

The Wednesday Word, April 17, 2019: Christ is God Over All

Romans 9:5 *“Of whom as concerning the flesh Christ came who is God over all, blessed for ever. Amen.”*

My! My! My! How the opponents of Christ’s deity detest this verse. They re-translate it and claim it doesn’t say what it says. “It’s really a doxology,” they declare, or the word “God,” they protest, should be omitted. Yet here it stands, this bold declaration of Christ’s deity, in a passage where Paul is arguing for the privileges of the Jews ... not the least of which was that, when God became a man, He became a member of their race and had, therefore, become kin to them.

Notice how this verse declares the dual nature of Christ. He had come in the flesh (human nature) and yet was entirely and thoroughly the Lord God from heaven. At the same time as being human, He was and is the Mighty God.

Furthermore, He is unmistakably declared to be ‘over all’ which means there is no one above Him. Since He created all and governs all, He is over all angels and created beings. It was the Lord of Glory Himself who came to redeem us. We were in trouble, and God Himself came to the rescue.

The God of the Jehovah Witnesses (JW) didn’t love us enough to come here to save us. He, according to them, created and sent someone else to do the job. Perhaps their god didn’t want to get his hands dirty? Or maybe it was because he didn’t like the idea of suffering, rejection and humiliation? Or possibly he was occupied with more pressing matters? But whatever the reason, he, according to them, stayed in Heaven and sent a substitute to represent Him. But Jesus is man’s substitute not God’s.

The JW theory can be likened to a man who while walking over a bridge with his son spies someone drowning in the river below. His heart is so smitten with concern that he asks his son to jump over the side to rescue and save the drowning man and the son willingly complies with the request. But this is not the story of the God of the Bible! He laid down the vestiges of royalty, wrapped himself with humanity and came here Himself to rescue and save us from the river of death by bearing our sins on his own body on the cross. As Horatius Bonar said,

“Turn your eye to the cross and see these two things, - the Crucifiers and the Crucified - See the Crucified. It is God himself; incarnate love. It is the God who made you, suffering, dying for the ungodly. Can you suspect his grace? Can you cherish evil thoughts of him? Can you ask anything farther to awaken in you the fullest and most unreserved confidence? Will you misinterpret that agony and death by saying that they do not mean grace, or that the grace which they mean is not for you? Call to mind that which is written, *‘Hereby perceive we the love of God, because he laid down his life for us’*” 1 John 3:16.

Horatius Bonar: Christ Died for the Ungodly

In the scheme of thought which denies Christ’s Deity, we are presented with a god who was unwilling or unable to come here himself and rescue us. We must then ask, had that god become

too frail to undertake the mission? Did he need someone more energetic and youthful to complete the task? Candidly speaking, this business of God creating some super-angel to do His redeeming work leaves God looking somewhat suspect in His sincerity and commitment to us. Frankly, I'm not impressed with a god who would not come here Himself to rescue me! A god who stayed in heaven while I was utterly ruined on earth cannot melt my heart. A god who delegates my redemption to another cannot command my loyalty. On this matter, I take my stand with Luther who said,

“Wherefore, he that preaches a God to me that died not for me the death on the cross, that God will I not receive.”

Martin Luther: Smalcald Articles

And that's the Gospel Truth!