

Dear Andrea,

Thank you once again for writing us at Christian Questions Radio. You said that in a recent program we neglected to cite three scriptures that intimated Jesus was indeed God. The scriptures you referred to were: Matthew 26:65, Mark 14:64, and John 20:28.

Both Matthew 26:62-65 and Mark 14:61-64 relate the same incident, so we will address them together by quoting the Matthew account taken from the King James Version.

Matthew 26:62 And the high priest stood up, and said unto him, Answerest thou nothing? What is it which these witness against thee?

Matthew 26:63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

Matthew 26:64 Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

Matthew 26:65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard the blasphemy.

In Matthew 26:63, the high priest asks Jesus if he is the Christ, the Son of God. He does not ask him if he is God, for Jesus never claimed to be God. In verse 64, Jesus says, "Thou hast said" or in Mark 14:62, "I am," acknowledging that he was Messiah, the Son of God. If one were to interpret Jesus' reply, "I am" (Greek, ego eimi) to be a proclamation of divinity, (these words spoken by Jesus have been referred to as a transliteration of the "I Am" in Exodus) then angels, Hebrew priests, prophets and Apostles alike would have known and avoided that proclamation. Yet in Luke 1:18 Zacharias states, "I am an old man" and in Luke 1:19, the angel Gabriel says, "I am Gabriel." John the Baptist uses the same words, ego eimi (I am) in John 3:28, "I am not the Christ" and the Apostle Paul also uses those words, "I am unspiritual" in Romans 7:14.

Jesus also declares in both accounts that they who were witnessing his humiliation in this mock trial, would in due time, in the Kingdom to come, recognize him as honored of God. "Sitting at the right hand of power" signifies the chief place of excellence or power that Jesus was to assume next to his Father, God. "The LORD (Jehovah God) says to my Lord (Jesus): 'Sit at my right hand until I make your enemies a footstool for your feet.'" (Psalm 110:1) The charge of blasphemy in Matthew 26:65 was based upon Jesus' claim of being the Son of God, not the Father himself.

John 20:28 reads, "Thomas said to him, "My Lord and my God!"

In this scripture, Thomas is recognizing the risen Jesus not only as his Lord and Master,

but also as his God, a mighty one, superior to all mankind and worthy to be called by the name "God" (mighty one). "God" (Greek, theos) is applied not only to the Father and to the Son, but also to the holy angels and others as well. Although theos is used over 1200 times in the New Testament, almost all of which refer to God, it is also used to describe Moses (Acts 7:20), the Apostle Paul (Acts 28:6), and even Satan, the god of this world (2 Corinthians 4:4). It describes Jesus in John 1:1, in his prehuman existence as "the mighty one" above everyone else.

We hope we have helped you in your quest for truth in clarifying these scriptures.

Sincerely,  
Christian Questions Radio