes about the man of sin: “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” He is not God, but takes that position. According to verse 9 his coming is after the working of Satan. There we see the spirit of self-exaltation, which we sometimes recognize in people when we say: He thinks he is God.

Christ, Who was equal with God, humbled Himself. The man of sin, who is not God, exalts himself as though he were God. Christ took the form of a servant and became obedient unto death. He remained God and truly became Man, to accomplish the work of redemption.

Made Himself of No Reputation

Paul himself explains in Philippians 2:7–8 what this means: Christ took upon Himself the form of a servant, was made in the likeness of men, and humbled Himself, becoming obedient unto death, even the death of the cross. This concerns His becoming Man, His service, and His humiliation.

He did not cease to be God. John 1:14 says: “And the Word was made flesh.” It is the same Word of Whom John 1:1 says: “the Word was God.” Paul also writes: “For in him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9.

Isaiah 53 describes this humiliation: “He is despised and rejected of men; a man of sorrows, and acquainted with grief:” Verse 3. He bore the suffering for our sins: “But he was wounded for our transgressions, he was bruised for our iniquities:” Verse 5. And verse 12 says that “he hath poured out his soul unto death.”

In Romans 15:3 Paul writes: “For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.” He did not seek His own pleasure, but bore the reproach.

“Made himself of no reputation” therefore means here that He humbled Himself to the place of a servant. He, Who was in the form of God, became Man, bore our sins, and gave His life.

Isaiah 50:5–6 says: “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

We also see this obedience in Matthew 26:39: “nevertheless not as I will, but as thou wilt.” Hebrews 5:8 says: “Though he were a Son, yet learned he obedience by the things which he suffered;” And in Hebrews 10:9 we read: “Lo, I come to do thy will, O God.” Thus these passages describe what Paul says: “he humbled himself, and became obedient unto death, even the death of the cross.” Philippians 2:8.

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God Hath Highly Exalted Him

After His humiliation unto the death of the cross, God raised Christ and seated Him at His right hand. Ephesians 1:20–21 says: “and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Exalted therefore means that Christ has been placed above all powers. Verse 22 says: “And hath put all things under his feet.”

This does not mean that Christ only then became God. He was already in the form of God. He, Who humbled Himself as Man, is now glorified. As He prayed to the Father: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:5.

Wherefore God Also Hath Highly Exalted Him

The word “wherefore” connects His exaltation with His humiliation and obedience unto the death of the cross. Isaiah 52:13 already says: “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.” Hebrews 2:9 describes Jesus as crowned with glory and honour because of the suffering of death.

God raised Him and seated Him at His right hand. Ephesians 1:20–21 says: “and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” His exaltation means that all powers are subject to Him. First Peter 3:22 also says: “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

A Name Above Every Name

This Name speaks of His exalted dignity and authority. Hebrews 1:4 says: “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Colossians 1:18 connects His resurrection with His preeminence: “who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

Philippians 2:10–11 explains this further: at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord. Revelation 19:16 calls Him: “KING OF KINGS, AND LORD OF LORDS.”

His exaltation does not mean that He only then became God. He already had glory with the Father before the world was. John 17:5. He, Who humbled Himself and died for our sins, is now glorified and placed above all.

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That at the Name of Jesus Every Knee Should Bow

The bowing of the knee here means the acknowledgment of Christ's authority. After His resurrection He says: "All power is given unto me in heaven and in earth." Matthew 28:18. Every knee shall bow before Him because He is the Lord.

In Isaiah 45:23 God says: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." In Philippians 2:10–11 Paul connects this with Jesus Christ: every knee shall bow at His Name and every tongue shall confess that He is Lord.

"Of things in heaven, and things in earth, and things under the earth" shows how all-encompassing His authority is. Hebrews 1:6 says: "And let all the angels of God worship him." Revelation 5:13 also describes every creature in heaven, on earth, and under the earth, saying: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Also in connection with judgment Paul writes: "for we shall all stand before the judgment seat of Christ." He then quotes: "every knee shall bow to me, and every tongue shall confess to God." Romans 14:10–11. No one therefore stands outside His authority. This passage does not teach that all people will be saved; that belongs to another subject.

Jesus Christ Is Lord, to the Glory of God the Father

Every tongue shall confess that Jesus Christ is Lord. To confess here means to acknowledge and declare Who He is. Jesus Himself says: "Ye call me Master and Lord: and ye say well; for so I am." John 13:13. Thomas confesses Him with the words: "My Lord and my God." John 20:28.

His lordship includes all. Acts 10:36 says: "he is Lord of all." Paul writes: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Romans 14:9. He, Who humbled Himself unto the death of the cross, will be acknowledged by all as Lord.

This confession is to the glory of God the Father. The honor the Son receives glorifies the Father. John 5:23 says: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." Christ also prayed: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John 17:1.

Romans 10:9 speaks of our salvation and connects confession with faith: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Philippians 2:11 says that every tongue shall acknowledge His lordship. This does not teach that all people will be saved; that belongs to another subject.

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The Son of God and the Lamb of God

In Luke 3:23–38 Adam is called a son of God. But the Lord Jesus is not the Son of God in the same way as Adam. He was born of Mary without being conceived by Joseph (Luke 1:35). Paul contrasts Adam with Christ. Through Adam came sin and death, but through Christ come grace, righteousness, and life (Romans 5:12, 14, 17). The Lord Jesus Christ was without sin and is the Lamb of God (John 1:29). Just as the Passover lamb under the law had to be without blemish (Exodus 12:5; Hebrews 10:1), so Christ gave Himself as the perfect sacrifice (Hebrews 4:15; 9:14).

Paul writes that He knew no sin, but was made sin for us, that we might be made the righteousness of God in Him (2 Corinthians 5:21).

The Finished Work on the Cross

The heart of the Gospel of God's grace is that Christ died for our sins, was buried, and rose again on the third day (1 Corinthians 15:1–4). He was delivered for our offences and raised again for our justification (Romans 4:25). Through faith in Him we have peace with God (Romans 5:1).

Paul calls the crucified Christ “the Lord of glory” (1 Corinthians 2:8). God was in Christ, reconciling the world unto Himself (2 Corinthians 5:19).

Through His blood we have been made nigh (Ephesians 2:13). In Him we have redemption and forgiveness (Ephesians 1:7), and we have been sealed with the Holy Spirit (Ephesians 1:13–14).

Our future hope is also connected with His death and resurrection (1 Thessalonians 4:14). “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”