

The Catholic Hack! Episode No. 5 The Divinity of Jesus

Phil. 1: 2 grace to you and peace from God our Father and the Lord Jesus Christ.

The Arguments' against the Divinity of Jesus:

1. Jesus can not be God because there are passages that say he is subject, less than, the Father:
 - a. John 5:19, 14:28,
 - b. and Hebrews 5:8 - he is obedient to the Father
 - c. 1 Cor. 11:3,
 - d. John 20:17,
 - e. Rev. 1:6 all speak about Jesus having a head God the Father
2. Jesus can not be God Because 1 Tim says there is 1 mediator between God and Man:
 - a. 1 Tim 2:5 – The one Mediator between God and Man.
3. Jesus can not be God because he is the “Son” of God
 - a. *Revelation 2:18*
 - b. *Acts 8:37*
 - c. *Mark 1:1*
 - d. *John 1:34*
 - e. *Acts 9:20*

Sources:

http://www.ewtn.com/vondemand/audio/dload1.asp?rafile=iq_492.ra&source=frmselectseries.asp&seriesID=&T1=Tim%20Staples
http://www.catholic.com/library/Divinity_of_Christ.asp
<http://www.pjpiisoe.org/pamphlets/344JehovahWitnessesIncarnation.pdf>
http://www.biblechristiansociety.com/newsletter_details.php?id=61
<http://wesley.nnu.edu/gnt/>

CCC 207:

207 By revealing his name God at the same time reveals his faithfulness which is from everlasting to everlasting, valid for the past ("**I am** the God of your father"), as for the future ("I will be with you").¹² God, who reveals his name as "**I AM**", reveals himself as the God who is always there, present to his people in order to save them.

Matthew: 28: 20

teaching them to observe all that I have commanded you.¹³ **And behold, I am with you always, until the end of the age."**

- **The Greek word used here is eg-o' i-mee' (strong 1473 & 1510)**

Genesis 1: 26 – Hints to the Devine “We” in the Old Testament

26

⁴ Then God said: **"Let us make man in our image,** after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

27

God created man in his image; in the divine image he created him; male and female he created them.

Genesis 3: 22

22

Then the LORD God said: **"See! The man has become like one of us,** knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever."

John 9: 22 – Claim to be Messiah would be put out of the synagogue.

22

⁵ His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue.

Mark 14:61-64 – The High Priest Ordered Christ to speak and answer.

61

¹⁶ But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Messiah, the son of the Blessed One?"

62

Then Jesus answered, **"I am**; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'"

63

At that the high priest tore his garments and said, "What further need have we of witnesses?"

64

You have heard the blasphemy. What do you think?" They all condemned him as deserving to die.

- **The Greek word used here is eg-o' i-mee' (strong 1473 & 1510)**

Matthew 26: 63 -66 - Ordered to Speak

63

But Jesus was silent. ³⁴ Then the high priest said to him, **"I order you to tell us under oath before the living God whether you are the Messiah, the Son of God."**

64

Jesus said to him in reply, "You have said so. ³⁵ But I tell you: From now on you will see 'the Son of Man seated at the right hand of the Power' and 'coming on the clouds of heaven.'"

65

Then the high priest tore his robes and said, "He has blasphemed! ³⁶ What further need have we of witnesses? You have now heard the blasphemy;

66

what is your opinion?" They said in reply, "He deserves to die!"

Matthew 23: 1-3 – An example of the authority of the institution, created by God, over the people from the Old Testament.

1

¹ Then Jesus spoke to the crowds and to his disciples,

2

² saying, "The scribes and the Pharisees have taken their seat on the chair of Moses.

3

Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice.

2 Corinthians 11: 3 – 4 – Don't be deceived to accept another Jesus.

3

But I am afraid that, as the serpent deceived Eve ⁴ by his cunning, your thoughts may be corrupted from a sincere (and pure) commitment to Christ.

4

For if someone comes and preaches another Jesus ⁵ than the one we preached, or if you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough.

John 1: 1 – 3 – The Word IS God

1

^{1 2} 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.

3

³ All things came to be through him, and without him nothing came to be.

Revelations 19: 9 - 16 - Jesus is the Word and it comes from God

9

Then the angel said to me, "Write this: Blessed ⁵ are those who have been called to the wedding feast of the Lamb." And he said to me, **"These words are true; they come from God."**

10

I fell at his feet to worship him. But he said to me, "Don't! I am a fellow servant of yours and of your brothers who bear witness to Jesus. ***Worship God**. Witness to Jesus is the spirit of prophecy." ⁶

11

⁷ Then I saw the heavens opened, and there was a white horse; its rider was (called) "Faithful and True." He judges and wages war in righteousness.

