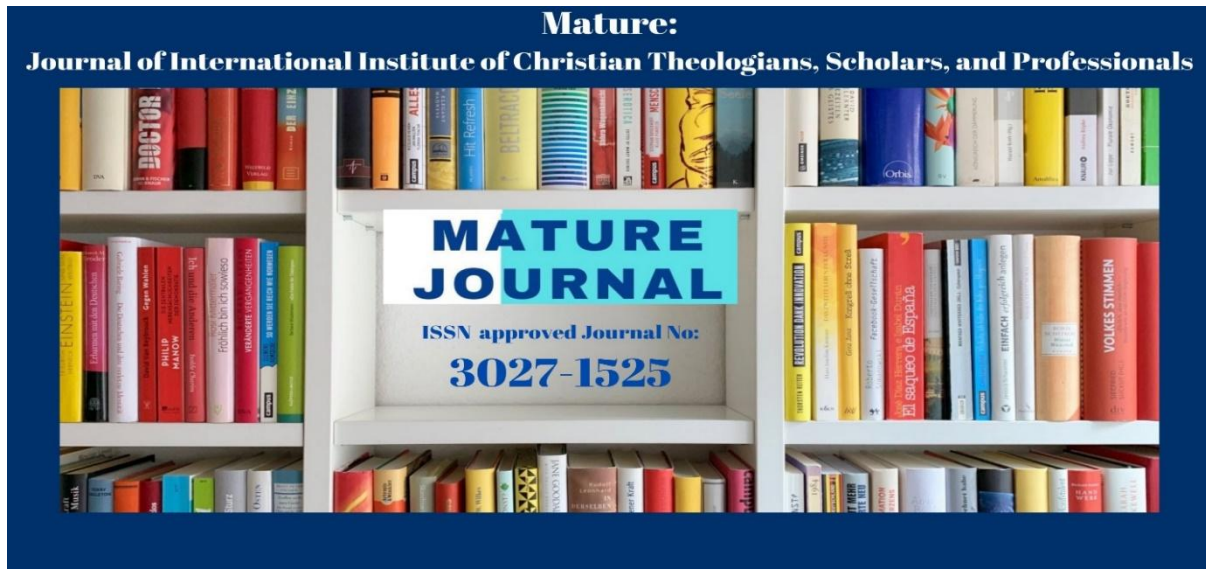


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Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity

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Abstract

The contemporary Christological debate on Jesus' sonship and divinityship has posed a great challenge to many Christians. Indeed, though trepidatious, the debate is not new. It began during the time of Jesus. This battle was also fought in the ancient church. This resulted in several ecumenical councils passing significant resolutions, such as the Council of Chalcedon (AD 451) and the Council of Nicea (AD 325). Many contemporary Christians and non-Christians alike are confused about whether Jesus is the Son of God and, at the same time, God, or not even sure whether both are one personality or two. This is not new to scholars in the fields of theology and Christian education. Today, people celebrate Christmas by boisterously commemorating the birth of this seemingly enigmatic personality (Jesus) without knowing the mystery behind the festival. Thus, the purpose of this paper is to demystify and demythologise the sonship and divinityship of Jesus Christ by giving a correct view of Him vis-à-vis the impact His birth has on humanity. In addition, the work argues that Christianity is not a mere religion but a *metareligion*. The methodology adopted in this innovative research work is inspirational, employing *solus primus scriptura search (bibliosearch)* as its primary source and extra-biblio sources, such as Christian books, journals, and websites relevant to the study, as its secondary sources. The paper concludes that the birth of Jesus, the God-incarnate, only-begotten Son, is an indelible great blessing to humanity.

Keywords: Jesus' birth, sonship, divinityship, God incarnate, christological debate, impact, humanity, metareligion, christianity.

Introduction

The Bible begins its message with the account of creation. The Bible is the *theopneustic* book of the Christians. Creation is what makes Christians need the Bible's message. God made us. The Bible says it, and we believe it as Christians. We are accountable to the Creator. When man turned from God (the Creator), he was under judgment and needed a Saviour. Today, the Saviour is born to salvage man from the untoward judgement of God (Matt 1:21)¹. Jesus, the Saviour of sinners, came to seek and save and not to destroy (Luke 19:10). The purpose of Jesus, the Son of God, is very clear. He came to release sinners from the penalty and power of sins and to bring them into a state of eternal righteousness, blessedness, peace, and joy in God's presence (Luke 4:18–19; Acts 26:18). The Christian Church, of which Jesus is the head, is the only institution on earth whose first requirement of its members is that they be failures that have offended God and deserve His judgment. For instance, Jesus, when asked why he spent so much time with "tax collectors and sinners," stressed that the healthy do not need a doctor, but the sick do, and He came for the sinners, not the righteous (Matthew 9:12–13). The purpose is very clear. Jesus' birth is predicated on God's love for the alienated world to be saved to avert His judgement (John 3:16). The real mark of a Christian—the follower of Christ, the called-out one—is uncompromising truth plus uncompromising love. He came not to condemn the world but to show that the estranged world can be saved through Him (John 3:16–17).

