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For you to consider

What these men thought, from the Bible

John the Baptist – John 1

Apostle Paul – Acts 9

Thomas – John 20

Peter – Acts 2

Excerpt from What the Bible Teaches by R.A. Torrey

I. DIVINE NAMES OF JESUS.

[Luke 22:70](#) — "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am."

The Son of God: This name is given to Christ forty times. Besides this the synonymous expressions, "His Son" and "My Son" occur frequently. That this name used for Christ is a distinctly divine name comes from [John 5:18](#)—"Therefore the Jews sought the more to kill him, because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." [John 1:18](#) — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

The Only Begotten Son: This name occurs five times. It is evident that the statement Jesus Christ is the Son of God only in the same sense that all men are sons of God is not true. Compare to [Mark 12:6](#) — "Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son." Here Jesus Himself, having spoken of all the prophets as servants of God, speaks of Himself as "one," a beloved "Son." [Revelation 1:17](#) — "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."

The First and the Last: Compare to [Isaiah 41:4](#) "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he" and to [Isaiah 44:6](#) — "Thus saith the LORD the King of Israel, and his redeemer the LORD of Hosts; I am the first, and I am the last; and beside me there is no God." In these latter passages it is "Jehovah of hosts" who is "the first and the last." [Revelation 22:12-13](#), 16 — "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

The Alpha and Omega: the Beginning and the Ending: [Revelation 1:8](#) RV — "I am the Alpha and the Omega saith the Lord God, which is and which was and which is to come, the Almighty." Here it is Jesus Christ, referred to as the Lord God, who is the Alpha and Omega. [Acts 3:14](#) — "But he denied the

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Holy One and the just, and desired a murderer to be granted unto you."

The Holy One: In [Hosea 11:9](#) ("I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city") and many other passages; it is God who is "the Holy One." Since the disciples referred to Jesus as the Holy One, they equated him with God. [Malachi 3:1](#) — "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of Hosts." [Luke 2:11](#) — "For unto you is born this day in the city of David a Savior, which is Christ the Lord." [Acts 9:17](#) — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Compare with [John 20:28](#); [Hebrews 1:10](#).)

The Lord: This name or title is used for Jesus several hundred times. The word translated "Lord" is used in the New Testament in speaking of men nine times (e.g., [Acts 16:30](#); [Ephesians 4:1](#); [John 12:21](#)), but not at all in the way it is used of Christ. He is spoken of as "the Lord" just as God is. See, for example, [Acts 4:26](#) — "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ" and 4:33 — "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was given them all."

Note also [Matthew 22:43-45](#) — "He saith unto them, How, then, doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. If David called him Lord, how is he his son?" [Philippians 2:11](#) — "And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" and [Ephesians 4:5](#) — "One Lord, one faith, one baptism." [Acts 10:36](#) — "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)."

Lord of All. [1 Corinthians 2:8](#) — "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." [Psalm 24:8-10](#) — "Who is this King of Glory? The LORD strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the king of glory shall come in. Who is this King of Glory? The LORD of hosts, he is the King of Glory."

The Lord of Glory and the King of Glory. [Isaiah 9:6](#) — "And his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

Wonderful, Mighty God: Since [Isaiah 9:6](#) is widely understood to predict the coming of the Messiah, we can take these as names of Jesus.

Compare to [Judges 13:18](#), RV — "And the angel of the Lord said unto him, Wherefore askest thou after my name, seeing it is wonderful?" [Hebrews 1:8](#) — "But unto the son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

God: In [John 20:28](#) — "And Thomas answered and said unto him, My Lord and my God." Thomas calls Jesus "my God," and is gently rebuked for not believing it before. [Matthew 1:23](#) — "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."

God with us. [Titus 2:13](#) RV — "Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ."

Our Great God. [Romans 9:5](#) — "Whose are the fathers, and of whom as concerning the flesh Christ

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came, who is over all, God blessed forever. Amen."

God Blessed Forever.

Proposition: Sixteen names clearly implying deity are used for Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.

II. DIVINE ATTRIBUTES OF JESUS.

OMNIPOTENT

[Luke 4:39](#) — "And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them."

Jesus has power over disease; it is subject to his word. [Luke 7:14-15](#) — "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." [Luke 8:54,55](#) — "And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat." [John 5:25](#) — "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

The Son of God has power over death; it is subject to His word. [Matthew 8:26,27](#) — "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

Jesus has power over the winds and sea; they are subject to His word. [Matthew 8:16](#) — "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." [Luke 4:35-36,41](#) — "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ."

Jesus has power over demons; they are subject to His word. [Ephesians 1:20-23](#) — "which he wrought in Christ, when he raised him from the dead, 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. And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all."

