

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And **Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.** Mark 14.60-62

1. What are the strongest biblical arguments for the divinity of Christ?

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A. The Scriptures Bear Witness

The Bible directly states that Jesus is God in several passages. Taken by themselves, these verses provide enough evidence for the church to believe in and teach the deity of Jesus Christ. But the indirect evidence of Scripture is equally compelling.

The names of God are often applied to Jesus. He is called "the Mighty God, the Everlasting Father" and "Immanuel" (meaning "God with us"). Elsewhere Jesus is called "The Lord (Jehovah) our Righteousness," "God" and "Son of God." The Bible ascribes the characteristics of deity to Jesus Christ. He is described as eternal, omnipresent, omniscient, omnipotent and immutable.

That the New Testament is full of references to the divinity of Christ is difficult to deny. From the four canonical Gospels through the book of Acts and the Pauline Epistles, Jesus is not only seen as the Messiah (or Christ) but also equated with God Himself.

The apostle Paul refers to the divinity of Christ when he calls Jesus our "great God and Savior" ([Titus 2:13](#)) and even says that Jesus existed in the "form of God" prior to His incarnation ([Philippians 2:5-8](#)). God the Father says regarding Jesus, "Your throne, O God, will last forever and ever" ([Hebrews 1:8](#)).

Jesus is directly referred to as the Creator Himself ([John 1:3](#); [Colossians 1:16-17](#)).

Other biblical passages teach Christ's deity ([Revelation 1:7](#); [2:8](#); [1 Corinthians 10:4](#); [1 Peter 5:4](#)).

B. His Own Words Bear Witness

While these direct citations are sufficient to establish that the Bible claims Jesus is divine, a more indirect approach may prove to be more powerful. Jesus repeatedly placed Himself in the place of Yahweh by assuming the Father's divine prerogatives. He was often doing and saying things that only God has a right to do and say. Jesus also referred to Himself in ways that hinted at His deity. Some of these instances provide us with the strongest proof of Jesus' divine self-understanding.

In [Mark 14](#), Jesus stands accused at His trial before the High Priest. "Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven" ([Mark 14:61-62](#)).

Here, Jesus is referring to the Old Testament book of Daniel where the prophet Daniel states, "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting

dominion, which shall not pass away, and his kingdom one that shall not be destroyed" ([Daniel 7:13-14](#)).

In this reference to Daniel's vision, Jesus is identifying Himself as the [Son of Man](#), a person who was given "dominion, glory, and a kingdom, that all peoples, nations, and men of every language might serve Him." The Son of Man has a dominion that is everlasting and will not pass away. One immediately wonders what kind of person has a dominion that is everlasting. What kind of a person is given a kingdom and will have all men serve Him? The High Priest, who immediately recognized Jesus' claim to divinity, tore his robe and declared Jesus guilty of blasphemy.

Jesus' use of the title "Son of Man" has surprisingly strong apologetic value. A skeptic of Christ's deity cannot easily dismiss this particular self-designation of Jesus. That Christ referred to Himself in this manner enjoys multiple attestations, as it is found in all of the Gospel sources. The phrase "Son of Man" is used of Jesus only a few times outside of the Gospels themselves ([Acts 7:56](#); [Revelation 1:13](#); [14:14](#)). Given its scarce usage by the early apostolic church, it is unlikely that this title would have been read back into the lips of Jesus if, in fact, He had not used this particular self-designation. And yet, if it is established that Jesus really did use this title of Himself, it becomes apparent that Jesus considered Himself to have everlasting power and a unique authority beyond that of a mere human being.

Jesus also stated that His forthcoming resurrection from the dead would vindicate the very special claims that He made for Himself ([Matthew 12:38-40](#)). After having been crucified and buried in the tomb of Joseph of Arimathea, Jesus did, in fact, rise from the dead, establishing His claims to deity.

The evidence for this miraculous event is very powerful. Numerous contemporary sources report Jesus' post-crucifixion appearances to both individuals and groups under various circumstances ([1 Corinthians 15:3-7](#); [Matthew 28:9](#); [Luke 24:36-43](#); [John 20:26-30](#), [21:1-14](#); [Acts 1:3-6](#)). Many of these witnesses were willing to die for this belief, and several of them did! Clement of Rome and the Jewish historian Josephus provide us with first-century reports of several of their martyrdoms. All of the theories used to explain away the evidence for the resurrection (such as the [Hallucination Theory](#)) have failed to explain all of the known data. The resurrection of Jesus is an established fact of history, and this is the strongest evidence for Jesus' divinity.

