

The Deity of Jesus
 Selected Scriptures
 ABC 11/27/22

There are many questions in life that we all must answer. Some are rather trivia, like, *why did I eat so much on Thursday?* The internet is full of lists of questions. Some aren't bad, others, well, decide for yourselves. *What are my values? What is worth suffering for? How can I better take care of myself? What is worth smiling about? How meaningful is my work? What do I not want others to know about me? What questions am I not asking myself? Should I tell my parents I'm adopted? Why are the holes in cats' fur always in the right places for their eyes? Is an egg a fruit or a vegetable? Do mermaids give birth to live children or do they lay eggs?* Obviously, some questions are more important than others. Novelist Douglas Adams comes close when he asks, *What is the meaning of life, the universe, & everything?* That's not a bad question but his answer doesn't satisfy. The answer, of course, is 42. Don't ask. What do you expect from a trilogy that has 5 books? However, there's a question that's the most important one in all of life which everyone must answer. It's a question that determines your eternal destiny & affects every area of life. *Who is Jesus Christ?* As we saw last week, the disciples asked of Jesus, **Who then is this...?** (Mk 4:41). Jesus Himself asked His disciples, **Who do you say that I am?** Your answer to that question determines your eternal destiny & how you live your life daily. How does Peter answer? **You are the Christ, the Son of the living God** (Mt 16:15-16). Until you answer as Peter did, understanding what his answer means, you haven't answered life's most important question. If God has opened your eyes to see that Jesus is Lord, then He has something to say about whom you marry, about how you relate to your mate, and how you rear your children. He tells you how to operate your business, how to manage your money, and how to govern all of your life. If Jesus is the Lord of the universe, then He must be the Lord of every aspect of your life, beginning on the thought level. Many different answers have been offered to whom Jesus is. False teachers have said Jesus was merely a creature, a created being. Others that He was one of many gods. Today we often hear He's nothing more than a moral teacher or a good man. None of that is true. We find the truth in God's Word which He has given to us.

In about 6 weeks I'll be leaving for 2 weeks of teaching church leaders in Tanzania. One of the topics I'll be teaching is *Christology*, the doctrine of Christ. This Advent, you'll be getting some of that as I study & prepare for my time there. Is there a more appropriate time than Advent to dig into who Jesus truly is? I don't think so. While this may not be a typical lead up to Christmas, I think it's an important one. We must know Jesus as He truly is, not as a figment of our imagination, but as portrayed in God's Word. Getting to know Jesus is our privilege for all our lives & for all of eternity. Any study of Jesus can only scratch the surface, because as God, He's infinite. He's beyond our ability to understand completely. He's the most studied, most talked about, most loved, & most hated Character in all of history. In Jesus, the infinite God came to live in a finite world. The One who knew exactly how things were supposed to be came to a place where things weren't that way. In Jesus, God & man became one Person, a Person unlike anyone else the world has ever or will ever see. Jesus became, & forever will be, fully God & fully man in one Person & He changed the course of history forever.

The Scriptures boldly declare the deity of Jesus. John clearly states that truth when he writes, **in the beginning was the Word, & the Word was with God, & the Word was God. He was in the beginning with God** (Jn 1:1-2; cf 18). 700 years earlier, Isaiah declared of the Messiah, the Christ, **His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace** (Is 9:6). In recounting the birth of Jesus, Matthew quoted the OT to explain that **'they shall call His name Immanuel,' which translated means, 'God with us'** (Mt 1:23). After Jesus' death & resurrection, upon seeing the risen Savior, Thomas enthusiastically addressed Him as, **My Lord & my God!** (Jn 20:28). Paul teaches that Jesus **is the image of the invisible God** (Col 1:15) & **in Him all the fullness of Deity dwells in bodily form** (Col 2:9). Consequently, believers are those who eagerly await the return of **our great God & Savior, Christ Jesus** (Titus 2:13). Jesus Himself repeatedly claimed deity. He often referred to Himself as the **Son of Man** (Mt 8:20; Mk 2:28; Lk 6:22; Jn 9:35-37), a messianic title derived from Dan 7:13-14, where the **One like a Son of Man** appears as an equal with **the Ancient of Days** (Mt 25:31; 26:64). He similarly described Himself as the **Son of God**, a title clearly indicating His divine nature & eternal union with God the Father. As He explained in Mt 11:27, **All things have been**