Jesus' assignment on earth is global, not parochial; it is supra-nationalistic, not nationalistic. Jesus is not an exclusivist. The supra-nationalistic salvation theory propounded by Ilesanmi D. A. (2023) lends more credence to the idea that Jesus is not an exclusivist but a globalist (an advocate of global salvation). The theory states that *the salvific mission of Jesus Christ is primordially and divinely global, primarily exclusive to the lost sheep of the House of Israel but graciously extended by God's love to the entire world (the Gentiles)*. Ilesanmi opined that "though *the supranationalistic salvation theory* gives preference to the Jew, it does not exclude the Gentile" – the entire world. He proved further that:

The Jews were the children of God by national adoption who were first to be filled with the doctrines and miracles of Christ, before the Gentiles, who were regarded as dogs—people without hope and God and who were not part of the promise *ab initio*—but by God's love and grace, they were grafted into the Spiritual House of Israel (John 3:16; Eph 2:12). Thus, the salvific mission of Jesus is not parochial, limited, local, or national but supranational; it goes beyond the borders of the nation of Israel, as confirmed by Acts 1:8. "But ye shall receive power; after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." What is more, Matthew 28:19 is another witness: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Mark gives his testimony in Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature."²

Jesus' birth is a revelation of God's image—the visible birth of the invisible God (Col 1:15). It is a biblical incarnational theology to see God, through His Son, Jesus Christ, dwell among us in human form to reveal his eternal purposes to us (John 1:1, 14, 18; Col 1:15; 2:9; Heb 1:3). This implies that God reached out to humankind in love, and He wants us to reach back in return and get to know Him through His Son, Jesus Christ. We can love Him (God) with all our hearts if we accept and love His Son, Jesus. Jesus, the God-

¹ Unless indicated otherwise, all biblical passages in this article are quoted from the *King James Version* (KJV)

² For better understanding, see Ilesanmi, D. A. (2023). The Salvific Global Mission of Jesus: A Biblical and Apologetical Interpretation of Matthew 15:24. In: African Journal of Kingdom Education, vol.1, iss.2, no, pp.1-16, 2023.

incarnate, is “God with us.” This was prophesied by Isaiah the Prophet in the Old Testament (7:14) and quoted by Matthew (1:23) that Jesus, named “Emmanuel or Immanuel,” means “God with us.” This explains the fact that, in biblical incarnational theology, Jesus is God in human flesh. Thus, the birth of Jesus is the birth of God in human flesh, and the life of Jesus on earth was the life of Immanuel, God incarnate, revealing God’s nature and works in all their beauty and glory (John 1:1, 14, 18; Col 1:15; 2:9; Heb 1:3). In biblical Christianity, we can say Christianity is a crutch given by God for spiritually crippled people like us—people who have gone astray and need to be reconciled to our Father in heaven. The purpose of this paper is to demystify and demythologise the sonship and divinityship of Jesus Christ by giving a correct view of Him vis-à-vis the impact His birth has on humanity. The methodology adopted in this innovative research work is inspirational, employing *solus primus scriptura research (bibliosearch, Acts 17:11)*³ as its primary source and extra-biblio sources, such as Christian books, journals, and websites relevant to the study, as its secondary sources.

Jesus’ Sonship and Divinityship: A Christological Debate

The contemporary Christological debate on Jesus’ sonship and divinityship has posed a great challenge to many Christians. Many Christians are confused about whether Jesus is the Son of God and, at the same time, God, or are not even sure whether both are one personality or two. This is not new to scholars in the fields of theology and Christian education. One of the theologians and Christian educators of our time, Dele Alaba Ilesanmi (2023), speaks about this when he writes:

Right from the New Testament days to the present day, the question of who Jesus is generates conflicting views. The Pharisees and the Sadducees were confused about the personality and deity of Jesus Christ. The church and the people outside the church, the heathens, differ in their views.