12

His eyes were (like) a fiery flame, and on his head were many diadems. He had a name ⁸ inscribed that no one knows except himself.

13

He wore a cloak that had been dipped in ⁹ blood, and **his name was called the Word of God**.

14

The armies of heaven followed him, mounted on white horses and wearing clean white linen.

15

Out of his mouth came a sharp sword to strike the nations. He will rule them with an iron rod, and he himself will tread out in the wine press ¹⁰ the wine of the fury and wrath of God the almighty.

16

He has a name written on his cloak and on his thigh, "King of kings and Lord of lords."

- **The Greek word for Worship used here is pros-koo-neh'-o (Strong 4532) and means to worship or to prostrate oneself.**

John 9: 35 – 38 – The Worship of Jesus – the Same as that which is RESERVED for God

35

When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?"

36

He answered and said, "Who is he, sir, that I may believe in him?"

37

Jesus said to him, "You have seen him and the one speaking with you is he."

38

He said, "I do believe, Lord," and he **worshiped** him.

- **The Greek word for Worship used here is pros-koo-neh'-o (Strong 4532) and means to worship or to prostrate oneself.**

Matthew 28: 16 -20 – The Disciples worship Jesus – RESERVED FOR GOD

16

⁸ The eleven ⁹ disciples went to Galilee, to the mountain to which Jesus had ordered them.

17

¹⁰ **When they saw him, they worshiped**, but they doubted.

18

19 ¹¹ Then Jesus approached and said to them, "All power in heaven and on earth has been given to me.

20 Go, therefore, ¹² and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit,

teaching them to observe all that I have commanded you. ¹³ And behold, I am with you always, until the end of the age."

- **The Greek word for Worship used here is pros-koo-neh'-o (Strong 4532) and means to worship or to prostrate oneself.**

John 1: 1-5 – The Word is the Creator who brings Light to the world

1 ^{1 2} 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.

3 **³ All things came to be through him, and without him nothing came to be. What came to be**

4 **through him was life, and this life was the light of the human race;**

5 ⁴ the light shines in the darkness, and the darkness has not overcome it.

Genesis 1: 1-4 – God Created and brought Light to Creation

1 ¹ **In the beginning, when God created** the heavens and the earth,

2 ² the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

3 **Then God said, "Let there be light,"** and there was light.

4 God saw how good the light was. **God then separated the light from the darkness.**

Colossians 1: 13 – 1 – Jesus is the creator and the very image of God

13 He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son,

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

15 ⁶ **He is the image ⁷ of the invisible God,** the firstborn of all creation.

16

17 **For in him ⁸ were created all things** in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him.

17

He is before all things, and in him all things hold together.

John 1:14 – The Word takes on human Flesh – 2 natures in 1

14

And the Word became flesh ² and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

John 1:18 – The Only begotten God in Greek

18

No one has ever seen God. The only Son, God, ¹² who is at the Father's side, has revealed him.

John 5: 17 & 18 Jesus makes him equal to God

17

⁷ But Jesus answered them, "My Father is at work until now, so I am at work."

18

For this reason the Jews tried all the more to kill him, because he not only broke the sabbath but he also called God his own father, **making himself equal to God.**

John 8 : 56 – 59 Jesus Claims to be God and they sought to Kill him.

51

Amen, amen, I say to you, whoever keeps my word will never see death."

52

(So) the Jews said to him, "Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, 'Whoever keeps my word will never taste death.'

53

Are you greater than our father Abraham, ²¹ who died? Or the prophets, who died? **Who do you make yourself out to be?"**

54

Jesus answered, "If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, 'He is our God.'

55

You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word.

56

Abraham your father rejoiced to see my day; he saw it ²² and was glad.

57

So the Jews said to him, "You are not yet fifty years old and you have seen Abraham?" ²³

58

²⁴ Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, * I AM."

59

So they picked up stones to throw at him; but Jesus hid and went out of the temple area.

- The Greek word used here is eg-o' i-mee' (strong 1473 & 1510)

Exodus 3:13 & 14 – The "I AM" is the divine name of God

13

"But," said Moses to God, "when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?"

14

⁶ God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: * I AM sent me to you."

- The Greek word used here is eg-o' i-mee' (strong 1473 & 1510)

John 8:24 – You will die in your sins if you do NOT believe that I AM

24

That is why I told you that you will die in your sins. For if you do not believe that I AM, ¹² you will die in your sins."

John 18: 4- 8 – The effects of I AM

4

Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?"

5

They answered him, "Jesus the Nazorean." ⁴ He said to them, "I AM." Judas his betrayer was also with them.

