

Christ. In other instances, Jesus establishes Moses as the author of the Pentateuch (cf. Lk. 24:44).

If they had believed Moses they would have believed Him (v. 46). The converse is now given — if they believe not the words Moses has written how shall they believe the words of Jesus? If they could not believe Moses' words, and seek the approval of God — how could they believe the words of Christ which came to them without the recommendation of use and age?

That which had been the greatest advantage and privilege of the Jew (cf. Rom. 3:1-4) became their accuser and condemner (cf. Rom. 2:1-29). Knowledge carries with it responsibility. The greater one's privilege or position is, the greater is the responsibility and condemnation for failure (Jas. 3:1).

Quiz

1. Is Jesus commanding them to search the Scriptures, or merely stating the fact that they do so, in verse 39?
2. Give two reasons why the Jews could not come to Jesus even though they searched the Scriptures diligently.
3. How does verse 40 refute the doctrine of "irresistible grace"?
4. In what way does Christ *not* seek the praise of men?
5. Why do they receive one who comes in his own name, but not Jesus Who came in the name of the Father?
6. How does Moses accuse the Jews?
7. Give two Scripture references which show "the greater the position, the greater the responsibility".

SPECIAL STUDY NO. 3

Christianity stands or falls with the deity of Jesus. The Fourth Gospel is vigorously attacked by hostile critics because it so plainly declares the deity of Jesus of Nazareth. The unbeliever assumes that once he has destroyed the historicity of John's Gospel, he has destroyed the deity of Jesus, since the remainder of the New Testament (according to the unbelieving critic) makes no such claims as the Gospel of John.

We introduce here a term paper written by Miss LaDonna Woods, student at Ozark Bible College. Her paper is a very comprehensive and well-organized compilation of facts gathered from many sources. The author gratefully acknowledges Miss Wood's permission to reproduce the study. The reader will notice that Christ's deity is asserted and substantiated throughout the entire New Testament.

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THE DEITY OF JESUS

by LaDonna Woods

I. CLAIMS OF JESUS

I. "The Son of Man"

This was Jesus' favorite name for Himself. It occurs about seventy times in the Gospels: Matthew, 30 times; Mark, 5 times; Luke, 25 times; John, 10 times.

It was used in Daniel 7:13, 14, 27 as name for the coming Messiah. Jesus' adoption of it is thought to have been equivalent to a claim of Messiahship.

He also carried this title with Him to heaven (Acts 7:56).

II. "The Son of God"

Jesus called Himself the Son of God in John 5:25. John tells us in John 5:18 that the Jews sought to kill Him because he not only broke the Sabbath, but also called God His own Father, making himself equal with God. Three times Jesus categorically said, "I am the Son of God": Mark 14:61-62; John 9:35-37; 10:36.

III. Expressions of Himself that can be predicated only of deity:

A. "I am the Way the Truth and the Life" (John 14:6).

B. "I am the door; by Me if any man enter in he shall be saved and shall go in and out, and shall find pasture" (John 10:9).

C. "No man can come unto the Father but by Me" (John 14:6).

D. "I am the Bread of Life" (John 6:35, 38).

E. "I am the Life" (John 11:25; 14:6).

F. "I am the Resurrection" (John 11:25).

G. "He that believes on Me shall never Die" (John 11:26).

H. "I am the Messiah" (John 4:25-26).

I. "Before Abraham was I am" (John 8:58).

J. "Father, glorify Me with the glory I had with Thee before the world was" (John 17:5). (a clear declaration of His pre-incarnate existence).

