

Dr. Geisler answers objections to Christ's Deity with biblical responses:¹

Mk 10:18 Jesus denies He is God

This is not a denial of His deity. Jesus asks a question of the doubter, making him examine the implications of their own question that, in effect, makes the case that Jesus is God.

1 Jn 14:28 God is greater than Jesus

The Father, as God, is greater than Jesus, as God, the man. He is greater in office; not nature. God, the Father and God, the Son are equal in nature.

Mk 13:32 Jesus doesn't know when He is going to return.

As God, Jesus knows because God knows all things; but as man He does not yet know. Athanasius said regarding the Incarnation that Christ does not subtract deity from the Godhead; His humanity is an addition. (To me this is confusing, like adding a 4th god.)

John 17:3 (This is cited by Biblical Unitarians) Only the Father is the true God. The verse says the Father is the only *true* God. It does not say *only* the Father is God.

John 10:34 (based on Psa 82) (This is cited by pantheists) "You are gods."

This is an *a fortiori* argument, with the greater force.

He said, ye are gods. If human judges can be called God in that they stand in the place of God in a *derivative* sense, how much more can the Son of God be called God who is God in an *absolute* sense. Jesus is referencing the human judges in the OT
See John 1:1, 8:58, 20:28; Rom 9:5; Heb 1:8.

Col 1:15 Jesus is the first born of all that was created.

First born can mean priority in rank, not just in time. Christ is first *over* creation, not the first *in* Creation.

Rev 3:14 Jesus is the beginning of the creation of God.

This would contradict John 1:3, Heb 1:3, Col 1:16. Jesus created all.

This terminology is used elsewhere, not just of Jesus. The "Lord" the almighty (Rev 1:8) And Father, who is God (Rev 21:5-6)

¹ These are seminary notes transcribed by M.J. Greene from 2014 Christology course at Southern California Seminary, Theology 3, week 1, Discussion board Q 2. Hermeneutics Week 6 Quiz Q 5 also addresses "begotten."

Jesus can't be man and God at the same time.

Yes, at the same *time* He can be both, but not in the same *sense*. (Geisler's example is that he can be standing in X place but in his mind "be in" Y place. Fascinating proof.)

The accusation against God, the Son: He is either a Legend (the historical Jesus is a myth); He is a Liar; He is Lord; or a Lunatic (attributed to C.S. Lewis.) **He is Lord.**

KEY: Legend has been eliminated with refutation of the Historical Jesus studies.

In Q and A session:

Norman Geisler says "begotten" is poor choice of word to use in the Creeds because the Father did not create the Son (which is what begotten literally means). "Begotten"—as found in the Creeds—and even in translations of the Greek in most Bibles—is not the best translation. Since Christ is not created; since He's always existed; since He is co-equal in all ways with the Father and the Spirit, use of words that seem to mean God "made" Jesus are unfortunate. Whole cults can be traced to misunderstanding caused by this wording. **Rather, "One of a kind" and "unique" correctly translate the Greek instead of "begotten".**