

# THE DEITY OF CHRIST

## (Proven by His divine perfections)

*“For in him dwelleth all the fulness of the Godhead bodily.”*  
**(Colossians 2:9)**

(Sermon to the saints of the Most High God at Westboro Baptist Church in Topeka, Kansas, for September 3, 2023)

In the second of at least three sermons on the deity of Christ, I start at **Colossians 2:9**. *“For in him dwelleth all the fulness of the Godhead bodily.”* Not one of the divine perfections are excepted, or it would not say “all the fulness” of the Deity was in our Lord Jesus Christ.

These verses amplify and help explain Colossians 2:9:

**Colossians 2:2-3**: *“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.”*

**Gill’s commentary on “and of Christ.”** “[H]e being both the efficient cause and the subject matter of it; it treats of his deity and personality; of his offices, as Mediator, prophet, priest, and King; of his incarnation and redemption; of his grace, righteousness, sacrifice, and satisfaction; of justification by him, pardon through him, and acceptance in him.”

**Colossians 1:19**: *“For it pleased the Father that in him should all fulness dwell[.]”* I hope you know how important context is here: **Colossians 1:15-18**: *“Who is the image of the invisible God, the*

*firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”*

**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.”* **John 1:14:** *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”* **Psalm 46:7:** *“The LORD of hosts is with us; the God of Jacob is our refuge. Selah.”* **Isaiah 8:8:** *“And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”*

**John 10:30:** *“I and my Father are one.”* Context. Context. Context. **John 10:27-31, 34:** *“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one. Then the Jews took up stones again to stone him...for blasphemy; and because that thou, being a man, makest thyself God.”*

**John 14:9-10:** *“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”*

*Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”*

**John 14:20:** *“At that day ye shall know that I am in my Father, and ye in me, and I in you.”*

**John 17:21:** *“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”*

**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.”*

**Titus 2:13:** *“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ[.]”*

**1 John 5:20:** *“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”*

**Luke 3:22:** *“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”*

**John 1:14:** *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*

God is necessarily self-existent, and independent of any; such is Christ. He is God of himself: as man and mediator he has a life given him for himself, and others, and lives by the Father. But, as God, he owes his life and being to none; it is not derived from another.

**Romans 9:5** *“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”* (Emphasis supplied).

Eternity is a perfection of God; God is from everlasting to everlasting; Christ was not only before Abraham, but before Adam; and before any creature was in being. **John 8:58-59**: *“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”* For he is the beginning, the first Cause of the creation of God: *“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God (**Revelations 3:14**).* The first born, or rather, the first parent and producer of every creature; as the word may be rendered. **Colossians 1:15-17**: *“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”*

As Mediator, he was set up from everlasting; his goings forth in the covenant were of old; the elect were chosen in him before the foundation of the world; and had grace given them in him, before that

began; all which suppose Jesus Christ's eternal existence. See **Proverbs 8:23-32, Micah 5:2, John 17:24, Ephesians 1:4-6, and Ephesians 2:10:**

*“The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.” ‘But thou, Bethlehem Ephratah, 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.” “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure*

*of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*

Therefore, he is called Alpha and Omega the first and the last, the beginning and the ending; which is, and was, and is to come; Melchizedek’s antitype, having neither beginning of days nor end of life. **Revelation 1:8:** *“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”* **Revelation 1:11(a):** *“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book,....”* **Hebrews 7:15-16:** *“And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life.”*

I refer you to my previous sermon on this subject of the eternity of God.