K. "He that has seen Me has seen the Father" (John 14:9).

L. "I and the Father are one" (John 10:30).

M. "All power on earth and in heaven has been given unto me" (Mt. 28:18).

N. "I am with you always, even unto the end of the world" (Mt. 28:20).

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- O. "I am the Light of the world" (Jn. 8:12).
- P. "I am the good Shepherd" (Jn. 10:11).
- Q. "You are of this world; I am not of this world. You are from beneath; I am from above" (Jn. 8:23).
- R. "Your father Abraham rejoiced to see my day, and he saw it and was glad" (Jn. 8:56).
- S. "Moses wrote of Me" (Jn. 5:46).
- T. "The Father, He has borne witness of Me" (Jn. 5:37).
- U. "Except you believe that I am He, you shall die in your sins" (Jn. 8:24).
- V. "Blessed are your eyes, for I say unto you many kings and prophets desired to see the things that you see, but did not see them, and to hear the things which you hear, but did not hear them" (Lk. 10:23-24).
- W. "The queen of Sheba came from the ends of the earth to hear the wisdom of Solomon. A greater than Solomon is here. The Ninevites repented at the preaching of Jonah. Here is a greater than Jonah" (Mt. 12:41-42).

Who else could have said such things about himself? Only God incarnate! Of whom else could we say them? None except the Son of the living God. Let us now consider what the apostles had to say concerning the deity of Jesus.

II. THE APOSTLES' CLAIMS CONCERNING CHRIST

I. Peter

When at Caesarea Philippi Jesus asked His disciples who men said that He was, Peter answered and said unto Him, "Thou art the Christ, the Son of the living God" (Mt. 16:13-20). This is told also in Mark 8:27-29 and Luke 9:18-20.

It had been some three years since Peter had first accepted Jesus as the Messiah (Jn. 1:41-42). A year later he called Him Lord (Lk. 5:8). Half a year later he called Him the holy One of God (Jn. 6:68-69). Now, after two and one-half years of association with Jesus he expresses his conviction in the deity of Jesus.

The Rock (Mt. 16:18) on which Christ would build His church is not Peter, but the truth which Peter confessed, that Jesus is the Son of God. The deity of Jesus is the foundation upon which the church rests, the fundamental creed of Christendom.

II. John

A. Jesus was in the beginning.

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In John 1:1-3 we are reminded of the opening words of Genesis. Jesus is called God and Creator. John is very positive that Jesus was a personality existing from eternity, and that He had a hand in the creation of the universe. In John 17:5 Jesus is quoted as referring to the "glory He had with the Father before the world was."

Jesus is also called the Word in John 1:1; that is, Jesus was God's expression of Himself to mankind. Jesus was God. Jesus was like God. Jesus was God's message to mankind:

B. Jesus is the Light of the world.

John tells us this in John 1:4-13; 8:12; 9:5 and 12:46. This is one of the keynotes in John's thought about Jesus (cf. I John 1:5-7). It means that Jesus, as Light of the world, is the One who makes clear the meaning and destiny of human existence.

C. The Incarnation (John 1:14-18).

God became a man in order to win man to Himself. God could have made man with an instinct to do His will; but He chose rather to give man the power to decide for himself his attitude toward his Creator. But God is a spirit; and man is hedged in by the limitations of a material body, and has scant conception of what a Spirit is. So the Creator came to His creatures in the form of one of them to give them an idea of the kind of being He is. God is like Jesus. Jesus is like God.

III. Jesus is called the Son of God by:

A. Mark (1:1)

B. John (3:16, 18; 20:31)

C. John the Baptist (Jn. 1:34)

D. Nathanael (Jn. 1:49)

E. Peter (Mt. 16:16)

F. Martha (Jn. 11:27)

G. The Disciples (Mt. 14:33)

H. Gabriel (Lk. 1:32-35)

These are the claims of some of Jesus' apostles and disciples concerning His deity. Let us take a general look at the Scriptures.

