

Christ's Testimony to Deity

The Lord Jesus called Himself the “Son of God.” See John 5:25. In this passage of Scripture (Jn 5:17-47) the Lord Jesus not only calls Himself the Son of God, but claims equality with the Father. Because the Lord Jesus’ testimony was not received, He brought to attention the testimony of John (v. 32). There is now the testimony of two witnesses, which can be received “in court.” Other witnesses are Jesus’ works (v. 36), the witness of the Father (v. 37), and the witness of the Scripture (v. 39). To me there is an interesting sequence—true witness (vv. 32, 33), greater witness (v. 36), the Father himself (v. 37), and the record of all in the Scriptures (v. 39).

The Deity of Jesus Christ is declared in Scripture:

1. The O.T. both intimates and explicitly predicts His Deity.

- (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen 16:7-14; 18:2-23, especially v. 17; cf. 32:28 with Hos 12:3-5; Ex 3:2-14).
- (b) The Messiah is expressly declared to be the Son of God (Ps 2:2-9), and God (cf. Ps 45:6-7 with Heb 1:8-9; Ps 110:1 with Mt 22:44; Acts 2:34 and Heb 1:13; Ps 110:4 with Heb 5:6; 6:20; 7:17-21; Zec 6:13).
- (c) His virgin birth was foretold as the means through which God could be Immanuel, God with us (cf. Isa 9:6-7).
- (d) In Prophecy of His death He is called the Lord’s “fellow” (cf. Zec 13:7 with Mt 26:31).
- (e) His eternal being is declared (cf. Mi 5:2 with Mt 2:6; Jn 7:42).

2. Christ Himself affirmed His Deity.

- (a) He applied to Himself the Jehovistic I AM. (The pronoun “he” is not in the Greek; cf. Jn 8:24, 56-58.) The Jews correctly understood this to be the Lord’s claim to full deity (v. 59). See John 10:33 and 18:4-6 where, also, “he” is not in the Greek text.
- (b) He claimed to be the ADONAI of the O.T. (Mt 22:42-46; Gen 15:2)
- (c) He asserted His identity with the Father (Mt 28:19; Mk 14:62; Jn 10:30. That the Jews so understood Him is shown by Jn 14:8-9; 17:5).
- (d) He exercised the chief prerogative of God—forgiveness of sins (Mk 2:5-7; Lk 7:48-50).
- (e) He asserted omnipresence (Mt 11:6-8) and omnipotence (Mt 28:18; Lk 7:14; Jn 5:21-23; 6:19)—mastery over nature, and creative power (Lk 9:16, 17; Jn 2:9; 10:28).
- (f) He received and approved human worship of Himself (Mt 14:33; 28:9; Jn 20:28-29).

3. The N.T. writers ascribe divine titles to Christ (Jn 1:1; 20:28; Acts 20:28; Rom 1:4; 9:5; 2 Thes 1:12; 1 Tm 3:16; Ti 2:1:13; Heb 1:8; 1 Jn 5:20).

4. The N.T. writers ascribe divine perfections and attributes to Christ (Mt 11:28; 18:20; 28:20; Jn 1:2; 2:23-25; 2:13; 5:17; Heb 1:3, 11, 12 with Heb 13:8; Rev 1:8, 17:18; 11:17; 22:13).

5. The N.T. writers ascribe divine works to Christ (Jn 1:3, 10; Col 1:16, 17; Heb 1:3).

6. The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor 1:2; 2 Cor 13:14; Phil 2:9-11; Heb 1:6; Rev 1:5, 6; 5:12, 13).

7. The holiness and resurrection of Christ confirm His Deity (Jn 8:46; Rom 1:4).