C. The Father Bears Witness

John 8.18 "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

MESSIAH THE END POINT: Jesus was the "end point", the fulfillment of all the OT prophecies that foretold of a coming Messiah. Many men have claimed to be the Messiah over the centuries and these pretenders will proliferate in the last days for Jesus warned that "false Messiah's and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect" (Mt 24:24), but only Jesus fulfilled every detail of the more than 300 OT Messianic prophecies. Applying the laws of probability, Stoner says that the chance of fulfilling just 8 of the 300+ Messianic prophecies is "1 in 10 to the 17th power." To help visualize these odds Stoner says imagine one had 10 to the 17th power silver dollars and scattered them over the surface of the state of Texas producing a pile two feet deep. Mark one of the silver dollars distinctively and stir them together. Now blindfold a man with instructions to

travel anywhere in the state and select one coin. The chance of finding the marked coin would be the same chance that the prophets would have had of writing just eight prophecies fulfilled in one man! And Jesus fulfilled every detail of every prophecy perfectly declaring to His disciples that "ALL THINGS which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." (Lk 24:44) As Josh McDowell said the "New Testament writers spotlighted the Old Testament "ADDRESS" of Jesus for one main reason--to convince their Jewish readers that Jesus was the Messiah—the Deliverer they had been praying for God to send." "Come, thou long-expected Jesus, born to set Thy people free; from our fears and sins release us: Let us find our rest in Thee." (C Wesley)

D. The Apostles Bear Witness

1. **Matthew 16.16** "And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[Matthew 16 Commentary | Precept Austin](#)

Simon Peter answered, "You are the Christ - Christ ([Christos](#) See also [Messiah - Anointed One](#)) was the equivalent of the Hebrew "Messiah" (Messiah = [messias](#)) or "Anointed One" ([mashiach/masiyah](#)). The Greek literally reads: "You are **the** Christ, **the** Son of **the** God, **the** Living One!" (Peter used four definite articles for each Name, each emphasizing the uniqueness).

A T Robertson - It was a noble confession, but not a new claim by Jesus. Peter had made it before ([John 6:69](#)) when the multitude deserted Jesus in Capernaum. Since the early ministry (John 4) Jesus had avoided the word Messiah because of its political meaning to the people. But now Peter plainly calls Jesus the Anointed One, the Messiah, the Son of the God the living one (note the four Greek articles). This great confession of Peter means that he and the other disciples believe in Jesus as the Messiah (ED: EXCEPT JUDAS ISCARIOT) and are still true to him in spite of the defection of the Galilean populace (John 6).

Guzik - Peter knew the opinion of the crowd—while it was complimentary towards Jesus—wasn't accurate. Jesus was much more than John the Baptist or Elijah or a prophet. He was more than a national reformer, more than a miracle worker, more than a prophet. Jesus is the Christ, the Messiah.

MacArthur - Christ is the Greek equivalent of the Hebrew Messiah, God's predicted and long-awaited deliverer of Israel, the supreme "Anointed One," the coming High Priest, King, Prophet, and Savior. Without hesitation Peter declared Jesus to be the Messiah, whereas the multitudes of Jews believed Him to be only the Messiah's precursor. On first meeting Jesus, Andrew had excitedly proclaimed Him to be the **Messiah**, and Nathaniel had called Him "**the Son of God ... the King of Israel**" ([Jn 1:41, 49](#)). The disciples knew that John the Baptist had borne witness that Jesus "**is the Son of God**" ([Jn 1:34](#)), and the longer they stayed with Jesus, the more evidence they had of His divine nature, power, and authority. Like their fellow Jews, however, they had been taught to expect a conquering and reigning Messiah who would deliver God's people from their enemies and establish forever His righteous kingdom on earth. And when Jesus refused to use His miraculous power for His own benefit or to oppose the Roman oppressors, the disciples wondered if they were right about Jesus' identity His humility, meekness, and subservience were in total contrast to their preconceived views of the Messiah. That the Messiah would be ridiculed with impunity, not to mention persecuted and executed, was inconceivable. When Jesus spoke of His going away and coming back, Thomas doubtlessly echoed the consternation of

all the disciples when he said, “Lord, we do not know where You are going, how do we know the way?” ([John 14:5](#)).