Observing the understanding of the people of His time, including His disciples, about His real identity, Jesus posed a theological question to His disciples:

“Who do men say that I am?” (Mark 8:27; cf. Matt 16:13; Lk.9:18). The answers given by His disciples show that there is a great variety of opinions among the people: for example, “some say John the Baptist, others say Elijah, and others Jeremiah or one of the Prophets.” Then, Jesus went on in His theological inquiry whether His own disciples who have been with Him for some time know Him or not. He asked them this question: “But whom say ye that I am?” (Lk 9:20; Mark 8:29; Mat.16:15).⁴

Indeed, this is the heart of the matter. At least everyone has to give his own personal answer and make his own personal confession. When Jesus asked His disciples the question, “But who do you say that I am?” Peter responded and said, “You are the Christ, the Son of the living God” (Matt 16:16; cf. Mk 8:29; Lk 9:20). Jesus answered and said to Peter: “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it

³*solus primus scriptura search (bibliosearch)* is a coined term used by this author, Dele Alaba Ilesanmi, to promote biblically based research work. *solus primus scriptura search (bibliosearch)* is a type of research that relies primarily only on first-hand evidence from the impeccable source of God’s work, the Bible, as accurate, reliable, and inerrant source. All the evidence from this source is considered accurate, reliable, and inerrant because it is directly from the author’s mouth (God). Any other evidence outside the Bible is considered extra-biblio evidence. .

⁴ Ilesanmi, D. A. (2023). Jesus’ Birth (1): Demystifying and Demythologizing the Great Mystery of a Great God. In: *ChristoPress: Journal of Christian Education and Biblical Research*

unto thee, but my Father which is in heaven.” (Matt 16:17). It should be noted here that we can only understand divine concepts when we receive direct revelation from God. Jesus pronounces Peter blessed because God had enlightened him by opening his eyes and heart of understanding to the great truth concerning Jesus. Peter did not arrive at the truth by logical reasoning or by human teachers. He did not get the question correctly by using head knowledge or theory but by divine revelation. There is one possible answer to the understanding of Jesus’ sonship and divinityship: when God chooses to reveal this to us. We cannot get correct answers to any divine concepts except Jesus, the power and wisdom of God (1 Cor 1:24), reveals or gives us the understanding. Jesus says this Himself: “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him* (Matt 11:27). In other words, Jesus declares Himself God here. Only God the Father fully understands the Son, the Lord Jesus, and only God the Son completely knows or understands God the Father because both are one—inseparable personalities (John 1:1, 14; 10:30; 14:9; 17:5; Phil 2:6; Heb 1:3). Hence, He says unequivocally that “I am the way, the truth, and the life; no one comes to the Father except through me” (John 14:6). To understand the Scripture or spiritual things, we need Jesus, the revelation of God (Lk 24:45; John 14:16–17; 1Cor 2:12, 16; cf. Isa 40:13; 54:13; John 16:13; Eph 1:17–18). Our education, great intellectual ability, and human wisdom are important but have nothing to do with spiritual understanding of God’s Spirit giving understanding to man’s spirit. What we need is now is not an extraordinary intellectual power but an extraordinary spiritual power—the ability to function—to understand God.

Furthermore, in his work, *The present-day Christological Debate*, the Professor of Practical Theology, Klaas Runia (1984), reveals the resolutions of two ecumenical councils: the Council of Nicea (AD 325) and the Council of Chalcedon (AD 451). The Council of Nicea declared that Jesus is the Son of God in the full sense of the word. Runia stated that the key word in its confession was *homoousio*⁵, i.e. Jesus is “of the same substance” with God the Father. For our understanding, according to Runia, the Council of Nicaea (AD 325) states:

I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance (*homoousion*) with the Father, by whom all things were made.

The Practical Theology Professor goes on to say that the Nicene Creed emphasises both Jesus' humanity and divinity: "Who... was incarnate by the Holy Spirit of the Virgin Mary, and was man." Thus, Jesus is "very God and very man," as the Council of Nicaea declared. This admission sparked yet another Christological discussion that led to yet another query: How do these two claims relate to one other? Can a human being be both God and man? Runia claims that the Council of Chalcedon (AD 451) provides a comprehensive response to these issues by referring to a single (divine) Person and two natures: a divine and a human nature:

We confess ... one and the same Christ, Son, Lord, Only-begotten, to be acknowledged of two natures, *without confusion, without change, without division, without separation*; the distinction of natures being in no wise done away because of the union, but rather the characteristic property of each nature being preserved, and concurring into one Person, ... not as if Christ were parted or divided into two Persons, but one and the same Son and Only-begotten God, Lord, Jesus Christ.