NAMES AND TITLES APPLIED BY THE SCRIPTURES TO CHRIST

The Christ, the Messiah, Saviour, Redeemer, Wonderful Counsellor, Faithful Witness, the Word of God, the Truth, the Light of the World, the Way, the Good Shepherd, Mediator, Deliverer, the Great High Priest, the Author and Perfector of

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our Faith, the Captain of our Salvation, Our Advocate, the Son of God, the Son of Man, God, the Holy One of God, only begotten Son, Mighty God, the image of God, everlasting Father, Lord, Lord of All, Lord of Glory, Lord of Lords, blessed and only Potentate, King of Israel, King of Kings, Ruler of the kings of the Earth, Prince of Life, Prince of Peace, the Son of David, the Branch, David, Root and Offspring of David, the Bright and Morning Star, Immanuel, the second Adam, the Lamb of God, the Lion of the tribe of Judah, the Alpha and the Omega, the First and the Last, the Beginning and the End, the beginning of the creation of God, the First born of all creation, the Amen.

Only Jesus could be rightfully named all these names. It is not enough, however, for one just to be called these names, for they merely claim deity. We must have proof if we are to trust in Jesus as divine. This proof is found in the fulfillment by Jesus of the Old Testament prophecies, in the amazing character of Jesus, in the miracles which Jesus performed, in His resurrection and in His ascension.

III. PROPHECIES OF THE OLD TESTAMENT, AND THEIR FULFILLMENT IN JESUS CHRIST

The complete story of Jesus' life: its main features, events, and accompanying incidents, even in minutest detail, is plainly foretold in the Old Testament Scriptures.

I Birth

A. Prophecy that a Messiah was to come:

1. Jesus accepted the Old Testament prophecies which declared the absolute deity of the coming Messiah, as referring to Himself. "Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This is a clear statement of the birth of Christ. It also plainly says that the Son born of this virgin should be called Immanuel, literally, God with us.
2. "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). The names of this child are the names of deity! The child to be born, the Son to be

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- given, was to be very God, as clearly deity as God the Father Himself, and in fact, a very manifestation of the Father.
- B. Genesis 3:15 — The Seed of Woman
 - 1. The Deliverer from sin must be:
 - a. Of the seed of woman
 - b. Temporarily hindered
 - c. Finally victorious
 - 2. Paul writes, "but when the fulness of time came, God sent forth his Son, born of woman" (Gal. 4:4, 5).
 - C. The Deity of Christ is substantiated by the virgin birth.
 - 1. It was prophesied that the Christ would be born of a virgin. (Isa. 7:14).
 - 2. Matthew 1:20, 21 is the fulfillment of this prophecy.
 - D. It was prophesied that He would be born in Bethlehem. Micah 5:2 — fulfilled Matthew 2:6; Luke 2:4-7 (cf. John 7:42).
 - E. It was prophesied that He was to be of David's family.
 - 1. Old Testament
 - a. II Sam. 7:12-16; Psa. 89:3-4; 110:1; Gen. 49:8-10
 - 2. New Testament
 - a. Matt. 1:1, Rev. 22:16; Rom. 1:3
- ## II His Life
- A. Prophesied that He would sojourn in Egypt
 - 1. Hosea 11:1 — fulfilled Matt. 2:13-15
 - B. Prophesied that Jesus would live at Nazareth
 - 1. Isa. 11:1; Jer. 23:5; Zech. 3:8 — fulfilled Matt. 2:23; Lk. 4:16
 - C. Jesus' Ministry
 - 1. Prophesied that He would proclaim a jubilee to the world. Isa. 61:1 — fulfilled Lk. 4:16-21
 - 2. Prophesied His ministry to be one of healing. Isa. 53:4 — fulfilled Matt. 8:14-17
 - 3. Prophesied He would teach by parables. Isa. 6:9-10; Psa. 78:2 — fulfilled Matt. 13:14-35
 - 4. Prophesied He would be rejected by the rulers.
 - a. Psa. 69:4; 118:22 — fulfilled Matt. 21:42; Mk. 12:10, 11; Lk. 20:17; Acts 4:11-12; I Pet. 2:4
 - b. Isa. 53:1 — fulfilled Jn. 12:37-41; 15:25 (cf. Psa. 35:19; 119:4).