6

When he said to them, "I AM," they turned away and fell to the ground.

7

So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean."

8

Jesus answered, "I told you that I AM. So if you are looking for me, let these men go."

- The Greek word used here is eg-o' i-mee' (strong 1473 & 1510)

John 10: 28 – 30 Jesus and the Father are one – they tried to kill him

28

I give them eternal life, and they shall never perish. No one can take them out of my hand.

29

My Father, who has given them to me, is greater than all, ¹³ and no one can take them out of the Father's hand.

30

¹⁴ The Father and I are one."

31

The Jews again picked up rocks to stone him.

John 20:28 – The worship of Christ as God

28

¹⁷ Thomas answered and said to him, **"My Lord and my God!"**

ALL of Hebrews chapter 1 point out how Jesus is NOT an Angel and Jesus IS the Very Imprint of his being.... Jesus IS the Image and man is made IN the image...

In Philippians 2:6, Paul tells us that Christ Jesus "[w]ho, being in very nature God, did not consider equality with God something to be grasped" (New International Version). So Jesus chose to be born in humble, human form though he could have simply remained in equal glory with the Father for he was "in very nature God."

John 14:28 – The Father is Greater than I?

28

¹³ You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I.

The Answer: Jon 11: 41 & 42

41

So they took away the stone. And Jesus raised his eyes and said, "Father, ⁸ I thank you for hearing me.

42

I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me."

The Witness of the Early Fathers: Taken from Catholic Answers – Link above

Ignatius of Antioch

"Ignatius, also called Theophorus, to the Church at Ephesus in Asia . . . predestined from eternity for a glory that is lasting and unchanging, united and chosen through true suffering by the will of the Father in Jesus Christ our God" (*Letter to the Ephesians* 1

[A.D. 110]).

"For our God, Jesus Christ, was conceived by Mary in accord with God's plan: of the seed of David, it is true, but also of the Holy Spirit" (ibid., 18:2).

"[T]o the Church beloved and enlightened after the love of Jesus Christ, our God, by the will of him that has willed everything which is" (*Letter to the Romans* 1 [A.D. 110]).

Aristides

"[Christians] are they who, above every people of the earth, have found the truth, for they acknowledge God, the Creator and maker of all things, in the only-begotten Son and in the Holy Spirit" (*Apology* 16 [A.D. 140]).

Tatian the Syrian

"We are not playing the fool, you Greeks, nor do we talk nonsense, when we report that God was born in the form of a man" (*Address to the Greeks* 21 [A.D. 170]).

Melito of Sardis

"It is no way necessary in dealing with persons of intelligence to adduce the actions of Christ after his baptism as proof that his soul and his body, his human nature, were like ours, real and not phantasmal. The activities of Christ after his baptism, and especially his miracles, gave indication and assurance to the world of the deity hidden in his flesh. Being God and likewise perfect man, he gave positive indications of his two natures: of his deity, by the miracles during the three years following after his baptism, of his humanity, in the thirty years which came before his baptism, during which, by reason of his condition according to the flesh, he concealed the signs of his deity, although he was the true God existing before the ages" (Fragment in Anastasius of Sinai's *The Guide* 13 [A.D. 177]).

Irenaeus

"For the Church, although dispersed throughout the whole world even to the ends of the earth, has received from the apostles and from their disciples the faith in one God, Father Almighty, the creator of heaven and earth and sea and all that is in them; and in one Jesus Christ, the Son of God, who became flesh for our salvation; and in the Holy Spirit, who announced through the prophets the dispensations and the comings, and the birth from a Virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus our Lord, and his coming from heaven in the glory of the Father to reestablish all things; and the raising up again of all flesh of all humanity, in order that to Jesus Christ our Lord and God and Savior and King, in accord with the approval of the invisible Father, every knee shall bend of those in heaven and on earth

and under the earth . . ." (*Against Heresies* 1:10:1 [A.D. 189]).

"Nevertheless, what cannot be said of anyone else who ever lived, that he is himself in his own right God and Lord . . . may be seen by all who have attained to even a small portion of the truth" (*ibid.*, 3:19:1).

Clement of Alexandria

"The Word, then, the Christ, is the cause both of our ancient beginning—for he was in God—and of our well-being. And now this same Word has appeared as man. He alone is both God and man, and the source of all our good things" (*Exhortation to the Greeks* 1:7:1 [A.D. 190]).

"Despised as to appearance but in reality adored, [Jesus is] the expiator, the Savior, the soother, the divine Word, he that is quite evidently true God, he that is put on a level with the Lord of the universe because he was his Son" (*ibid.*, 10:110:1).