Omnipresence, or immensity, is another perfection of Deity. See previous sermon on this subject, but a shorthand version of this doctrine is found at **Jeremiah 23:22-24:** *“But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”*

Christ, as the Son of God, was in heaven, in the bosom of his Father; when, as the Son of man, he was here on earth. **John 1:18 and 3:13:**

*“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”* He could not be in both places at once if he were not omnipresent. Also, only by virtue of his omnipresence could he make good his promises to his ministers, churches, and people, to be with them at all times, in all ages, and in all places, wherever they are (**Matthew 18:20 and 28:20**); nor walk in the midst of his golden candlesticks, the several churches, in different places (**Revelation 1:12, 13, 20**); and fill all things and persons in them, as he certainly does (**Ephesians 4:10**). *“For where two or three are gathered together in my name, there am I in the midst of them.” “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.” “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, ... and the seven candlesticks which thou sawest are the seven churches.” “He that descended is the same also that ascended up far above all heavens, that he might fill all things.”*

Omniscience is another divine perfection, and most manifestly appears in Christ. Please see the previous sermon on this subject. He knew what was in man, and needed not that any should testify to him what was in man. He could tell the woman of Samaria all that ever she did. He knew from the beginning who would believe in him, and who would betray him. He knew the secret thoughts of the Scribes and Pharisees. He is that Word that is a discerner of the thoughts and intents of the heart. And he will hereafter let all the world and

churches know, that he searches the hearts and reins. In short, he knows all things, as Peter affirmed unto him. **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.*” **John 4:29:** “*Come, see a man, which told me all things that ever I did: is not this the Christ?*” **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.*” **Matthew 9:4:** “*And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*” **Hebrews 4:12:** “*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*” **Revelation 2:23:** “*And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*” **John 21:17:** “*He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he 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 sheep.*”

Omnipotence is a perfection that belongs to Christ, and is peculiar to God, who only can do all things. See my previous sermon on this subject. See, e.g., **I Timothy 6:14-16:** “*That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be*



*honour and power everlasting. Amen.” Psalm 72:18: “Blessed be the LORD God, the God of Israel, who only doeth wondrous things.”* At the end of David’s closing prayer in Psalm 72, this is the attribute of God (our Lord Jesus Christ) which he speaks of: his omnipotence. The word “wondrous” includes power over and above ordinary. Gill on “wondrous things:” “[I]n the creation of all things out of nothing; in the government of the world; and in the redemption and salvation of his people; which is a very marvellous thing: as that God should become man, suffer and die in the room of men, and save them from sin and ruin. This wondrous thing, Christ has done alone, and there was none with him.” Christ is almighty, and his works declare it. The creation of all things (**Revelation 4:11**: “*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*”), the sustainer of the universe (**Hebrews 1:3, Psalm 75:3, John 1:4, Colossians 1:17, and Revelation 4:11**), the redemption and preservation of his people (**Colossians 1:14**), and the resurrection of them at the last day (**John 11:25**); all which are, “*according to his mighty power, which is able to subdue all things to himself,*” **Philippians 3:21**. “*Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*”

For today and this sermon, finally Immutability belongs solely to God; who is without any variableness or shadow of turning; and such is Christ, the same today, yesterday, and forever. See **Hebrews 13:8**, and **Psalm 102:26-27** compared with **Hebrews 1:12**. And, please see the previous sermon on Immutability. “*Jesus Christ the same yesterday, and to day, and for ever.*” “*They shall perish, but thou*

*shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end.” “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.”*

“[A]s the eternal God, from everlasting to everlasting; and, even as man, he will die no more; and, as Mediator, will ever remain; he will be King for ever; his throne is for ever and ever; his kingdom is an everlasting one; he is a priest for ever, after the order of Melchizedek; his sacrifice is of an eternal efficacy, and he ever lives to make intercession for his people; he will always continue, as the Prophet, in his church, to teach by his Spirit, word, and ordinances, in the present state; and hereafter will be the light of the New Jerusalem, and of his saints, for ever.” Gill on “*but thou shalt endure*” of Psalm 102:26.

Since therefore such perfections of the Godhead are in Christ, he must be truly and properly God.

In the third of the series, I hope to open the arguments for the deity of Christ by describing how his deity is proven by his works, and by virtue of the fact that angels and men worship him.

**1 Thessalonians 5:16:** “Rejoice evermore.”