handed over to Me by My Father; & no one knows the Son except the Father; nor does anyone know the Father except the Son, & anyone to whom the Son wills to reveal Him. In Jn 5:25–26, speaking of His divine authority, He said, **Truly, truly, I say to you, an hour is coming & now is, when the dead will hear the voice of the Son of God, & those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.** After receiving word that Lazarus was deathly ill, Jesus told His disciples, **This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it** (Jn 11:4). At His trial, when His enemies asked Him, **Are You the Son of God...?** Jesus replied, **Yes, I am** (Lk 22:70; Mk 14:61–62). Jesus also asserted that He was from above, having eternally preexisted in heaven before being born in Bethlehem. After feeding thousands in Galilee, He asked the crowds, **What then if you see the Son of Man ascending to where He was before?** (Jn 6:62). A short time later, He told His enemies, **You are from below, I am from above; you are of this world, I am not of this world** (Jn 8:23). In the upper room, He explained that same truth to His disciples, **I came forth from the Father & have come into the world; I am leaving the world again & going to the Father** (Jn 16:28). His high priestly prayer echoed that by saying, **Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was** (Jn 17:5).

Jesus clearly claimed to do what only God can do. He maintained His absolute sovereignty over the eternal destiny of every human soul (Jn 8:24; Lk 12:8–9; Jn 5:22, 27–29). He declared Himself to be Lord of the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5), & claimed the power to answer prayer (Jn 14:13–14; Acts 7:59; 9:10–17), the right to receive worship (Mt 21:16; Jn 5:23), & the authority to forgive sins (Mk 2:5–11). He referred to God's angels as His angels (Mt 13:41; 24:30–31), God's elect as His elect (Mt 24:30–31), & God's kingdom as His kingdom (Mt 13:41; 16:28; Lk 1:33; 2 Tim 4:1). Jesus even took the covenant name for God (*Yahweh* or *I Am*) & applied it to Himself. One such example is found in Jn 8:58, where He told the religious leaders, **Truly, truly, I say to you, before Abraham was born, I am** (Jn 13:19; 18:5–8). They knew exactly what He was claiming, which is why they wanted to stone Him for blasphemy (Jn 8:59; 10:33). As John recorded, **For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the**

Sabbath, but also was calling God His own Father, making Himself equal with God (Jn 5:18). It was His claim to be the Son of God that provided the religious leaders with the legal grounds for His execution. As they explained to Pilate, **We have a law, & by that law He ought to die because He made Himself out to be the Son of God (Jn 19:7; Mt 27:43).** In spite of His enemies' threats, Jesus never backed down from that claim or its implications. Because He was God in human flesh, He could boldly declare, **I & the Father are one (Jn 10:30); He who sees Me sees the One who sent Me (12:45); & He who has seen Me has seen the Father (14:9–10).** Jesus not only declared His deity, He demonstrated it through His miracles, from turning water into wine (Jn 2:1–11) to raising dead people back to life (Mt 9:23–26; Mk 5:35–43; Lk 7:11–17; Lk 8:49–56; Jn 11:1–45) & everything in between. That kind of supernatural power over creation, repeatedly demonstrated by Jesus throughout His ministry, has only one explanation: it belongs to the Creator Himself. As Paul declares of Jesus in Col 1:16, **by Him all things were created, both in the heavens & on earth, visible & invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him & for Him (cf 1 Cor 8:6; Heb 1:2).**¹

It's as clear as can be from Scriptures that Jesus is the promised Messiah, the Christ. He is very God. He isn't a mere prophet. He isn't simply a good man. He isn't just a servant of God or an under-God. He isn't the 1st created nor a super-angel. He is God. He was there in the beginning. He was with God & He is God. He is of one substance with the Father. He is the 2nd Person of the Trinity. Jesus' status as very God is an essential Christian doctrine. If you don't agree that He's the Son of God, that He is God, you deny the truth of the Bible & call Jesus a liar, & you are not a Christian.² Christians have always believed this & you can't be a Christian if you deny it. As the Nicene Creed (325 AD) puts it:

We believe in one God, the Father Almighty, Maker of heaven & earth, of all things visible & invisible.