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III His Death in Prophecy

- A. Prophesied that He would be betrayed by a friend for thirty pieces of silver.
 - 1. Zech. 11:12-13; Psa. 41:9 — fulfilled Matt. 27:9-10; John 13:18.
- B. Prophesied that He would be given vinegar and gall.
 - 1. Psa. 69:21 — fulfilled Matt. 27:34; John 19:29
- C. Prophesied that they would cast lots for His garments.
 - 1. Psa. 22:18 — fulfilled John 19:24
- D. Even His dying words were foretold.
 - 1. Psa. 22; Psa. 33:5 — fulfilled Matt. 27:46
- E. Prophesied that not a bone of His body would be broken.
 - 1. Ex. 12:46; Num. 9:12; Psa. 34:20 — fulfilled Jn. 19:36
- F. Prophesied that His side would be pierced.
 - 1. Zech. 12:10; Psa. 22:16 — fulfilled Jn. 19:37

IV His Burial in Prophecy

- A. It was prophesied that He would be buried by a rich man. Isa. 53:9; Matt. 27:57-60 (The fact is stated in Matthew, but the prophecy is not quoted).

V His Resurrection in Prophecy

- A. Prophesied that He would rise from the dead the third day: Matt. 12:40, Lk. 24:46. No particular passage is quoted from the Old Testament for this, but Jesus likens His burial and resurrection to Jonah's entombment in the belly of the whale.
- B. That He would rise from the dead as prophesied in Peter's application of Psalm 16:8ff in his sermon in Acts 2:25-32 (cf. also Acts 13:33-35 and Psa. 2).
- C. Jesus said, "it is *written*, that the Christ should suffer, and rise again from the dead the third day" (Lk. 24:46).

Christ is the theme of the Bible (Jn. 5:39; Heb. 10:7). He is the Word of God (Jn. 1:1-18; Rev. 19:13), and the Bible is the Word of God (Heb. 4:13). He is the Word incarnate, and the Bible is the Word written.

He is the theme of the whole Bible. Not only in the New Testament but in the Old Testament as well, He is the central figure. Throughout the Book "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). In I Peter 1:10-11 it is declared that the sufferings of Christ and the glory that shall follow constitute the theme of the Old Testament writers.

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We have already seen some of the prophecies concerning Christ in the Psalms that were completely fulfilled. There are many more references to the prophetic nature of the Psalms yet in the New Testament.

When Christ was talking to His apostles after His resurrection, He definitely mentioned the Psalms (Lk. 24:44). There are many references to the Second Psalm in the New Testament, and their application to our Lord is clear:

1. Psalms 2:1-13 is applied to Christ in Acts 4:23-26; 27-28.

2. Psalms 2:7: "I will tell of the decree Jehovah said unto me, Thou art my son." In Acts 13:35 the same words are applied to Christ: "Thou art my Son; this day have I begotten thee." That the Lord Jesus is the One spoken of here is shown by the New Testament references to this verse. In Hebrews 1:4, 5, His superiority to the angels is deduced from the fact that to none of the angels did God ever say, "Thou art my Son"; and in Hebrews 5:5, it is declared specifically that the words of this seventh verse of the Second Psalm refers to Christ. "This day have I begotten thee" — The day referred to here is the day of His resurrection, as is seen by Paul's words in Acts 13:32, 33 declaring the "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." On that day He became the first begotten from the dead. Others had been raised from the dead, but in their case it was only resuscitation of the natural body; He was the first to come forth with an immortal and glorified body.

3. Psalms 22, 23 and 24 are all Shepherd Psalms: In the New Testament our Lord is presented as a Shepherd in three ways: (1) In John 10 He is the Good Shepherd giving His life for the sheep (Jn. 10:11); (2) In Hebrews 13:20 He is the Great Shepherd, "brought again from the dead . . . through the blood of the everlasting covenant," Who is now in resurrection power and glory caring for His flock; (3) In I Peter 5:4 He is the Chief Shepherd who will one day appear to reward His under-shepherds and take immediate charge of His sheep. All these relationships are set forth in the three Shepherd Psalms: (1) In Psalm 22 the Good Shepherd lays down His life for His sheep; (2) In Psalm 23 the Great Shepherd is leading His sheep and caring for them; (3) In Psalm 24 He is the King of glory, in His appearing at the end of the age.

