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Evidences of the Divinity of Jesus: As Recorded in the Gospel of John

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LITERATURE

Hasting’s Bible Dictionary:

The Apostle John
The Gospel of John
Christology
Incarnation
Jesus Christ
Son of God
Son of Man

Smith’s Bible Dictionary:

Article on Jesus Christ
Son of God
Son of Man

John’s records as treated in “An Exposition of the Bible” (S. S. Scranton Co.); The Life and Times of Jesus, the Messiah, (Edersheim).

Encyclopedia of the Evidences (Mouser)

The Expositor’s Greek Testament (A. B. Bruce)

Liddon’s Bampton Lectures (1866)

Our Lord’s Divinity; The Johannine Theology (Stevens)

The Teaching of Jesus (Wendt)

Biblical Theology of the New Testament (Weiss)

The Evolution of Religion (Edward Caird, Vol. II)

The Gospel of St. John and the Idea of a Divine Humanity;
The Theology of the New Testament (Van Olsterzee)

Article in April Number of The Expositor, “Testimony of John to the Virgin Birth” (Arthur Carr)

Strong’s Exhaustive Concordance of the Bible

EVIDENCES OF THE DIVINITY OF JESUS
IN THE GOSPEL OF JOHN

The purpose of this production is to present and examine the passages in the Fourth Gospel, which apparently bear evidence favoring the conception of the Divinity of Jesus. The Gospel as a whole will also be carefully considered as to its weight of testimony.

A lengthy critical discussion regarding the sometimes questioned authorship of the Fourth Gospel does not properly come under the scope of this thesis. However, for the sake of logical treatment, a brief statement as to the authorship of the Gospel must be given by way of introduction.

The Gospel professes to be the work of an eye witness, and one who stood in very close, intimate relationship with the man Jesus, in whose Divinity he thoroughly believed. It is of much significance to ascertain whether this Gospel is from such a witness as set forth, or whether it is the views of men after several generations of reflection and growth in Christian conceptions.

If from such an eye witness, then the utterances accredited to Jesus must practically represent His own words, and if so, a strong, firm basis for Christian faith is once for all established.
The external as well as the internal evidence is predominantly in favor of the Johannine authorship, which naturally assures its authenticity.

1. In regard to the external evidence, may it suffice to briefly state that every decade of the second century bears its share of testimony that the four Gospels as a whole, and especially the fourth in particular, were accepted and accredited by the Church then as now. St. Irenaeus, writing at Lyons at the close of the second century, infers that the four Gospels had been long established. Irenaeus was a pupil of Polycarp, who was himself a disciple of the Apostle John. Moreover, the Fourth Gospel was known and read as the work of the Apostle John from the middle to the last of the second century, not only in Lyons, but at Rome, in Carthage, Alexandria, in Athens and Corinth, in Ephesus and Sardis and Hierapolis, in Antioch and Edessa. The above is a known and approved fact not denied by any critics, and certainly bears weighty testimony. If time and space allowed, definite testimony from Theophilus, Irenaeus (130 A. D.), Polycarp (70 A. D.), Plias of Hierapolis and Justin Martyr; also evidence of skeptics such as Hippolytus (125 A. D.), Celsus 150 A. D.), Valentinus and Herculeon (160-170 A. D.), could be produced. (See Bruce and Liddon). But what more is needed than this: "that shortly after the middle of the second century the Fourth Gospel occupied such a position
of authority in the Church that the Gnostics considered it of importance to secure its voice in favor of their views."

2. How may the internal evidence of the Johannine authorship be grouped briefly under four heads, to show respectively that the author was (1) a Jew; (2) a Palestinian; (3) an eye witness; (4) the Apostle John. That the author of the Fourth Gospel was a Jew is evidenced by the Hebraistic style, his knowledge of Hebrew and Aramaic, and his familiarity with Jewish traditions, ideas, modes of thought, expectations and customs and institutions (2:6--19:40--4:27--9:2--10:22--4:20). On the contrary, his unfamiliarity with Greek literature proves that he was not a Greek. (See The Expositor's Testament, A. B. Bruce).

That the author was a Palestinian is proven by his accuracy of description, ever in detail betraying his very intimate knowledge of different localities of the Holy Land, of which numerous illustrations could be given.

There is great abundance of proof that the author was an eye witness. First of all, he claims to be an eye witness (1:14--19:35--21:24), and certainly either an eye witness wrote the Fourth Gospel, or a forger whose genius for truth and for lying are alike inexplicable.

Only an eye witness would or could have stated the hour at which Jesus sat on the well (4:6); the number and size
of the water pots at the marriage feast at Cana (2:6); the weight and value of the ointment (12:3-5); the number of fish caught at the last cast (21:11-15); and many other numerous explicit details of circumstances. Unquestionably the circumstantiality is clue to the fact that the writer was an eye witness of what he recorded.

Evidently this same Palestinian Jew who was himself an eye witness of the life work of Jesus, must have been the Apostle John, for the writer of the Gospel is identified with the disciple whom Jesus loved (13:23), as one of the seven named in 21:2, and as the disciple who stood at the Cross with the mother of Jesus, and who took care of her in his own home (19:26-27). In this Gospel we do not find John's name, though no Gospel gives more vivid description of the Apostles. The author would, according to custom and modesty, withhold direct personal reference by the use of his own name, make very simple, indirect, impersonal reference, as is found so often. "Certainly it is a most natural and sufficient explanation of this fact to suppose that John was the author of (this) the Fourth Gospel."

The treatment of the subject matter seems to presuppose a more or less pronounced tendency toward a denial of the Divinity of Christ, thus the author produces positive evidences in behalf of the Person and claims of Jesus as stated by Himself. "He produces salient features
in the life of Jesus which chiefly manifest His Messianic dignity and function." Believing that what convinced himself will also convince others, he presents his witnesses and their testimony, favorable or adverse, one by one.

(b) Following this order, after the definitions of terms, shall the evidences for the Divinity of Jesus be produced, as found in John's Gospel.

1. By the term "evidence" or "evidences" is meant the testimony, witness and statement of facts upon which reasoning is based for the attainment of the truth concerning Jesus.

2. The name "Jesus" is used as given to the first-born son of Mary, the wife of Joseph the carpenter, as carrying with it no other significance than that usually indicated by the Hebrew or Greek I E S O U S, Saviour.

3. By the term "Divinity" is included the idea of Deity; possession of the nature of God in very essence,—the only Begotten Son; carrying with it also the idea of the Supernatural, Superior Being, equal with God and co-existent with Him from the Beginning.