C.S. Lewis (1943, cited in *Defending the Faith: A Crash Course in Apologetics*) sets forth for his readers the simple trilemma by which Jesus confronts us all. “Once Jesus claimed to be God’s Son, only three options

⁵ This is a non-biblical term, for a full account, see Gerald Bray (1984). *Creeds, Council and Christ*,

remained: Jesus was either a liar, a lunatic, or the Lord.” The questions we need to ask are: When we look at the record of Jesus’ life, do we see the life of a liar? Do we see a lunatic? This course work clarifies that “If you judge a tree by the fruit it bears, then the only possible conclusion one can come to is that Jesus was not a liar and was not a lunatic, but was telling the truth.” The truth about the central statement of the Christology of the Ancient Church is that God becomes one with man: Jesus Christ “Very God and very man.”

Christianity as a *Metareligion*⁶: The Concepts of Jesus’ Sonship and Divinityship

Christianity and Christ cannot be separated—the two cannot be distinguished. Christianity is all about Jesus Christ – it starts and ends with Him. Jesus wasn’t a German, an American, a Briton, or an African. He was Semitic—a Jew, a Middle Eastern carpenter II, but not for the Jews alone. He is for the entire world. Christianity is not a mere religion or philosophy but a *metareligion* (beyond religion) that hinges on the person of Christ—His sonship and divinityship. Thus, Christianity is defined as a monotheistic metareligious faith that provides accurate meaning to life and accurate direction to the life and teachings of Christ.

Metareligion is a new concept coined by this author, Dele Alaba Ilesanmi, to explain that Christianity is not a mere religion but a supernatural *religion* (beyond a mere earthly or worldly religion) because it is the only religion whose founder is alive. It is a supernatural religion that cannot be classified with other earthly religions. It is a *metareligion* because, unlike other religions, the personality behind this *metareligion* (Christianity) is not of this world; He is from above (John 8:23). Christianity is a representative of the Kingdom of God here on earth (in the world), but not of this world; hence, Christians have not been fighting for their God (John 18:36). Christianity represents, the way, the truth, the life, the peace, and the light here on earth; anyone who is of the truth, peace and light must pay attention to the Person of Christ (Isa 9:6; John 8:12; 9: 5; 14:6; 18:37;). Thus, Christianity can be seen as a Person or belief in an ultimate Reality. Christianity begins with Christ and ends with Christ. The word “Christianity” starts with the word "Christ." Similarly, “Christian” starts with "Christ." Thus, the word Christ-ian-ity is a three-morphemed word of three types of affixations: prefix (Christ), infix (ian), and suffix (ity). The suffix "ity" is belief in or the worship of God or God incarnate, or the way of life of the Christians in relation to their God, Jesus the Messiah, the Son of the living God. If religion is belief in a spiritual being or metaphysical reality, then Christianity, a *metareligion*, is belief in ultimate Reality (the Truth) or Jesus, the supernatural Reality.

Christianity is not native or indigenous to any race, black or white; it transcends any national colouration and identity; it is a global concept for true Kingdom seekers. Christianity is the worship of Christ—God incarnate, or God. Christianity (the worship of God the Christ) is the true and only way, the truth, and the life of all men. Hence, it is not a mere religion but a *metareligion*. There can be no Christianity without Christ. Christ is the foundation and causate of Christianity—the fulcrum upon which Christianity is built. Christianity is a *metareligion* because only Jesus Christ, through whom it was originated by a *theopneustic homo Christocus*⁷ (a divinely inspired community of Christ’s followers—the called-out ones), claims to be the Son of God and the revelation of God. Moreso, He is the only one who died and resurrected; no other religious leader has this capacity and uniqueness. He is not just a mere religious leader; He is a *metareligious* leader. To be *metareligious* is to be supernatural. If Christ had not been raised, our preaching and teaching about Him would have been useless, as would our faith (1 Corinthians 15:14, 17).

Furthermore, without the resurrection of Christ, Christians would have no message, and their faith would be worthless and without a valid foundation. This can be Scripturally proven. This again lends more credence

⁶ Metareligion is a new concept coined by this author, Dele Alaba Ilesanmi, to explain that Christianity is not a mere religion but a supernatural religion (beyond a mere religion).