Tertullian

"The origins of both his substances display him as man and as God: from the one, born, and from the other, not born" (*The Flesh of Christ* 5:6–7 [A.D. 210]).

"That there are two gods and two Lords, however, is a statement which we will never allow to issue from our mouth; not as if the Father and the Son were not God, nor the Spirit God, and each of them God; but formerly two were spoken of as gods and two as Lords, so that when Christ would come, he might both be acknowledged as God and be called Lord, because he is the Son of him who is both God and Lord" (*Against Praxeas* 13:6 [A.D. 216]).

Origen

"Although he was God, he took flesh; and having been made man, he remained what he was: God" (*The Fundamental Doctrines* 1:0:4 [A.D. 225]).

Hippolytus

"Only [God's] Word is from himself and is therefore also God, becoming the substance of God" (*Refutation of All Heresies* 10:33 [A.D. 228]).

Hippolytus of Rome

"For Christ is the God over all, who has arranged to wash away sin from mankind, rendering the old man new" (*ibid.*, 10:34).

Novatian

"If Christ was only man, why did he lay down for us such a rule of believing as that in which he said, 'And this is life eternal, that they should know you, the only and true God, and Jesus Christ, whom thou hast sent?' [John 17:3]. Had he not wished that he also should be understood to be God, why did he add, 'And Jesus Christ, whom thou hast sent,' except because he wished to be received as God also? Because if he had not wished to be understood to be God, he would have added, 'And the man Jesus Christ, whom thou hast sent;' but, in fact, he neither added this, nor did Christ deliver himself to us as man only, but associated himself with God, as he wished to be understood by this conjunction to be God also, as he is. We must therefore believe, according to the rule prescribed, on the Lord, the one true God, and consequently on him whom he has sent, Jesus Christ, who by no means, as we have said, would have linked himself to the Father had he not wished to be understood to be God also. For he would have separated himself from him had he not wished to be understood to be God" (*Treatise on the Trinity* 16 [A.D. 235]).

Cyprian of Carthage

"One who denies that Christ is God cannot become his temple [of the Holy Spirit] . . . " (*Letters* 73:12 [A.D. 253]).

Gregory the Wonderworker

"There is one God, the Father of the living Word, who is his subsistent wisdom and power and eternal image: perfect begetter of the perfect begotten, Father of the only-begotten Son. There is one Lord, only of the only, God of God, image and likeness of deity, efficient Word, wisdom comprehensive of the constitution of all things, and power formative of the whole creation, true Son of true Father, invisible of invisible, and incorruptible of incorruptible, and immortal of immortal and eternal of eternal. . . . And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the same Trinity abides ever" (*Declaration of Faith* [A.D. 265]).

Arnobius

"'Well, then,' some raging, angry, and excited man will say, 'is that Christ your God?' 'God indeed,' we shall answer, 'and God of the hidden powers'" (*Against the Pagans* 1:42 [A.D. 305]).

Lactantius

"He was made both Son of God in the spirit and Son of man in the flesh, that is, both God and man" (*Divine Institutes* 4:13:5 [A.D. 307]).

"We, on the other hand, are [truly] religious, who make our supplications to the one true God. Someone may perhaps ask how, when we say that we worship one God only, we

nevertheless assert that there are two, God the Father and God the Son—which assertion has driven many into the greatest error . . . [thinking] that we confess that there is another God, and that he is mortal. . . . [But w]hen we speak of God the Father and God the Son, we do not speak of them as different, nor do we separate each, because the Father cannot exist without the Son, nor can the Son be separated from the Father" (ibid., 4:28–29).

Council of Nicaea I

"We believe in one Lord, Jesus Christ, the only-begotten Son of God, God from God, light from light, true God from true God, begotten, not made, one in being with the Father. Through him all things were made" (*Creed of Nicaea* [A.D. 325]).

"But those who say, 'There was a time when he [the Son] did not exist,' and 'Before he was born, he did not exist,' and 'Because he was made from non-existing matter, he is either of another substance or essence,' and those who call 'God the Son of God changeable and mutable,' these the Catholic Church anathematizes" (*Appendix to the Creed of Nicaea* [A.D. 325]).

Patrick of Ireland

"Jesus Christ is the Lord and God in whom we believe, and whose coming we expect will soon take place, the judge of the living and the dead, who will render to everyone according to his works" (*Confession of St. Patrick* 4 [A.D. 452]).

NIHIL OBSTAT: I have concluded that the materials presented in this work are free of doctrinal or moral errors.
Bernadeane Carr, STL, Censor Librorum, August 10, 2004

IMPRIMATUR: In accord with 1983 CIC 827 permission to publish this work is hereby granted.
+Robert H. Brom, Bishop of San Diego, August 10, 2004