I. First in order for consideration will come the evidences of eye witnesses.

From whom the Jewish believers will be the first to bear testimony. The first stage in this process is the witness of John the Baptist. But who is this man, that his testimony is of any consequence or reliable? The
author of this Gospel, whom we have proved to be true and trustworthy, says John was sent from God for the purpose of bearing witness of the Light of a certain character which was soon to come forth on the stage of action, and later Jesus says (5:33): "Ye have sent unto John, and he hath borne witness unto the truth." John the Baptist was a man of influence among the Jews, in that he was preaching, teaching and calling them to repentance. The foremost men of the Jews became interested in him, and sent a delegation of priests and Levites from Jerusalem to Bethabara to inquire who he claimed to be (1:19). And to them John bare witness that he was not the Christ, neither Elias nor that prophet whom they expected, but simply the one come to prepare the way for the coming of this person whom he calls Lord. Moreover, he tells them he is not even worthy to unloose the shoes' latchet of this One, who coming after is preferred before him. (1:20—27)

By the next testimony we learn the name of this distinguished personage, and something about His mission. For "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" (1:29). And in order that they might correctly identify this Jesus with the person whom he spoke of to the Jews the day before, he adds: "This is he of whom I said, After me cometh a man which is become before me, for he was before me." (1:30).
Strong, indeed, is the next evidence bearing upon the fact of the unusual superiority of this man Jesus. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me (i. e. God, as shown) to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and have borne witness that this is the Son of God." (1:32—34). "Again, on the morrow, John was standing and two of his disciples, and he looked upon Jesus as he walked and saith, Behold the Lamb of God!" (1:36).

There are two phrases in the above testimony of special significance as witnessing the mission of Jesus. The first of these to be noted is "the Lamb of God which taketh away the sin of the world." The Baptist certainly meant more than His gentleness, meekness, innocence and humility, for the qualifying explanation "which taketh away the sin of the world" forbids this interpretation and puts it out of the question. The Jews knew there was only one way in which a lamb could take away sin, and that was by sacrifice. Probably the prophecy in the 53rd of Isaiah is in the mind of John, but if so, he enlarges upon this setting, for not so much a lamb, meekly enduring, but a lamb sacrificed. The sacrifice is certainly the primary idea, and it is needless to discuss whether he represents the
paschal lamb or the lamb of morning and evening sacrifice, for the lamb is representative of sacrifice generally, because the paschal lamb was in a sense the basis of all the sacrifices of the Old Testament. Thus Jesus is set forth as the reality to which all sacrifice has pointed, the Lamb of God. Thus we have Jesus set forth as the only One through whom the sin of the world can be taken away. Surely then He is the One superior to all others who trod the earth.

This statement carries with it a prophecy regarding the manner in which Jesus shall die; namely, as a sacrifice. Also the character of His life; namely, meek, humble, sinless. He then was of God in a special and unique sense.

Note whether or not this prophecy is fulfilled.

The second phrase to be noted is "The Son of God." The Baptist had baptized Jesus in the Jordan, he saw the Spirit of God descending as a dove from heaven and abide upon Him, a thing that had never occurred before in the baptism of others; he heard, as recorded by Matthew and Luke, a voice out of the heavens saying: "This is my beloved Son, in whom I am well pleased," a thing never before occurring. Again, he had been notified that the person upon whom the Spirit descended, "the same is he which baptizeth with the Holy Spirit." Thus the Baptist was well aware that Jesus was no ordinary man, and inasmuch as God had so especially acknowledged Him, he was persuaded
to bare witness that He was the Son of God. Certainly the Baptist intended to indicate His unique personality, and to declare that Jesus was the expected Messiah.

Two of the disciples of John the Baptist heard his latter testimony concerning Jesus,—"Behold, the Lamb of God!",—and they left the Baptist and followed Jesus, seeking an interview with Him. This they gained as they abode with Him the rest of the day. Only one of these two disciples is named,—Andrew, Simon Peter's brother. The other could hardly have been any other than John himself, the author of the account, whose reticence caused him to withhold his name. So impressed were these two with the Supreme claim and personality of Jesus, that Andrew hunted up his own brother, Simon, and enthusiastically exclaimed:

"We have found the Messiah (which is, being interpreted, Christ)"., i. e., the anointed of God. (1:41) Then he took Simon to Jesus, who acknowledged Him by saying: "Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter)." (1:42) History proves that Peter was so deeply influenced that he continued to be Jesus' disciple. As to John, the unnamed disciple of the Baptist, all evidence points him out as the beloved disciple of Jesus, who was true to Him to the end, and who wrote the most spiritual account of this master life.

The day following this interview with Andrew and Simon,
Jesus saw Philip of Bethsaida, and invited him to follow Him. (1:43) Philip, convinced that Jesus was all He appeared to be, went to Nathanael with this bold assertion: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (1:45) Philip found his friend very skeptical, and he would question whether such a person would come from Nazareth. But Philip was satisfied that if Nathanael could but hold conversation with Jesus, that he too would be won to the same opinion, so he simply said: "Come and see." (1:46) Jesus at once recognized him as the man He had seen under the fig tree, where he was probably praying, and heartily commended him as an "Israelite indeed, in whom is no guile." And deeply affected by Jesus' words and personality he proclaimed: "Rabbi, thou art the Son of God; thou art King of Israel." (1:48–49) Because of Nathanael's superior spiritual perception of His nature and character, Jesus replied: "Thou shalt see greater things than these." (1:50)

In the title, "King of Israel," Nathanael referred to the promised and looked-for King of the Jews, who was expected to come, overthrown the Roman rule, and re-establish the Kingdom of Israel in all of its glory.

The title, "Son of God," was often used synonymous with Messiah, the Anointed, i. e., to be king of Israel.

The evidence borne by the conduct and words of Andrew,
Philip and Nathanael certainly pointed to the fact that Jesus, according to this conception, fulfilled all the qualifications of the long looked-for Messiah, prophet and king.

That very early in Jesus' ministry, His life and deeds were especially noted as very unusual, is evinced by the anxious interview which Nicodemus, a representative of the Pharisees and a member of the Sanhedrin, had with Him. This ruler of the Jews came unto Him by night, with these words of introduction: "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him." (3:2) Here is evidence from the highest Jewish authority that Jesus was performing a work that no ordinary man could do, and that he was a teacher far above any of the doctors, scribes and lawyers of the Sanhedrin, for he was acknowledged as coming from God, and that too in a special and peculiar manner that differed from all other teachers. Surely Nicodemus looked upon Jesus as the One who was to restore the Kingdom of Israel; yes, as the Messiah of prophetic Scripture.