⁷ This term, *theopneustic homo Christocus* is coined by this author, Dele Alaba Ilesanmi, to mean a divinely inspired community of Christ’s followers—the called-out ones.

to Christianity as a *metareligion*—beyond mere religion. Christianity is a *metareligion* because everyone born of the Spirit or saved by God should see it as a conduit through which God blesses the entire world. Christianity is *metareligion* because the cause, Jesus Christ, says, “I am the way, the truth, and the life; no one comes to the Father except through me” (John 14:6). Christianity, as a *metareligion*, has no message beyond Christ. No doubt, the sonship and divinityship of Jesus Christ are central concepts in Christian biblical theology, emphasising the unique relationship between Jesus and God the Father vis-à-vis His incarnational identity. According to Christian belief, Jesus is considered the Son of God and God incarnate. He is God, who came from heaven in human flesh. He is the visible God of the invisible God that lives with us (Matt 1:23; John 1:1, 14; Col. 1:15).

Sonship of Jesus and Fatherhood of God

There is no doubt about the sonship of Jesus, given the avalanche of biblical evidence. This belief is well-rooted in the New Testament of the Bible. However, the Old Testament is not passive about this. The book of Isaiah speaks about the Sonship of Jesus' Christ (7:14; 9:6). The book of Jeremiah calls Him “a righteous Branch” (23:5–6; 33:15–16). Let us compare other Scriptural texts associated with and harbingered the sonship of Jesus Christ in the Old Testament (Isa 4:2; 9:7; 11:1–5; 32:1–2; 52:13; 53:2; Zech 3:8; 6:12–13; Isa 40:9–11; 53:10; Jer 22:3; 23:6; 30:3, 9; 31:27, 31–38; 33:14–16; Dan 9:24; Hos 3:5; Amos 9:11; Zech 9:9; Ps 72:1–2; 80:15; Jer 22:15, 30; Ezek 17:2–10, 22–24; 34:29; etc). The biblical references that highlight Jesus' sonship in the New Testament are more copiously explicit: Matthew 3:17; Mark 1:1; John 1:14; 3:16, 18; 5:18; 10:30; 20:17; 2Cor 1:19; Heb 1:5, 6; 4:14; 1Jn 1:3; **4:9**; 2Jn 1:3. **The fatherhood of God in Jesus, His Son, is obvious given the following Bible passages, among many others:** Matt 11:27; 16:17; 17:5; Mark 14:36; John 3:35; 5:18–27; 8:38; 10:15, 17, 30, 38; 14:31a; **15:9–10**; 24, 26; Rom 15:6; Col 1:3; 13 Rev 1:5–6; and Rev 3:5, 21.

Divinityship

The divinityship or deityship of Jesus can be theologically and scripturally proved. The equaliser divinity of the Trinity makes Jesus God. Even though Jesus is the Son of His Father—God—the first in the Trinity, He is equal with Him because He has the very nature of God. Paul writes in Philippians 2:6 that Jesus “Who, being in the form of God, thought it not robbery to be equal with God”. “Being in the form of God”—the Greek here can mean only one possible thing: Christ has the very nature of God. Jesus is called God in many other places in the Bible. The following Bible passages confirm that: Isa 9:6; John 1:1; 20:28–29; Acts 20:28; Rom 9:5; Titus 2:13; Heb 1:8; 1 John 5:20. In addition, there are many other scriptural texts that indicate that Christ is God (Matt 1:23; 2:11; 3:17; 10:37; 11:27; 12:8; 14:33; 18:20; 22:41–45; 28:17, 19, 20; John 5:17–26; 8:19; 9:38; 10:30–33; 11:25; 14:7, 10, 23; 17:1–5; Acts 3:14–15; Rom 1:7; 8:9–10; 1 Cor 8:6; 2 Cor 4:4; 13:14; Eph 3:17–19; Col 1:15–17; 2:9; 1 Thess 1:1; 1 Tim 1:1; 3:16; Heb 1:3, 10, 12; 1 Pet 3:15; 1 John 1:3; 2:22; Rev 1:4–5, 8 (with Rev 22:12–13); Rev 1:17; 5:8, 13, 14; 19:16; 21:6).

What is more, there is copious evidence that proves the divinityship or deityship of Jesus Christ in the Bible. This is here theologised and explained through the questioning technique.