& in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made; Who, for us men & for our salvation, came down from heaven...

¹ John MacArthur, *Mark 1–8*, MacArthur New Testament Commentary, pp 223–226

² Gregory Broderick, *The Demon's Faith*, <https://gracevalley.org/sermon/the-demons-faith/>

The reality of Jesus' deity is a non-negotiable doctrine of Scripture. Heb 13:8 tells us, **Jesus Christ /is the same yesterday & today & forever.** Have you ever stopped to think about that? Is it true? Yes, the Bible states it. But Jesus Christ is not the same **today & forever** as He was **yesterday**, right? After all, 2,000 years ago He took on human flesh which He didn't have prior to His incarnation. If the Bible is true, & it is, then this can't be referring to His incarnation. What then is it referring to? A good way to answer this is to look at the one other place in Hebrews where Jesus is said to be **the same** (1:12 & 13:8) in relation to something that changes. Heb 1 reads,

But of the Son, that's Jesus, He, God, says, "Your throne, O God, Jesus, is forever & ever..." & "You, Lord, Jesus, in the beginning laid the foundation of the earth, & the heavens are the works of Your hands; They will perish, but You remain; & they all will become old like a garment, & like a mantle You will roll them up; Like a garment they will also be changed. But You are the same, & Your years will not come to an end" (8, 10-12).

God says to His Son, **Your throne, O God, is forever & ever** (8) & He's credited with the work of creating the universe. **The heavens are the work of Your hands** (10). He then draws out the implication in vs 12: the creation, which seems so stable & permanent & changeless will be changed like a garment but **You are the same, & Your years will not come to an end.** The sameness of Jesus is the sameness that comes from being the eternal God. As Heb 1:3 says, **He, Jesus, is the radiance of His, God's, glory & the exact representation of His nature, & upholds all things by the word of His power.** Jesus' sameness is the sameness of God. His unchangingness is the unchangingness of God. The visible universe with all its laws that science counts on to be unchanging is like a well-worn t-shirt compared to God: it was put on at creation & it will be taken off when God is through with it. What the world regards as the baseline of stability is not. God is. & Jesus Christ is God.³ God doesn't change & neither does Jesus because He is God who does not change.

In His deity, Jesus, God the Son, has always been a member of the God-head, the Trinity, & He always will be. Jesus is fully God. The Bible demonstrates this in several ways. The opening section of John's gospel expresses this profound truth clearly. Though it's simple enough to be understood

³ John Piper, *Jesus Christ is the Same Yesterday & Today & Forever*, www.desiringgod.org/messages/jesus-christ-is-the-same-yesterday-and-today-and-forever

by a child, it conveys a truth beyond the ability of the greatest minds to fathom: the eternal, infinite God became a man in the Person of the Lord Jesus Christ. The glorious, incontrovertible truth that in Jesus the divine **Word became flesh** (1:14) is the theme of John's gospel. The deity of Jesus is an essential, nonnegotiable belief of the Christian faith. Several lines of biblical evidence flow together to prove conclusively that He is God.

1. Scripture Says Jesus is God In John's gospel Jesus repeatedly assumed for Himself the divine name with His **I am** statements (4:26; 8:24, 28, 58; 13:19; 18:5, 6, 8). In 10:30, He claimed to be one in nature & essence with the Father. Nor did Jesus correct Thomas when he addressed Him as **my Lord & my God!** (20:28); in fact, He commended Thomas for his faith (29). Jesus' reaction is inexplicable if He isn't God. Paul wrote that Jesus **existed in the form of God**, possessing absolute **equality with God** (Phil 2:6). Rom 9:5 refers to Christ as **God blessed forever** & Titus 2:13 & 2 Pt 1:1 call Him **our God & Savior**. As we just saw, God the Father addresses the Son as *God* in Heb 1:8: **Your throne, O God, is forever & ever, & the righteous scepter is the scepter of His kingdom.** John referred to Jesus Christ as **the true God** (1 Jn 5:20). Scripture claims Jesus is God.