2. John 1.1 “In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was with God, and the Word was God: With this brilliant statement, John 1:1 sets forth one of the most basic foundations of our faith — the Trinity. We can follow John’s logic:

[Study Guide for John 1 by David Guzik \(blueletterbible.org\)](#)

There is a Being known as the Word. This Being is God, because He is eternal (In the beginning). This Being is God, because He is plainly called God (the Word was God). At the same time, this Being does not encompass all that God is. God the Father is a distinct Person from the Word (the Word was with God).

i. So, the Father and the Son (the Son is known here as the Word) are equally God, yet distinct in their Person. The Father is not the Son, and the Son is not the Father. Yet they are equally God, with God the Holy Spirit making one God in three Persons.

ii. The Word was with God: “This preposition implies intercourse and therefore separate personality. As Chrysostom says: ‘Not in God but with God, as person with person, eternally.’” (Dods)

iii. And the Word was God: “This is the true form of the sentence; not ‘God was the Word.’ This is absolutely required by the usage of the Greek language.” (Alford)

v. And the Word was God: “Everything that can be said about God the Father can be said about God the Son. In Jesus dwells all the wisdom, glory, power, love, holiness, justice, goodness, and truth of the Father. In Him, God the Father is known.” (Boice)

3. Romans 1.4 “And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”

[Study Guide for Romans 1 by David Guzik \(blueletterbible.org\)](#)

David Guzik :: Study Guide for Romans 1

Concerning His Son Jesus Christ our Lord: This is the center of Paul’s gospel, the “sun” that everything else orbits around. The center of Christianity is not a teaching or a moral system, it is a Person: Jesus Christ.

i. This Jesus has both a human origin (born of the seed of David according to the flesh), and an eternal existence (declared to be the Son of God). The evidence of Jesus’ humanity is His human birth; the evidence of His deity is His resurrection from the dead.

ii. The resurrection of Jesus shows His divine power because He rose by His own power: Destroy this temple and in three days I will raise it up again (John 2:19).

iii. “There is a sense in which Jesus was the Son of God in weakness before the resurrection but the Son of God in power thereafter.” (Morris)

c. Declared: This ancient Greek word (horizo) comes from the idea “to bound, define, determine, or limit, and hence our word horizon, the line that determines the farthest visible part of the earth in reference to the heavens. In this place the word signifies such a manifest and complete exhibition of the subject as to render it indubitable.” (Clarke)

d. Jesus Christ our Lord: It means something that the Apostle Paul called Jesus Lord: “This term could be no more than a polite form of address like our ‘Sir.’ But it could also be used of the deity one worships. The really significant background, though, is its use in the Greek translation of the Old Testament to render the divine name, Yahweh... Christians who used this as their Bible would be familiar with the term as equivalent to deity.” (Morris)

e. Through Him we have received grace and apostleship for obedience to the faith: Paul’s gospel impacts individual lives. It isn’t interesting theory or philosophy, it is life-changing good news.

i. The gospel gave Paul and the church grace and apostleship, and one reason those two gifts were given was to produce obedience to the faith. “Without the GRACE, favour, and peculiar help of God, he could not have been an apostle.” (Clarke)

ii. The gospel is big enough and great enough for the whole world; it must go out to impact all nations.

iii. The gospel had reached the Roman Christians, demonstrating that they are the called of Jesus Christ.

4. Col 2.9 “For in him dwelleth all the fulness of the Godhead bodily.”

John Walvoord notes that the "predicted second advent of Christ is implied in hundreds of OT prophecies," often mingling them together with His first coming as in Isa 61:1-2a which was fulfilled at Messiah's first coming and Isa 61:2b describes "the day of vengeance of our God" which will be fulfilled at Messiah's Second Coming. Walvoord adds that "The OT seldom pictures the second coming per se, but often dwells upon the circumstances of the second coming, such as the preceding regathering of Israel to the land (Jer. 30:3; Amos 9:14–15), and the results of the second coming—the judgment of the nations (Isa. 2:4), deliverance of Israel (Jer. 31:28), and a kingdom of righteousness and peace on earth (Ps. 72:7)." Ps 2:6 God says "I have installed my King on Zion, my holy hill." Ps 24:8-10 describes the coming "King of glory." One of the most specific references to the second coming in the OT is in Zech. 14:3–5, 9.