Divinityship Questions

1. Is Jesus God? 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. Other relevant passages are Zechariah 12:10; Thessalonians 5:18; Hebrews 1:8;

2. What is the meaning of the name “Jesus”? According to Matthew 1:21 and Luke 1:31, the angels revealed the name Jesus to Jesus' earthly parents, Joseph and Mary: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt 1:21); “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.” (Luke 1:31); and “... when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.” (Luke 2:21). The name Jesus means "Yahweh saves" or "Yahweh is salvation." Yeshua is the name transliterated from Hebrew and Aramaic. This word is a compound of the verb yasha, which means "rescue," "deliver," or "save," and the letter ya, which stands for Yahweh, the name of Israel's God (Exodus 3:14). *The Hebrew name Yeshua is spelled Joshua in English. However, the name Yeshua becomes Iēsous when it is translated from Hebrew into Koine Greek, the original language of the New Testament. The name Iēsous became Jesus in English. That is why Yeshua and, by extension, Joshua and Jesus signify that "the Lord is salvation" or that "Yahweh saves. We can simply say "Jesus" is the Greek equivalent of the Hebrew name "Joshua" in the Old Testament (Num. 13:16), which means Jehovah the Saviour, or the salvation of Jehovah. Thus, Jesus is not only a God-man but Jehovah, and not only Jehovah but Jehovah is our salvation.* He is our Saviour who brings us into rest (Heb. 4:8; Matt. 11:28–29). The angel made this public announcement that Jesus, our God in flesh, the Saviour of the world, is born this day: “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Luke 2:10–11; cf. 1 John 4:14; 1 Timothy 4:10).
3. What is the meaning of the name “Immanuel or Emmanuel”? Matthew 1:21 is very clear about the meaning of this name: “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.” Here, Matthew cited Isaiah 7:14, which says, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.” To prove that the birth, life, death, and resurrection of the Lord Jesus Christ are firmly rooted in Old Testament prophecy, Matthew cites the Old Testament nearly 50 times. It should be noted that the name “Immanuel” is the same as "Emanuel." “Emmanuel” is an alternate spelling of the name "Immanuel,” which comes from the Septuagint, the Greek translation of the Hebrew Old Testament. "Immanuel," spelled with an "I," is the translation of the original Hebrew name into the English name "Emmanuel," spelled with an "E." The name means “God with us.”.
4. Why did Thomas call Jesus “My Lord and my God” in John 20:28?
5. Why did Jesus receive worship from angels when God is the only One to be worshipped? (Exo 20:1-6; 34:14; Matt 4:10) Does that mean Jesus is God? The following passages answer these questions: the three wise men worshipped Jesus: “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matt 2:11). It should be noted here that when the wise men (magi) saw Mary, the mother of Jesus, they did not worship her but prostrated to worship the young child, Jesus, instead and gave him gifts. This is quite insightful! Jesus’ disciples worshipped Him (Matt 14:33; 28:17); and even the angels of God worshipped Jesus (Heb 1:6). Thus, Jesus is God.
6. Why is Jesus called the First and Last while God says I am the First and the Last? “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” (Isaiah 43:10; 44:6, 8; 45:5-6, 18, 21, 22; 46:9; cf. Deut 32:39; Isa 41:4). Jesus claimed the same title here: He claimed to be God (Rev 1:8, 17; 2:8; 22:13). How can we have two firsts and two lasts? This also proves the divinityship of Jesus.

7. Does Jesus God incarnate? Who was the Word that became flesh in the book of John? “In the beginning was the Word, and the Word was with God, and the Word was God.” (1:1) “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.” (1:14). It is clear that the “Word” here is Jesus. In other words, if we put “Jesus” where we see “the Word” in the above passages, What we are going to have is: “In the beginning was JESUS, and JESUS was with God, and JESUS was God.” (1:1) “And JESUS 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.” (1:14). Without any doubt, John 1:1 and 14 encapsulate the sonship and divinityship of Jesus. If Jesus is God incarnate, those who hope for salvation from other gods will hope in vain. For Jehovah is the only salvation (Matt 1:21; cf. Acts 4:12). God cannot give His glory to any other person (Isa 42:8) except Himself, Jesus Christ (John 1:14).
8. Why is Jesus called God when we have only one God? Isaiah calls Jesus “The Mighty God”: “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.” (Isa 9:6). His earthly mother, Mary, calls Him “God my Saviour” (Luke 1:47); John calls Him “the Saviour of the world” (4:42); Paul calls Him “the power of God for salvation” (Rom 1:16); “God our Saviour” (1Tim 2:3); “the living God and Saviour of all men who believe” (1Tim 4:10); “great God and Saviour” (Titus 2:13). This is what God calls Himself in Isa 49:26; 60:16.
9. Why does Jesus use “I am,” the name that is strictly meant for God? Jesus emphatically and plainly says I am the only way to avoid dying in one’s sins. He says, “...if you do not believe that I am he, you will die in your sins” (John 8:24, 58). He says further that He is the only one that has the capacity to save and to set free (John 8:36). The only way to avoid dying in one’s sins is to believe in the Son, the only assurance for everlasting life (John 3:36). Here again, Jesus claims to be both God and the Son of God. God is “I Am” and Jesus is “I Am” (Exo 3:14; Isa 43:10; John 8:24). Thus, Jesus is God, God incarnate.
10. Why did the Pharisees attempt to kill Jesus? Jesus claimed to be equal with God (John 5:18; cf. Col 1:15, 17; Phil 2:6).
11. Who owns the church: God or Jesus? Let us examine this passage: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed *the church of God, which he hath purchased with his own blood* (Acts 20:28, emphasis mine). Comparing this with the statement of Jesus here: “And I say also unto thee, That thou art Peter, and upon this rock I will build *my church*; and the gates of hell shall not prevail against it.” (Matt 16:18; cf. Col 1:18). Let us take note of *the church of God, which he hath purchased with his own blood* (Acts 20:28), and “my church” (Matt 16:18). There is no doubt that Jesus is God. Jesu redeemed or bought the church with His blood (1Cor 6:19-20; Eph 1:7; 1P 1:18–19).
12. Why Jesus, the King of the Jews (Israel), and God, the King of Israel? Can we have two kings in a kingdom? (John 1:49;). Jesus’ Kingdom is not limited to Israel; hence, He is the King of kings and Lord of lords (Rev 19:16; cf. Deut 10:17; Ps 136:2–3; Dan 2:47; 1 Tim 6:15).
13. Who created the world—all things? God created all things from the beginning (Gen 1). Jesus was not part of creation. According to the book of Colossians, He existed before creation, and through Him all things were brought into existence:

¹⁶ 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: ¹⁷ And he is before all things, and by him all things consist. ¹⁸ 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 pre-eminence (Col 1:16-18; cf. John 1:1-3; 17:5).

Without Jesus, our God, not one thing was made that was made. No one created Jesus; He is one of the Trinity but through Him creation came into existence; He is the Source, the Origin of creation (cf. Rev 3:14).

14. Does God die? And why Jesus is called Everlasting Father (Isa 9:6; cf. John 3:36)? It means Jesus is God. He died as God incarnate and resurrected to be alive forever.
15. Why does Jesus receive worship when He knews that only God is to be worshipped (Matt 4:10)? Jesus receives worship because He is God (Matt. 14:33; 28:9; John 9:38; Phil. 2:10; Heb. 1:6).
16. why does Jesus receive Prayers? Jesus Christ receives prayer, which is only to be addressed to God (John 14:13–14; Acts 7:59–60; 1 John 5:13–15) because He is God.
17. Why Jesus Christ possesses the incommunicable attributes of God, those unique to Him? For example, Scripture reveals Christ to be eternal (Mic. 5:2; Isa. 9:6), omnipresent (Matt. 18:20; 28:20), omniscient (Matt. 11:23; John 16:30; 21:17), omnipotent (Phil. 3:21), immutable (Heb. 13:8), sovereign (Matt. 28:18), and glorious (John 17:5; 1 Cor. 2:8; cf. Isa. 42:8; 48:11, where God states that He will not give His glory to another).
18. Why Jesus Christ does the works that only God can do? He created all things (John 1:3; Col. 1:16), sustains the creation (Col. 1:17; Heb. 1:3), raises the dead (John 5:21; 11:25–44), forgives sin (Mark 2:10; cf. v. 7), and His word stands forever (Matt. 24:35; cf. Isa. 40:8).

Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity

Christology, according to Runia, does not mean anything to people of this age. He says we no longer think primarily in *ontological* categories, but contemporary thinking is towards *functional* Christology. Similarly, in his classic book, *The Christology of the New Testament*, Oscar Cullman writes, as cited by Ilesanmi (2023), that while the Greeks were more interested in an ontological Christology, the Jewish people were more interested in a functional Christology. Equally, today some people place a greater emphasis on the “deeds” or “actions” of Jesus Christ than His nature or being, and vice versa. The basic question, according to Runia, is not: “Who is Jesus Christ and what, therefore, has He done for us?” but rather: “What has He done and who, therefore, is He for us?” The birth of our Lord Jesus Christ has far-reaching impacts on humanity, proving further that His sonship and divinityship are real. In *Defending the Faith: A Crash Course in Apologetics*, it is declared that no single figure in human history has had a greater positive impact upon world civilisation than Jesus of Nazareth, the very God and very man. Thus, the following are considered impacts of Jesus' birth, among numerous others:

1. *Jesus' impact on the salvation of humanity*: The primary purpose of His birth as God's incarnation is to save humanity—the estranged world—and reconcile her to God. Jesus did this by dying on the cross. He came not to condemn the world but to show that the estranged world can be saved through Him (John 3:16–17).
2. *Jesus' impact on the status and dignity of women*: "It is better to teach your dog than a woman," was an old rabbinic proverb. Jesus disagreed with this viewpoint, upholding the idea found in the Old Testament that both men and women were equally made in the image of God. It's true that one of the most frequent accusations levelled against Jesus was that he taught women. Women were prominent leaders in the early church, even though they were not pastors. The Roman emperor Constantine did not abolish the antiquated regulations that prevented women from choosing to stay unmarried

until after he became a Christian. Jesus and his followers first championed women's dignity. If Jesus had been born as God incarnate, what would have happened to women? Thank you, Jesus.