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We have seen how the prophecies of the Old Testament fulfilled in Christ show that He truly is the promised One, the Messiah. Let us now look at the character of Jesus while He was here among men. Even though He came as a man we can see from a study of His earthly life that He was divine, the One sent forth from God.

IV. CHRIST'S UNPARALLELED CHARACTER

(John 18:19-40)

- I Challenge of a Perfect Life
 - A. He prayed for forgiveness of His murderers Lk. 23:34
 - B. He laid down His life for the unrighteous. Rom. 5:8
- II His enemies find no fault in Him
 - A. Pilate said, "Behold, the man, I find no fault in him." Jn. 19:4, 5, 6.
 - B. Bovee said, "Even if we should reject all other miracles of the Christ, yet we have the miracle of Christ Himself."
- III Characteristics of an Ideal Man
 - A. He was a man of strength, not a weakling (Mt. 4:1-10)
Jesus withstood the temptation of Satan. Even Samson, a physical giant, could not do that.
 - B. Jesus was a man of power, not an incompetent (Jn. 18:1-11)
 - 1. As a man alone against a great mob of people who were sent to take Him, He caused the mob to fall to the ground when he said, "I am He."
 - C. Jesus was a man of courage, not a coward (Lk. 9:51-56)
 - 1. Knowing that a horrible death awaited Him at Jerusalem, he "set his face steadfastly to go to Jerusalem."
 - D. Jesus was a man of compassion (Jn. 11:30-36).
 - 1. Men sometimes look upon tears from the eyes of men as a sign of weakness, but they most certainly are not. Severity, harshness, coldness, are not signs of real manhood. Tears reveal a heart. A powerful man without a heart is more liable to be a menace than a blessing. The coward may be brazen, but a courageous man may yet be tender to the point of tears. Jesus' tears for the suffering but enhance Him as the Man of men.

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E. Jesus was a man of forgiveness (Lk. 23:23-38)

1. Could we only experience Christ's humiliation when He was mocked, jostled, lied about, spat upon, thorn-crowned; and then nailed to the cross to die in the most excruciating agony, actually praying in the midst of His agony for the forgiveness of those who were cursing, mocking and taunting Him, we should have some idea of the degree of forgiving grace which He possessed. There is none to equal it! (cf. I Pet. 2:21-25)

From these instances alone we have the picture of One who perfectly fulfills every characteristic of the ideal man. He is the one and only such fulfillment the world has ever known!

Such a man as this would be able to do great wonders. Jesus did do many miracles while He was here on this earth in the form of man. Let us look at some of these miracles.

V. MIRACLES OF JESUS

Jesus said, "The works which the Father has given me to do, the very works that I do, bear witness of me" (Jn. 5:36).

Aside from supernatural manifestations such as angelic announcements, virgin birth, the star that guided the Magi, Jesus passing through hostile mobs, cleansing the temple, His transfiguration, soldiers falling, darkness at the crucifixion, the tombs opened, the earthquake, Jesus' resurrection, angel appearances, there are recorded thirty-five miracles which Jesus wrought. Below are a few of the more outstanding ones:

A. Bodily Cures

1. Healing the nobleman's son at a distance (Jn. 4:41-59)
2. Healing a leper (Mt. 8:2-4; Mk. 1:40-45; Lk. 5:12-15)
3. Healing the lame man at the pool (Jn. 5:2-9)
4. Many others!