A second witness of John the Baptist is recorded, and this time with even greater confidence and deeper perception than before. Some of his disciples came to him and reported that the man who was with him beyond Jordan, to whom he had borne witness, baptized, and all men came to him. To whom
John answered: "A man can receive nothing except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth" (referring to himself) "is of the earth, and of the earth he speaketh: he that cometh from heaven is above all." Still referring to Jesus, John continues: "What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he" (Jesus) "whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father" (God) "loveth the Son," (Jesus) "and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth in him." (3:27-36)

Here John has borne evidence to the fact that Jesus is the Christ that is to continue to increase in Power and Influence; that He is from God and speaks for God, without limitation of His Spirit; that He is God the Father's Son, to whom hath been given all things, and, finally and supremely, that faith in this Son of God and obedience to
Him will secure eternal life, the ultimate aim of all life and effort. Who can this be, if not the Infinite, Divine Being? Much general evidence as to Jesus' supreme position was given also by the people. (7:31) There is recorded the fact that from the multitude many believed on Him, and that they ask: "When the Christ shall come, will he do more signs than those which this man hath done?" Again (7:40-42) after hearing His teaching, some of the people said: "This is of a truth the prophet." (Referring to the spirit of prophecy). "Others said, This is the Christ." (i. e., the Messiah). But some others questioned this, on the ground that Jesus came from Galilee, when according to the prophecy the Christ was to come from Bethlehem, the village of David, and he should be of the seed of David. What stronger evidence when it is known that Jesus fulfilled all these conditions. Many others endorsed John the Baptist's testimony when they said: "John did no sign, but all things whatsoever John spoke of this man" (Jesus) "were true."

Lazarus of Bethany, who was raised from the dead, bore a living, powerful testimony for the supernatural in Jesus, as evidenced in 12:10-11. "But the chief priests took counsel that they might put Lazarus to death; because that by reason of him many of the Jews went away and believed on Jesus."
In what is known as the Triumphal Entry into Jerusalem, the multitude by their enthusiasm and earnest devotion, as well as by their acclamations, strongly testify that this Jesus is the One who "cometh in the name of the Lord." (12:13)

That Nicodemus, the ruler of the Jews who came to Jesus by night to hold the first and last conversation with Him; and that Joseph of Arimathaea, a secret disciple of Jesus, for his fear of the Jews, believed in the honesty of Jesus and the truth of His claims, is proved by the fact that they took the body of Jesus down from the Cross and laid it in Joseph's new tomb, according to the Jewish custom. Ref. 19:38-39-40.

Mary Magdalene, eager to visit the tomb of her Master, went early on the first day of the week, but to her great surprise and terror, the stone was taken away and the Master's body was gone. She hastened to tell the disciples, met Simon Peter and John, the author of the account, and told them. Together these two ran to verify the statement, which they found to be true. While Mary was standing near the tomb weeping, a man whom she thought was the gardener asked why she was weeping, to whom she replied: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." And this man, whom she had failed to recognize in her grief and amazement, called her
by name, "Mary," and immediately she recognized Him and said unto Him in Hebrew: "Rabboni! which is to say, Master!" (Ref. 20:6-18)

Here, then, is testimony from an unsuspecting, innocent eye witness to the fact that Jesus who lived as her friend, died and was buried, being mourned by this same friend, to her great surprise was risen from the tomb and stood before her. Certainly this Jesus was Divine. In the evening of this same first day of the week, when the disciples were met behind shut doors for fear of the Jews (20:19), Jesus came and stood in the midst and spake unto them: "Peace be unto you." Then he showed them his hands and his side (which had been pierced by the nails and spear). "The disciples therefore were glad when they saw the Lord." (20:20)

Again, a week after this, Jesus came to the disciples as they were gathered together as before. This time Thomas, who was previously absent, was present. He had expressed his doubt as to the resurrection of Jesus, vowing that unless he could see in His hands the prints of the nails, and put his finger into the nail-prints and into His side, he would not believe. (20:25) So Jesus addressed him personally and asked him to make the test, whereupon Thomas exclaimed with faith: "My Lord and my God." Thus this Jesus was declared to be even as God the Lord, of His very nature
and essence The Divine Being. And that, too, by one formerly very skeptical. (20:26-28)

Once again, Jesus after His resurrection appeared to His disciples. This time while they were fishing in the sea of Tiberias. He was seen on the bank, and first recognized by "that disciple whom Jesus loved",--John,--who said to Peter: "It is the Lord." (21:7) Immediately Peter swam to meet Him, while the others drew the net of fish to shore which they caught by Jesus' instructions, when they all ate breakfast with Jesus. "And none of the disciples durst inquire of Him, Who art thou? knowing that it was the Lord." (21:12-14) Surely such testimony of eye witnesses cannot be refuted.

(2). What evidence do the non-believing Jews present in behalf of the divinity of Jesus? The fact that the Jews persecuted Jesus because He healed a man on the Sabbath, is evidence of their belief in His growing influence and superior power. (5:16) Those who doubted whether Jesus was the Christ solely on the ground that they thought Jesus had come from Galilee, when Scripture said that the Christ would come from Bethlehem, of the seed of David, bear witness to the fact that Jesus was all that Scripture prophesied of Him, for in reality He had fulfilled all, unbeknown to these non-believers. (7:41)

After Jesus had raised Lazarus from the dead, the chief priests and the Pharisees gathered a council in
great excitement; "What can we do? for this man doeth many signs. If we let him alone, all men will believe on him, and the Romans will come and take away our place and our nation." (11:47-48) What stronger evidence than this of the wonderful power of Jesus, that the leading Jews grew envious and feared His influence would overthrow their authority. But stronger still is the witness of Caiaphas, the high priest that year, who said unto them: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." (11:49-52) In this utterance unbeknown to himself, as high priest, he prophesied concerning the sacrifice of Jesus, His death for the sins of not only the Jewish nation, but for all who become children of God, the world over for all time to come. The fact that the chief priests took counsel that they might put Lazaris to death, because of his living testimony to the power of Jesus, is another proof of His real character." (12:10-11)

And finally His enemies among the Pharisees said among themselves: "Behold, how ye prevail nothing. Lo, the world is gone after him." (12:19) And the world did go after Him, because He was the Christ,—the Messiah,—their Divine Saviour.

(b). Even a woman of the despised Samaritans, together with her people, bore witness for Jesus the Jew. Jesus
dared to talk with a woman, and that, too, of Samaria. Gradually she was convinced of Jesus' superiority, and she exclaimed: "Sir, I perceive that thou art a prophet." At the close of the conversation she hurried into the city, calling to her friend: "Come, see a man who told me all things that ever I did; can this be the Christ?" And those who heard her went to hear Jesus, and later they said to the woman: "Now we believe, not because of thy speaking, for we have heard for ourselves and know that this is indeed the Saviour of the world." (4:1-43) Thus all the evidences of the eye witnesses cited point to the great fact that Jesus was more than human, that He was Divine.