Christ is far above all principality, power, might, dominion, and every name that is named, not only in this world, but also in the world to come; all things are subject to him. All the hierarchies of the angelic world are under Him. (f) [Hebrews 1:3](#) — "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."

Jesus upholds all things by the word of His power.

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First Proposition: Jesus Christ, the Son of God, is omnipotent.

OMNISCIENT

[John 4:16-19](#) — "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet."

Jesus knows people's lives, even their secret history. [Mark 2:8](#) — "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?" [Luke 5:22](#) — "But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?" [John 2:24-25](#) — "But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man: for he knew what was in man." (See also [Acts 1:24.](#))

Jesus knows the secret thoughts of people; He knows all people; He knows what is in every man and woman.

We are told in [2 Chronicles 6:30](#) ("Then hear thou from heaven, thy dwelling-place, and forgive, and render unto every man according unto all his ways whose heart thou knowest (for thou only knowest the hearts of the children of men) and [Jeremiah 17:9-10](#) ("The heart is deceitful above all things, and desperately wicked: who can know it? I, the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings") that God "only knoweth the hearts of the children of men." [John 6:64](#) — "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Jesus knew from the beginning that Judas would betray Him. Not only men's present thoughts but their future choices were known by Him. [John 1:48](#) — "Nathanael saith unto him, Whence knowest thou me?"

Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Jesus knew what men were doing at a distance. [Luke 22:10-12](#) — "And he said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? and he shall show you a large upper room furnished: there make ready." [John 13:1](#) — "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." [Luke 5:4-6](#) — "Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake."

Jesus knows the future regarding not only God's acts, but the specific acts of men and even the fishes of the sea. Note. Many, if not all, of these items of knowledge up to this point could, if they stood alone, be accounted for by saying that the Omniscient God revealed these specific things to Jesus. [John 21:17](#) — "Peter was grieved because [Jesus] said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; Thou knowest that I love thee. Jesus saith unto him, Feed my

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sheep." [John 16:30](#) — "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." [Colossians 2:3](#) — "In whom are hid all the treasures of wisdom and knowledge."

Jesus knows all things; in Him are hidden all the treasures of wisdom and knowledge.

Second Proposition: Jesus Christ is omniscient.

Note. There was, as we will see when we discuss the humanity of Christ, a voluntary veiling and abnegation of the exercise of His inherent divine omniscience. (Compare [Mark 11:12-14](#) with [Philippians 2:7.](#))

OMNIPRESENCE

[Matthew 18:20](#) — "For where two or three are gathered together in my name, there am I in the midst of them."

Jesus is present in every place where two or three gather together in His name. [Matthew 28:20](#) — "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Jesus Christ is present with every one who goes forth into any part of the world to make disciples. [John 3:13](#) — "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

Jesus was in heaven while He was here on earth. Note. The reading here is debatable. It is found in this way in the Alexandrian manuscript., and almost all other versions. The closing words are omitted in the Sinaitic and other important manuscripts. It is accepted by most of the best editors (e.g., Tischendorf and Tregelles), but is rejected by Westcott and Hort. [John 14:20](#) — "At that day ye shall know that I am in my Father, and ye in me, and I in you." [2 Corinthians 13:5](#) — "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Jesus Christ is in each believer. [Ephesians 1:23](#) — "Which is his body, the fulness of him that filleth all in all."

Jesus Christ filleth all in all.

Third Proposition: Jesus Christ is Omnipresent.

ETERNITY [John 1:1](#) — "In the beginning was the Word, and the Word was with God, and the Word was God." [Micah 5:2](#) — "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." [Colossians 1:17](#) — "And he is before all things, and by him all things consist." [Isaiah 9:6](#) — "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." [John 17:5](#) — "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (See [John 6:62.](#)) [John 8:58](#) — "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." [1 John 1:1](#) — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." [Hebrews 13:8](#) — "Jesus Christ the same yesterday, and to-day, and forever."

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Fourth Proposition: Jesus Christ is from all eternity.

IMMUTABILITY [Hebrews 13:8](#) — "Jesus Christ the same yesterday, and to-day, and forever."
[Hebrews 1:12](#) — "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Fifth Proposition: Jesus Christ is unchangeable. He not only always is but always is the same.

[Philippians 2:6](#) — "Who being in the form of God, thought it not robbery to be equal with God."

Sixth Proposition: Jesus Christ before His incarnation was in the form of God.

Note. The Greek word translated "form" means "the form by which a person or thing strikes the vision; the external appearance" (Thayer, Greek-English Lexicon of the New Testament). [Colossians 2:9](#) — "For in him dwelleth all the fulness of the God-head bodily."

Seventh Proposition: In Jesus Christ dwells all the fulness of the Godhead in a bodily way.

Concluding Proposition: Five or more distinctively divine attributes are ascribed to Jesus Christ and all the fullness of the God-head is said to dwell in Him.