B. Miracles over the forces of nature

1. Turning the water into wine (Jn. 2:1-11)
2. The draught of fishes near Capernaum (Lk. 5:1-11)
3. Stilling the tempest (Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25)
4. Feeding the five thousand (Mt. 14:13-21; Mk. 6:34-44; Lk. 9:11-17; Jn. 6:1-14)
5. Walking on the water (Mt. 14:22-33; Mk. 6:45-52, Jn. 6:19)

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6. Jesus feeds the four thousand (Mt. 15:32-39; Mk. 8:1-9)
- C. Cures of Demoniacs
 1. One healed in a synagogue (Mk. 1:21-28)
 2. Blind and dumb one healed (Mt. 12:22; Lk. 11:14)
 3. Syro-Phoenician woman's daughter healed (Mt. 15:21-28; Mk. 7:24-30)
- D. Three raised from the dead
 1. Jairus' daughter (Mt. 9:18-26; Mk. 5:22-43; Lk. 8:41-56)
 2. Widow's son at Nain (Lk. 7:11-15)
 3. Lazarus (Jn. 11:1-44)
- E. Other Miracles
 1. John 2:23
 2. Matthew 4:24
 3. Matthew 15:30-31
 4. John 21:25
- F. Purpose of the Miracles

Jesus' miracles imply an exercise of creative power — a life-giving source. They were a part of God's way of authenticating Jesus' mission. Jesus said that if He had not done the works that no other ever did, they would not have had sin (Jn. 15:24) thus indicating that He regarded His miracles as proof that He was from God. Then, too, His miracles were the natural expression of His sympathy for suffering humanity (Mk. 2:10; Jn. 5:36; 14:11-12).

We could not leave this study of the deity of Jesus without discussing how His resurrection and ascension definitely show forth His deity.

V. THE RESURRECTION OF JESUS

It is absolutely certain that the apostles of Christ, and the first teachers of Christianity asserted the fact of Jesus' resurrection (every recorded sermon in the book of Acts mentions His resurrection as its basis, plus all the mention of it in the Epistles).

Should the question arise whether the things told of Christ be the very things which the apostles and first preachers delivered concerning Him, we must rely upon the evidence we possess of the genuineness of the Scriptures. On the subject of the resurrection we need no such discussion, for such a doubt cannot be entertained. The only points we could discuss on this subject is whether the apostles knowingly published a falsehood or whether they were themselves deceived; whether either of these suppositions be possible. It is very unlikely that the first supposition is

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true. The nature of the undertaking, and of the men; the extreme unlikelihood that such men should engage in such a measure as a scheme; their personal toils and dangers and sufferings in the cause; their appropriation of their whole time to the object; their zeal and earnestness, their sincerity, relieves any suspicion of imposture.

Some would like to resolve the conduct of the apostles into misguided enthusiasm; which would class the evidence of Christ's resurrection with the numerous stories of the apparitions of dead men. There are many circumstances found in the Bible which destroy this hypothesis completely.

It was not one person who saw Jesus after His resurrection, but many; they saw Him not only separately, but together, not only by night, but by day, not at a distance but near, not once but several times; they not only saw Him, but touched Him, conversed with Him, ate with Him and examined His person to satisfy their doubts.

These facts are recorded in the Bible. Here are the appearances Jesus made after His resurrection:

1. To Mary Magdalene (Mk. 16:9-10)
2. To the other women (Mt. 28:9-10)
3. To two disciples on the way to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
4. To Peter (Lk. 24:34)
5. To the eleven (Mk. 16:14; Lk. 24:36; Jn. 20:19)
6. To the eleven (Jn. 20:26-31 — Thomas present)
7. To the seven (Jn. 21)
8. To the eleven (and 500 at once?) (Mt. 28:16-20)
9. To James (I Cor. 15:7)
10. Ascension (Mk. 16:19; Lk. 24:44; Acts 1:6-11)

In I Corinthians 15:5-8 and Acts 9:1-9 we learn that Jesus also appeared, twenty-seven years after the Resurrection, to the arch-enemy of the church, Saul of Tarsus!

The statement in Acts 1:3, "showed himself alive by many proofs by the space of forty days, speaking things concerning the kingdom of God," along with similar statements in Acts 10:41 and 13:31, implies the possibility that He may have made many appearances besides those recorded and that His post-resurrection ministry may have been more extensive than we know.