II. Evidences in Jesus Own Life.

(a). Jesus own teachings regarding the spiritual life are full of evidences of a Divine life. The two parables and the different discourses with His disciples, the Jews, both public and private, must be briefly examined. The only two parables recorded by John are simply starting points for spiritual instruction. In the parable of the Good Shepherd (10:1-6) Jesus drew a parallelism between Himself and the Good Shepherd, and between Himself and the door of the sheep-fold. Jesus taught that He was to the spiritual kingdom what the door is to the sheep-fold. He said: "I am the door; by me if any man enter in he shall be saved." Again as a good shepherd He layeth down His life for the sheep; He knoweth His own, and His own know Him. He
taught that there are other sheep not of that fold, who He must bring back, that there may be but one flock of which He was the one Shepherd. Because He was as the good shepherd that would willingly lay down his life for his sheep, He said the Father loved Him and gave Him power to not only lay it down but to take it again. (10:7-18)

In the parable of the Vine, Jesus taught a wonderful lesson as to the relation that should exist between His Father, Himself, and His disciples. In this parable He taught that His Father was as the Husbandman that plants and cares for the Vine. He Himself was as the True Vine thus planted in the world by the Husbandman, God, who cares for Him. And His disciples are the branches of the Vine, who bear fruit. He emphasized the fact that as it was necessary for the branches to have organic union with the Vine (i.e. abide in it), be a vital part with it, in order to live and bear fruit, so it was necessary that the disciples abide in Him if they would perform their intended function of fruit bearing. He taught especially that in order to thus abide in Him as the branch in the Vine, they must love Him and keep His commandments. But just as sure as they would abide in Him, he would abide in them and they should bear much fruit. (15:1-16)

In the discourse of Jesus arising from the healing of an impotent man on the Sabbath (5:1-16), He concluded by saying that he that heard His word and believed Him that
sent Him, **had eternal life** and came not into judgment, but had passed from death to life. The spiritual life being referred to. (5:24) He taught that the morally or spiritually dead would hear the voice of the Son of God (i.e. His own voice) and live, for the Father had given the Son power to quicken spiritual life in the spiritually dead man who would hear. (5:21-26) Moreover, the time is coming, said Jesus, when the physically dead in the tombs "shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." Here is the world's first lesson as to the quickening of the spiritually and physically dead, into life eternal. None but one from God, the Divine Being, could dare teach such; moreover, no man ever had such deep and divine perceptions of life. (See the Johannine Theology, --Stevens,--P. 313).

The day after Jesus fed the multitude and had returned to Capernaum, many followed, seeking Him. And when they found Him they asked when He had come. Jesus at once accused them of following Him because He had fed them the day before. Then from this starting point He taught them a most profound and fundamental lesson. (6:27-58). He admonished them to work, not so much for the meat which would perish and the material meat for physical nourishment, but rather for the spiritual meat which "**abideth unto eternal life**." Jesus then taught them that the true work
of God is primarily to "believe on Him whom He" (God) "hath sent." Again, in answer to the Jews' question about the manna which their fathers ate in the wilderness (6:36-58), He taught them that He was the bread of life which came down from heaven, of which if a man eat he shall live forever. Then He changed the symbolism, making the bread His flesh, and taught that in order to have spiritual eternal life they must eat His flesh and drink His blood, for He said: "My flesh is meat indeed, and my blood is drink indeed." (Note the position of Woldt--Teaching of Jesus--I:242-248).

By this symbolical lesson Jesus taught the necessity of men taking within their spiritual natures His fundamental life principles, and of making them every part of their lives, just as they take food and drink into their physical natures, assimilate it, and make it a very part of themselves. As the latter will give continued physical life, so the former will give continued spiritual life, and both are absolutely necessary to continued life, either physical or spiritual. Who but the Giver of eternal life could thus set forth the manner of attaining it? At the Feast of Tabernacles in Jerusalem, in reply to the question of the Jews: "How knoweth this man letters, having never learned?" 7:15) Jesus said: "My teaching is not mine, but his that sent me." In proof of which he continues: "If any man willeth to do his will, he shall know of the teaching,
whether it be of God, or whether I speak from myself." (As mere man). The Jews thought they knew whence Jesus came, as they knew His earthly parents, but they said, no one would know whence the Christ came. To this Jesus taught them, saying: "Ye both know me and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him because I am from him, and he sent me." Thus Jesus teaches concerning His divinity.

In a private conversation with Nicodemus Jesus taught that in order to enter into the Kingdom of God, a man must be born of the water and the Spirit, by which He referred to the new spiritual life which conferred the sonship of God. The same might be taught that God loved the world to the extent that He gave His only Begotten Son, that whoever believed in Him might not suffer spiritual death, but have eternal life. That the Son did not come to condemn the world, but that the world might be saved through Him. He inferred a vital relation between this new birth and belief in the Son of God, the latter being one essential to the former. (3:16-18). (Comparing Weiss—Biblical Theology—II+371-376, with Stevens—The Johannine Theology—pp 242-252).

Jesus taught Martha (11:23) that her brother should rise again from the dead; more than this, He taught her that He was the Resurrection and the Life (11:25), and that those believing shall live, yea more, that he that liveth
and believeth in Him shall never die, referring no doubt lastly to the spiritual death. In the last conversation with His disciples Jesus taught them that He was going away to prepare a place for them, that where He was they might be; that in His Father's house were many mansions, and that He would return again and receive them unto Himself. He told them that He would have the Father send another Comforter who would not leave them, but abide with them forever. (14:1-16) One that would guide them into all truth, and bring to their remembrance things taught them by Himself. Jesus' teachings were above all teachings, and pertained to things of God and to God's nature and life. He must have been Divine.

(b). His works.

Jesus had a work to accomplish here on earth, and His forms of activity prove how diversified it was, yet how it all centered and focused on the One Ultimate Purpose of His Earthly Mission, namely, the redemption of men from suffering and sin.

Many time did He speak concerning His work. When at Jacob's well in Samaria, He told His disciples: "My meat is to do the will of Him that sent me, and to accomplish His work." (4:34) It is to be noted then that Jesus did not work for Himself, but for Him that sent Him. (4:34) When accused of working on the Sabbath, Jesus replied to the Jews: "My Father worketh even until now, and I work."

Here he cited his accusers the example of His Father
(i.e. God) and told them He was simply doing as He did. (5:17). Jesus placed much significance on the meaning of His works, for in His mind they bore greater witness to His superiority than the testimony of John the Baptist, whose witness was true. "But the witness which I have is greater than that of John, for the works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me."