3. *Jesus' impact on the value of human life:* Jesus' disciples were the ones who pushed for equal legal protection for all human lives. Once more, it is evident that those who intervened to show love to the unwanted were Jesus' followers. Babies, whether born or not, were considered the property of their parents and may be disposed of as they pleased in pagan Rome. In ancient Rome, both newborn exposure and abortion were frequent procedures. However, Christians risked being arrested in order to save newborns who were exposed, and some—like Basil—even opened homes for single mothers. Even though Christianity was still not recognised as a legitimate religion, Christians played a major role in forcing Rome to abolish infanticide and abortion in the third century. Only since the revival of paganism in the late modern era has Western culture once again started to discard the lives of infants it considers undesirable, particularly through abortion.
4. *Jesus' impact on the sick, poor, and oppressed (Lk 4:18; cf. Isa 61:1-2):* Jesus came because of the sick, the poor and the oppressed people who are physically and spiritually sick, poor, and oppressed (Matt 11:5; Mk 10:21; Lk 4:18; 7:22; 14:13, 21; Acts 10:38).
5. *Jesus' impact on the emergence of civil liberties:* Why is it that the countries most impacted by biblical Christianity seem to be the ones with the greatest flow of democracy and civil liberties? This is how history has always been. Indeed, there have been inquisitions and crusades (horrible acts that God will judge), but the reason these events stand out so much is because they appear to contradict the main message of Jesus' ministry so powerfully. The nations (England, Scotland, the Scandinavian states, Switzerland, and Holland) that were most impacted by Bible-based Reformation Christianity during the Protestant Reformation are also the nations where civil liberty became most valued. Whatever you may think of the American Revolution, many in England even referred to it as the "Presbyterian Rebellion" because they believed it was a natural extension of the civil liberty values that the Reformed churches in this country fostered.
6. *Jesus' impact on the rise of science:* Examine the scientific revolution once more. The Bible was the first. Theology has been referred to as the mother or queen of the sciences. Philosophy is born out of theology, science is born out of philosophy, and technology is born out of science. It's obvious that theology is the sciences' great-grandmother. The trivium (grammar, logic, and rhetoric) and quadrivium (arithmetic, geometry, music, and astronomy) of the classical liberal arts were used in higher education throughout Europe in the High Middle Ages. Theology was dubbed the "queen of the sciences" in this context. In the Middle Ages, theology was therefore seen as a science. In the Middle Ages, theology was therefore seen as a science. So how was it "queen of" the other sciences and so superior to them? It was recognised in mediaeval institutions that every field of study needed a general standard. The Bible served as that benchmark. The Bible was seen as the ultimate source of truth; therefore, theology developed into the accepted norm that other academics had to follow. The intellectuals of the day correctly observed that one's perspective on God and the Bible has an impact on all other aspects of life. A scholar's worldview and how he approaches philosophy and other subjects are shaped by his theology. The Bible is the magnificent source of knowledge that underpins all other knowledge, making theology the "queen of the sciences." The Bible and theology (religion) are

essential to philosophy because philosophy has no material without the Bible and theology.

Conclusion

This *solus primus scriptura research* study has been able to demystify and demythologise the sonship and divinityship of Jesus Christ. The paper unravelled the concept of Christianity as a *metareligion* that is different from other worldly religions. The study explained that Christianity is a *metareligion* because the personality behind it, Jesus Christ, through whom it was originated by a *theopneustic homo Christocus, is from above and* claims to be the only begotten Son of God and the revelation of God. The impacts of Jesus' birth vis-à-vis his sonship and divinity on humanity He came to save were outlined in this paper. No doubt, this paper will expand the frontier of academic knowledge in Christian theology and Christology. It will also be of benefit to researchers, pastors, Christian theological educators, Christian apologists, Sunday school teachers, etc., who may be struggling with how to explain the biblical concept of the sonship and divinityship of Jesus.

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