With all these accounts, the writings of five different men, plus the conversion of the most determined and feared persecutor of Christianity, how could anyone doubt that Jesus did rise from

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the dead and did show Himself alive to eyewitnesses? We know such testimony would stand up in any court of any nation as evidence to establish the fact beyond a reasonable doubt! If any person persists in rejecting the resurrection of Jesus Christ from the dead, he rejects the historic evidence and testimony which, *above all other history*, meets the test of sound canons of credibility. Such a person could not believe any history!

VII. THE ASCENSION OF JESUS

The final miraculous event in Jesus' life as a man here on earth occurred forty days after His resurrection. After His resurrection, Jesus appeared unto His apostles, teaching them things concerning the kingdom of God. He gave to them the Great Commission to go into all parts of the world and preach the gospel, and also the promise of the Holy Spirit. On the final day, as they were all assembled together on the Mount of Olives, Jesus "was taken up; and a cloud received him out of their sight" (Acts 1:9). As the apostles stood watching, two men in white apparel appeared and told the apostles that Jesus would one day come again in like manner as they beheld Him going (Acts 1:1-11).

We do know that Jesus returned to His heavenly glory. Stephen tells us, as he is being stoned for preaching the deity of Jesus, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

VIII. CONCLUSION

We have set forth the names and titles which ascribe deity unto Jesus of Nazareth. It is not enough, however, to accept these claims unsubstantiated.

We then proceed to prove the deity of Jesus of Nazareth by: (1) fulfillment of Old Testament prophecies in His Person; (2) the undeniable perfect character of Jesus; (3) the miracles He actually performed; (4) His own bodily resurrection foretold by Himself as proof for His claims to be the Son of God; (5) His ascension to the right hand of God.

The resurrection and the ascension of Jesus would have been stupendous events to behold. Yet we will one day witness just as great an event — the day when Jesus comes again. Those who have believed and trusted Jesus — those who have obeyed Him and remained faithful shall be caught up with Him to be with Him forever. We must remain strong in our faith, never doubting.

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We must believe that the Bible is the inspired Word of God. If we believe this, then we will believe in the deity of Jesus, for we know that this is the central theme of the entire Bible.

SPECIAL STUDY NO. 4

The earthly ministry of the Lord of Glory was fraught with controversy and objection. It is surprising to some to discover this fact. It is even more surprising to recognize that Jesus actually performed some of His miracles (such as the one in John 5) to touch off controversy.

Again, we are indebted to Seth Wilson, Dean of Ozark Bible College. He has compiled all the research and has graciously permitted us to introduce it here as Special Study No. 4.

The ministry of Jesus, judged by modern standards, would appear unsuccessful, ill-prosecuted and certainly not an ideally peaceful ministry.

Notice that controversy began almost immediately at the commencement of His public ministry. The controversy, however, did not intensify and cause determinate conclusions by the Jews until the Second Year of His ministry (John 5).

CONTROVERSIES AND OBJECTIONS IN JESUS' MINISTRY

by Seth Wilson

FIRST PASSOVER Cleansing of temple in Jerusalem (John 2). Jewish officials challenge His authority to do it:

Does Nicodemus' coming at night indicate that Jesus was a controversial figure? (John 3)

Beginning of Galilean Ministry, 8-9 months after first Passover at Nazareth; sermon in Synagogue, pushed to the cliff Luke 4:23-30

At Capernaum; paralytic forgiven; scribes and Pharisees thought it blasphemy (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:18-26). (Note Pharisees following from Jerusalem)

At Matthew's house; feast with publicans and sinners; Pharisees object (Mt. 9:10-13; Mk. 2:15-17; Lk. 5:29-32).

Objection implied in the question of John the Baptist's disciples about fasting (Mt. 9:14-17; Mk. 2:18-22; Lk. 5:33-39).