If His works go to prove that He is in a unique and vital sense from God the Father, they prove His Divinity. (5:36—10:25). "For we must work the works of Him that sent me while it is day; the night cometh when no man can work." This was spoken by Jesus in anticipation of His making manifest the power and glory of God in restoring sight to the blind. (9:4). It shows that He realized that His time for work was limited. On one occasion the Jews took up stones to stone Jesus, and He said to them: "Many good works have I shewed you from the Father; for which of those works do ye stone me?" (10:32). In the same conversation He said: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know and understand, and that the Father is with me, and I in the Father." (10:37-38). If they had believed His works, they would have had to acknowledge His relationship with the Father, which would be to acknowledge His Divinity. Jesus called
attention to the importance of His works during His last interview with His disciples. He was teaching them concerning His relation with God, and as a final argument to confirm their faith in this relationship He exclaimed: "Believe me that I am in the Father and the Father in me; or else believe me for the very works sake." (14:11). And before taking His final departure He referred again to the superiority of His works. "If I had not done among them the works which none other did, they had not had sin." (15:24).

Specifically, what works did He do which bear witness to His supernatural power and divine authority? The first great work that He did of spiritual significance, and which is a type of this sort of work whereby He asserted unusual boldness and authority, was that of cleansing the temple. (2:14-16). The priests and leaders of the Jews knew that trading carried on in the temple was unlawful and entirely contrary to religious conceptions, but they did not dare raise a hand toward changing conditions. But on His first visit to Jerusalem, Jesus drove the sheep, oxen and money changers and those who sold doves, out of the temple, and demanded that they make not His Father's house a house of merchandise.

Of the works of Jesus which were miraculous, seven incidents are recorded by John. These works or signs were not to show wonders, but to make manifest the Love of God
and the Power of God through Jesus His Son and Revealer. At Cana of Galilee was the beginning of these signs of Jesus. Here at a wedding feast He turned water into wine, and "manifested His glory." The result was that "His disciples believed on Him," as they had not before. (2:1-11). Jesus returned to Cana of Galilee and found that His works had been believed, for a certain nobleman whose son was sick at Capernaum came up to ask Him to go home with him and heal his son, as he was near unto death. To whom Jesus simply said: "Go thy way; thy son liveth." When the nobleman returned he found that his son began to recover the very hour of Jesus' words. The result of this sign was that the nobleman believed and his whole house. (4:46-54). From Cana Jesus went to Jerusalem, where He met a man that had had an infirmity for thirty-eight years. After questioning him, Jesus said to him: "Arise, take up thy bed and walk." And the man did as he was bidden. It chanced that this occurred on the Sabbath day, and the Jews took special notice of it and also peculiar exception to His doing such a work on the Sabbath day, so that knowledge of the sign was widely spread.

Next, Jesus is found with His disciples and a multitude of people, east of the Sea of Galilee in a desert place. They are without food, and Jesus feeds the five thousand souls from five barley loaves and two fishes. "When
therefore the people saw the sign which He did, they said this is of a truth the prophet "(Deut. 18:15, Acts 3:22) "that cometh into the world." (6:1-14).

The people tried by force to take Him and make Him King, as He fulfilled their conception of the Messiah. On one of their journeys Jesus and His disciples came upon a man that had been blind from his birth. The disciples ask if it is because of his sin or his parents, and Jesus answers that "neither did this man sin nor his parents; but that the works of God should be made manifest in him." Whereupon Jesus spat on the ground and made clay of the spittle and anointed his eyes with the clay, and said unto him: "Go, wash in the pool of Siloam. He went away therefore and washed and came seeing." This wonderful work of restoration of sight caused great commotion and concern among the ruling Jews, who questioned the parents and son, and finally, because the son cornered them in his argument in behalf of Jesus' divinity, they got mad and turned Him out of their synagogue. But the man confessed Jesus as his Lord and worshipped Him. (9:1-36).

The last sign of Jesus recorded by John is that of the raising of Lazarus from the dead. He had died and had been in the tomb four days, when Jesus came to Bethany, the home of Mary, Martha and Lazarus; Jesus dearly loved Lazarus as a friend. Jesus asked that the stone be removed from the tomb, and upon Martha's expression of doubt, Jesus
said unto her: "Said I not unto thee that if thou be-
lievest thou shouldst see the glory of God?" So they took
away the stone and Jesus lifted up His eyes and said:
"Father, I thank thee that thou hearest me. And I knew
that thou hearest me always, but because of the multitude
which standeth by I said it, that they may believe that
thou didst send me. And when he had thus spoken he cried
with a loud voice, Lazarus, come forth. He that was dead
came forth, bound hand and foot with grave clothes; and
his face was bound with a napkin. Jesus saith unto them,
Loose him and let him go. Many therefore of the Jews
which came to Mary and beheld that which he did, believed
on him." Some of the Jews went to the rulers and told
them about the great sign, and they at once gathered
together a council and laid definite plans to kill Jesus,
because of His influence created by His marvellous deeds.
These signs were something more than credentials; since
they revealed the mediatorial glory of Jesus. They exhibited
various aspects of the redemptive power whereby He designed
to save lost man from sin and death, and they lead to a
closer study of His majestic personality, which shall be
seen forces the conviction on the believer that the worker
of the signs was divine. It must be noted that the miracles
of Jesus differed from those performed by all other men of
God, in that they were diversified, and were the result of
love and sympathy. There was also a difference in the
performance of them, in that while the power to perform
miracles was delegated to all others who did them, such as Moses and Elijah, mainly for the purpose of declaring the terrible power of Jehovah,—it was inherent in Jesus. He did not petition God or in any way agonize for the power. He simply spoke the word and the miracle was performed. He had the power as a part of His very Divine nature.

Be it noted again, that the apostles of Jesus, guided by the Holy Spirit, performed every miracle in the Name of Jesus, all of which goes to prove the Divinity of Jesus. Finally the miraculous works proved the Divine commission of Jesus in manifesting God's love and supreme power over earthly things as well as spiritual. They certainly were necessary at this special stage of religious development, for they served well their purpose.

(c). His Character.

What is there about it that bore evidence that Jesus was Divine? There are eight attributes or elements of His character that must be briefly recalled as indicating His matchless character.

First of all, He possessed that one indispensable qualification for any teacher, especially of religion; namely, sincerity. Jesus was sincere. He thoroughly believed in what He said, and He boldly and unreservedly said what He believed, without regard to consequences. (6:26, 13:37-38, 18:37). A second moral truism is that
Jesus was unselfish. His life was one protracted act of self-sacrifice. Self-denial is always the practical expression and correct measure of unselfishness. Jesus lived for others first, last and all the time, and finally died on the cruel Cross, which became the eternal symbol of self-sacrificing unselfishness. (5:30, 6:38, 10:11). He possessed that first essential element of greatness; namely, true, sincere humility, as shown by His attitude toward His disciples. (15:5-13). He was truly meek and lowly of heart, as indicated by all His conduct. (8:48-50). Was Jesus really humble and meek, if He was not God, if He was not the great infallible Teacher? What is humility, but the honest recognition of truth, respecting self?

The compassion of Jesus was overwhelming, and was poured out for all who needed help. It portrayed the deep, divine current of sympathy running throughout His whole nature. (11:34-38, 18:8-9). The character of Jesus was that of love personified. He was love. His love lay too deep for the comprehension of man. It may be said that every word and deed was the expression of His love for God and man. (10:3-16; 11:5-36; 13:1, 23, 24; 14:1-27; 15:1,15; 17:12-19).

While His love was boundless, His justice was meted out equally to all. (5:30). Probably the characteristic that recommended itself to man as being the most godly, was that of His holiness or righteousness, which attained to absolute sinlessness. "He that speaketh from himself
seeketh his own glory; but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." (7:18; 14:30; 16:10). This was true of Jesus, the only morally perfect dweller of earth.

"If Jesus is God as well as man, His language falls into its place and all is intelligible; but if you deny His divinity, you must conclude that some of the most precious sayings in the Gospel are but the outbreak of a preposterous self-laudation; they might well seem to breathe the very spirit of another Lucifer." (Liddon).

In conclusion of this testimony regarding Jesus' character, as it bore on His divinity, be it said, if He was not God incarnate, He was not a humble or unselfish man; He was not sincere, He was not righteous; He was not the man of love and compassion that His conduct would prove Him to be. Which horn of the dilemma is to be taken?

(d). His Personality was striking in every respect.

All who entered His presence were wonderfully influenced. Those who believed were drawn unto Him by an impelling cord of love and sympathy, while His enemies were greatly awed and baffled when in His presence. There was a breadth and depth to His personality never before or since attained by one of this earth. After but a very brief interview with Nathanael, He so impressed him with His personality that Nathanael spontaneously exclaimed: "Rabbi, thou art the Son of God; thou art the King of
Israel." (1:49). The same sort of influence was felt by not only the disciples, but by multitudes who were held spell-bound by His words and personality.

Wherein lay this marvellous power? Was this man Jesus merely a genius among men, or was He more than man? Authentic evidence bears witness to the fact that Jesus had a dual nature, that He was a person both human and divine; that He was man and Deity. If a deity, he must have had a pre-existence; if a man, he must have had an incarnation.

In the very first sentences of his account of Jesus, John speaks with no uncertain sound of His pre-existence, as he announces that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Moreover, he explains at least part of His mission while in this state. "All things were made by Him, and without Him was not anything made that hath been made." John opens his narrative with the statement of the starting point of existence. "In the beginning," he does not say of what, but he infers the point of time finitely expressed before any other existence of any kind; the period when the very first conceivable thought took form. At this very infinite, unthinkable beginning, was the Word. Moreover, this Word, whatever it was, was with God. Therefore as to beginning, God and the Word must have been co-existent. But what was the Word? While one statement is to the fact that the Word was God, the other state-
ment asserts just as definitely that the "Word was with God," indicating a subtle distinction. Certainly then the Word was at least some active, vital power, intimately and everlasting ly present with God. It has been interpreted as "something as internal to the Being of God as thought is to the soul of man." And Canon Liddon says: "In truth the Divine Logos is God reflected in His own eternal thought; in the Logos God is His own object. This infinite thought, the reflection and counterpart of God, subsisting in God as a Being or Hypostasis, and having a tendency to self-communication, such as the Logos,—the Logos is the thought of God, and not intermittent and precarious like human thought, but subsisting with intensity of a personal form."

The relation of the Logos with God, before the Incarnation is well and probably more comprehensively represented in another manner. The first idea of God as a Being or Person is in that He was or had thought; the next idea is that He could not have thought without that thought being expressed or formulated by words or speech. Therefore, with the thought came the Word. Thus the thought and the Word are together, are one, yet are distinct. So as man cannot think save in some form of expression, and cannot express his thought save by word, and as the thought and word are co-existent, in somewhat like manner may God and the Word be conceived. The office of the Word is set forth also in the statement that "All things were
made by Him; and without Him was not anything made that hath been made." As was conceived by the finite mind, it naturally took not only the thought of the world to create it, but the word of expression and command to the effect that a world would be created. (See Liddon—The Divinity of Our Lord——, Lecture V; Stevens,—The Johannine Theology,— chapter IV).

Now if the Word was God, if it was existent from the very beginning, how did it become man and partake of the human nature? (See "The Evolution of Religion"—Edward Caird, Vol. II, as opposing view of Thesis, pp 217–244).

What is known as the Incarnation is set forth by the Apostle John with boldness and with no intimation of doubt or error. "And the Word became flesh and dwelt among us; and we beheld his glory, glory as of the only Begotten from the Father, full of grace and truth." Thus there is cited by John two phases of the Word's actual self-communication; the first, creation, the second, revelation. Accordingly it is said: "All things were made by the Word, and likewise the Word was made flesh and dwelt among us, and we beheld his glory," becoming a revealer of Love, Light and Life.

The record is to the effect that the Word became flesh, but by what means did it become flesh. John states that as flesh He was begotten or born from the Father. Therefore there is some vital connection between God the Father and
the Only Begotten Son, (1:18), which was the Word made flesh. In order to fully understand John's apparently startling, abrupt statements in his account of the Person of Jesus Christ, it must be remembered that he wrote after Matthew and Luke's Gospels were widespread and in general use by the Christians. In these two biographies of Jesus, the account of His Virgin Birth is explicitly referred to and explained. To those familiar with the truth of the manner of the Incarnation, John's statement would be quite comprehensible, although he gives no historical record of the Virgin Birth, his language carries the conviction that he accepts the truth and infers it, practically re-stating and re-affirming the narrative.

It must also be remembered that John had an entirely different view-point; he approached the truth of the Incarnation from the Divine side. The expression "the Word was created flesh" is one which suggests an event absolutely different from ordinary human generation. It is inconceivable that an ordinary human birth could be so described. The words which follow confirm this impression. "We beheld his glory, glory of the only Begotten from the Father, full of grace and truth." We dismiss the marginal version (1) as conveying no intelligible meaning, for why should glory be ascribed in a special sense to an only begotten son of an earthly father? And (2) as an inadequate
translation of what was doubtless a Christian formula of the Christ the Son of God. John then takes care to explain that the glory which he and the other apostles witnessed was a glory of the only Begotten of the Father. An expression not only perfectly consistent with belief in the Virgin Birth and in the Divine generation of Christ, but plainly indicating it. If the thought of an earthly father had entered into the mind of the evangelist, this would have been the moment to declare it. But he describes a wholly exceptional beginning of life. A creation of a second Adam by the act of God corresponding to the creation of the first Adam. Once more God "made man in His own image."

The term MONOGENE S (only born) refers not to the pre-existent Christ, but to the Incarnate Christ. This point is so important that it may be well to refer to other passages where this word, confined in its use to John, occurs. (St. John's Gospel, chapter III, verses 16 and 18; First Epistle of John, 4:9). In the first and last of these passages the order of words is: T O N-U I O N
0 U T O U-T O N-M O N O G E N E. "His Son, His only Son," thus distinguishing as in this passage the pre-existent from the Incarnate Son of God. The term MONOGENE (only born) placed in close connection with THEOS (God) excludes the supposition of a human father. The word signifies "unique in generation," and therefore that our Lord was the One only Begotten Son of the Father in that
"special sense which is exclusive of human paternity."

(Arthur Carr, M. A.).

In consideration of the information of the synoptics, certainly John's account would make it clear in meaning to the minds of the early Christians and to all who accept the record that Jesus was the only Begotten Son of God, who previous to His birth was the Word. Thus His personality was unique in as much as it was human and divine. The omniscience of Jesus will further bear this out. He knew all things, as is seen in such passages as 1:48; 2:24; 3:32; 4:16-18; 6:64; 16:30; 18:4; 21:17.

III Personal Claims for His Own Divinity.

(a). As to His relation with men. Jesus made startling and unheard-of claims of sustaining vital relationship with men, especially in regard to their eternal welfare. Jesus did not only set forth great moral truths to be accepted and followed concerning man's attitude toward God and His fellow man. He set Himself forth as the Person of all truth and all righteousness, as the One alone to fully trust and accept. He claimed that He Himself was the Light of the World of Darkness. (8:12). He was the Way to God for men; He the Truth that would meet every problem; He the Life of that ever-enduring and more abundant life. (14:6). He claimed to be the Bread of Life. Yes, the living Bread that came down from heaven, on which men must feed if they would have eternal life.
Moreover, He was the Water of Life, which would quench the thirst of souls of men. (4:14). He claims to be the One and Only Good Shepherd of men's souls, for He knows and is known of His loyal sheep. (10:11-14). He claimed to be the one True Vine, of which all believing men were the fruit-bearing branches. (15:1-5). He claimed to be the only mediator between God and man, the only real approach to the invisible Father. (14:6). All petitions must be made to the Father through His name (16:23-26), and in turn He promised that their prayers should be answered. (14:14). He claims to be the Lord of the realm of death; the One who would wake the dead and raise them up. (5:28-29). He would even raise Himself from the dead. (2:19). His claim for this power lay in the fact which He proclaimed: "I am the Resurrection and the Life." (11:25). He claimed faith in Himself as in God. (14:1; 6:29). He demanded that men honor Him as they did the Father (5:23) and permitted men to worship Him. (9:38). He claimed omnipotence. (5:21; 10:17-18). Such sayings as in 10:29; 14:28, "The Father is greater than all, and greater than I". Jesus acknowledged His limitations as an incarnate man. As the Word, He was entirely equal.

Moreover, He claimed power to not only forgive sins Himself, but to bestow the same power upon His disciples (20:23), because they were to be guided by the Holy Spirit and carry on His work. (16:13-14).
(b). As to His relation with God, Jesus made the most
wonderful claims. The fellowship between Jesus and God is
always expressed by the former as (either) "the Father" (1:18;
3:35; 4:21; 6:27; 13:3; 14:1, 2, 9;) or more intimately,
"My Father"(2:16; 5:17, 43; 6:32, 40; 8:19, 49, 54; 10:18,
25-29, 37; 14:2, 7, 20, 21, 23; 15:1, 8, 15, 23, 24; 20:17),
or again:

(1) The Son (5:26)
(2) His Son (3:17, 36; 5:20-27, etc)
(3) The Son of God (1:34)
(4) The Only Begotten Son (3:16, 18)

All of these titles used by Jesus express a unique and
vital relation to God, one different from all other men.

In answer to the Jews (5:16) Jesus developed at length
the relation between Himself and the Father. He claimed to
stand in the same supreme position as the Father in regard
to the law in question: "My Father worketh up till now,
and I work." (5:17). In this discourse which followed
Jesus spoke first of Himself under the title of "The Son",
and affirmed the absolute unity of the will of the Father
and the Son. The Father is supreme, and is the source of
the Being and all the action of the Son. (5:19, 26, etc).
He sent the Son into the world (3:16) and gave Him commission
to do certain works there. (5:36; 8:26; 10:32, 37, etc).
Jesus described His relationship with God in various ways.
There is a profound and complete unity. "I and the Father
are one." (10:30; 17:11,21). (Opposed to interpretation
of Ethical Union—Wendt—, The Teachings of Jesus, II,
151-178; favors Liddon Lect. V, The Divinity of Our Lord
and Saviour. Yet the distinction between them is preserved. The Father loves the Son (5:19) and the Son loves the Father (14:31), the Father knows the Son and is known by Him. (10:15). Again, Jesus teaches that before the world was, the Son enjoyed glory with the Father, to which He returns. (17:5). Furthermore, the Father abides in the Son, and the Son in the Father. (8:28, 29; 14: 10, 11). All that belongs to the Son belongs to the Father also, "and thine are mine." (17:10). Yet He says that the Father is greater than I am (14:28), because of limitations of flesh. Hence He draws the conclusion that He completely represented the Father as His Son. "He that hath seen me hath seen the Father." (14:9). So then the honor given to the Son is given to the Father (5:23, 38), and those who reject the Son reject the Father. (8:19; 15:21,24). Therefore Jesus thus claimed identity of essence and function with the Father. (10:22-41).

(c). Claims for His Own Personality.

(1). Pre-existence. It has been seen that Jesus asserted His substantial oneness with Deity, the Father; on the other hand He asserted His own pre-existent Personality. Jesus as the Word Incarnate was ever conscious of His own Divine Personality and His pre-existence. He knew whence He was. (8:14). He frequently referred to His own pre-existent life. (3:13; 6:62; 8:58; 16:28; 17:5). He saw into the deepest purposes of the human hearts about
Him. (2:24; 4:17). He claimed and made manifest a perfect knowledge of all that concerned God. (8:55; 10:15). The conversation which Jesus had with the Jews concerning their relation to Abraham and His own relation to Abraham as recorded in the eighth chapter, shows decisively Jesus' claims of pre-existence. During the conversation Jesus made this remarkable assertion: "If a man keep my word, he shall never see death." The Jews said unto Him: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham which is dead? And the prophets are dead; whom makest thou thyself?" Note how Jesus made reply: "If I glorify myself, my glory is nothing; it is my Father that glorifieth me; of whom ye say that he is your God and ye have not known him; and if I should say I know him not, I shall be like unto you, a liar; but I know him and keep his word. Your father Abraham rejoiced to see my day; and he saw it and was glad." (That is, he saw it by faith). The Jews therefore said unto Him: "Thou art not yet fifty years old, and hadst thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was I am. They took up stones therefore to cast at Him; but Jesus hid himself and went out of the temple." The Jews said to Him: "Thou art not fifty years old, and hast thou seen Abraham?" Certainly if Jesus had claimed only to be
human Messiah, He must have earnestly disavowed any such inference from His words. He might have replied that if Abraham saw Him by the light of prophecy, this did not of itself imply that he was Abraham's contemporary, and so that He Himself literally had seen Abraham. But his actual answer more than justified the most extreme suspicions of His examiners as to His real meaning. "Before Abraham was I am." In these tremendous words the speaker institutes a double contrast in respect both of the duration and of the mode of His existence between Himself and the great Ancestor of Israel. PRI N A B R A A M G E N E S T H A I. Abraham had then come into existence at some given point of time; Abraham did not exist until his parents gave him birth. But E G O E I M I. Here is simple existence, with no note of beginning or end.

Jesus did not say "Before Abraham was, I was," but "I am." Thus we see Jesus not only claimed pre-existence, He evinced a consciousness of eternal being. Time meant nothing to Him, and had no effect on Him. He claimed to be the I AM of Israel, that spoke to Moses in the burning bush. He knew no past, as he knew no future. He claimed to be the unbeginning, unending Being. In other words, He claimed to be the Eternal Now. The Jews understood what Jesus meant, and they attempted to kill Him. If space
and time allowed, many other convincing references could be enlarged upon to prove how often Jesus laid claim to the pre-existent, divinely superhuman life. That Jesus had a dual nature, human and divine, was claimed by Himself. He often referred to His human side as well as to His divine. In John 5:26, 27 He is recorded as saying: "For as the Father hath life in himself, so gave he to the Son also to have life in himself, and he gave him authority to execute judgment because he is the Son of Man." He was born of woman, He took upon Himself the flesh and physical nature of man; He endured suffering and trials as a man, thus He was able to sympathize with man and to judge man. But in that He was tempted in all points like as man and subject to sin, yet He sinned not. (14:30). And in that He did God's will in all things, Jesus says of Himself as a man: "Now is the Son of Man glorified, and God is glorified in Him." (13:31). To His divine nature, His deity, Jesus was directly or indirectly continually referring. He was in a peculiar and unique sense the Son of God. As He puts it Himself: "The only begotten Son of God." (3:16, 18). "This last epithet surely means not merely that God has no other such son, but that His Only Begotten Son is, in virtue of this sonship, a partaker of that incommunicable and imperishable essence, which is sundered from all created life by an impassable chasm." (Liddon)
Jesus claimed to be the Son, who was His Father's equal in that He partook of His nature. He was "His subordinate, in that this equality was eternally derived." But He said the Father worketh hitherto, therefore He worked; the Father had life in Himself and gave to His Son to have life in Himself; and as all men should honor the Father, so should they honor the Son. (5:17; 13:26). His claims for His deity are to be found also in 10:30, 38; 12:45; 14:7-10; 17:10. If Jesus was moral, sincere, honest and intelligent, how could He have made such claims if not all He represented Himself to be,—Christ the Divine Being.

IV. Testimony of God and His Word.

(a). The testimony of God can be understood only in the light of the proper conception of the fulness of union and intercourse between Jesus and God, His Father. Jesus disclaimed bearing witness for Himself, and spoke of another beside John, whose witness, however, He says was true. (5:31-33). "The witness which I receive is not from man." Then He declares who it is from: "And the Father that sent me, he hath borne witness of me." (5:37). In chapter eight, in answer to the Jews, He says: "Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go." (8:14). And then again (8:18) refers to the witness of the Father.

Again we have witness of God recorded. (12:27-30). Here
a voice out of heaven is stated to have said: "I have both glorified it" (God's name) "and will glorify it again." The people were puzzled, and Jesus explained thus: "This voice hath not come for my sake, but for your sakes."

Jesus taught that if the people understood the promise of God and the indications of His purpose which He, Jesus, came to fulfill, they would receive the witness of the Father in Himself and in the Scriptures. Now the witness of the Father is closely allied to the witness of the Scriptures, but not quite the same. It seems to consist in that inner perception of the purpose of God resting in the love of God (5:42), which carries conviction in the presence of the life and works of Christ. The Scriptures bare testimony only to those who had God's word abiding in them. (5:38). But to such its prophecies bore much testimony regarding the Christ, the Messiah.

(b). In John 7:42 reference is made to Scripture which named the birth-place of Christ and his ancestors, which was fulfilled. Yet those who made reference to this Scripture were mistaken in thinking Jesus came from Galilee. "Ye search the Scriptures" Jesus said, "because ye think that in them ye have eternal life; and these are they that bear witness of me." Yet He infers they do not believe them or understand them, for "ye will not come to me that ye may have life." He continued by saying: "If ye believed Moses, ye would believe me; for he wrote of me;
but if ye believe not his writings, how shall ye believe my words." The fulfillment of Scripture in regard to Jesus is recorded in 19:24, concerning the casting of lots for His vesture after His crucifixion. (19:36). "A bone of him shall not be broken." And again, another Scripture saith: "They shall look on him whom they pierced." Thus God bore witness of the Divinity of Jesus, both in Person and Word.

Conclusion: Summary of Evidence and General Conclusions.

In closing this evidence, the Apostle John gives the object and purpose for the same; namely, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." The object of this thesis has been to collect and centralize this same evidence, in order to show how the eye witness testified to the Divinity of Jesus; how John, an apostle of Jesus and author of this account, declared Him to be the Word, for whom he asserted eternal pre-existence, eternal communion with God, and finally, Divinity itself. And how others, believing Jews, along with the enemies of Jesus, bore testimony regarding His superiority to all men, even the Christ of God. The very Person and Life of Jesus witnessed mightily for His Divinity. In His teaching He spake as never man spake; in His work He wrought as never
man wrought; in His character He was the most perfect in every respect; in His personality He was the very incarnation of all that was divine. He claimed for Himself the sole right and source of mediation between man and God, as their Saviour and Redeemer, their Truth and their very Life. He claimed for Himself equality with God, the most vital fellowship in all His purposes and works. He claimed for Himself pre-existence with God as His Father; Only Begotten Sonship of God, and the dual nature of Man and God. And finally, God in both Word and Personal Power is claimed as bearing witness to the Divinity of Jesus.

Now if John, the beloved apostle of Jesus, was true and honest, as all evidence proves him, he certainly gave as accurate and as comprehensive a view of the life of Jesus as possible. If his record is true, the evidence of eye witnesses which he cites was true. Again, if Jesus was honest, sincere, and all-righteous, a man of great insight and wisdom, He was all that He claimed for Himself. Otherwise, He was insincere and a monstrous impostor.

All evidences indicate absolute truthfulness; none of it contradicts, none of it crosses itself. All point to conclusive evidence as to the superiority of character; the supremacy of Person and the Divinity of the nature of Jesus who was the Christ, the Only Begotten Son of God.