2. Jesus Receives Titles Given to God When the angel announced Jesus' birth, he said, **for unto you is born this day ... Christ the Lord** (Lk 2:11). The Lord God Himself was born. As already noted, Jesus took for Himself the divine name, **I am**. In Jn 12:40 John quoted Is 6:10, a passage which in Isaiah's vision refers to God (Is 6:5). Yet in vs 41 John declared, **These things Isaiah said because he saw His** (Jesus', 36-37, 42) **glory, & he spoke of Him**. Jeremiah prophesied that the Messiah would be called **The Lord** (YHWH) **our righteousness** (Jer 23:6). God & Jesus are both called **Shepherd** (Ps 23:1; Jn 10:14); **Judge** (Gen 18:25–2 Tim 4:1; 8); **Holy One** (Is 10:20; Ps 16:10; Acts 2:27; 3:14); **First & Last** (Is 44:6; 48:12–Rev 1:17; 22:13); **Light** (Ps 27:1; Jn 8:12); **Lord of the Sabbath** (Ex 16:23, 29; Lev 19:3; Mt 12:8); **Savior** (Is 43:11; Acts 4:12; Titus 2:13); **Pierced One** (Zech 12:10; Jn 19:37); **Mighty God** (Is 10:21; Is 9:6); **Lord of Lords** (Dt 10:17; Rev. 17:14); **Redeemer** (Is 41:14; 48:17; 63:16; Eph 1:7; Heb 9:12), & the **Alpha & Omega** (Rev 1:8; 22:12; 22:12–13), that is, the beginning & the end. Many of their names are interchangeable, thus Jesus is God.

3. Jesus Possesses the Attributes of God Scripture reveals Jesus to be eternal (Mic 5:2; Is 9:6), omnipresent (Mt 18:20; 28:20), omniscient (Mt 11:23; Jn 16:30; 21:17), omnipotent (Phil 3:21), immutable (Heb 13:8), sovereign (Mt 28:18), & glorious (Jn 17:5; 1 Cor 2:8; Is 42:8; 48:11). If Jesus has the attributes of God, He must be God.

4. Jesus Does What Only God Can Do He created all things (Jn 1:3; Col 1:16), sustains all things (Col 1:17; Heb 1:3), raises the dead (Jn 5:21; 11:25–44), forgives sin (Mk 2:10; 7), & His word stands forever (Mt 24:35; Is 40:8). Since Jesus does what only God can do, He must be God.

5. Jesus Receives Worship as God even though He taught that only God is to be worshiped (Mt 4:10; 14:33; 28:9; Jn 9:38; Phil 2:10; Heb 1:6). Scripture also records that holy men (Acts 10:25–26) & holy angels (Rev 22:8–9) refused worship when offered to them. But Jesus received it as God because He is God.

6. Jesus Receives Prayer which is only to be addressed to God (Jn 14:13–14; Acts 7:59–60; 1 Jn 5:13–15). Jesus is fully God & receives prayers as such.

That's all by way of introduction. Open your Bibles to Jn 1. John clearly defines his purpose in writing his gospel. It's so his readers **may believe that Jesus is the Christ, the Son of God; & that believing they may have life in His name** (Jn 20:31). John revealed Jesus as **the Son of God**, the eternal 2nd Person of the Trinity. He became a man, the **Christ** (Messiah), & offered Himself as a sacrifice for sins. Those who put their faith in Him will **have life in His name**, while those who reject Him will be judged & sentenced to eternal punishment. The reality that Jesus is God is expanded throughout his gospel by a selection of claims & miracles that prove the case. From the 1st vss of John's gospel flow 3 evidences of the deity of Jesus.

7. Exhibit #1: John 1 A) The Preexistence of Jesus 1-2

The word translated **beginning** can mean *source* or *origin* (Col 1:18; Rev 3:14) as well as *rule*, *authority*, *ruler*, or *one in authority*. Both are true of Jesus, who is both the Creator of the universe (3; Col 1:16; Heb 1:2), & its Ruler (Col 2:10; Eph 1:20–22; Phil 2:9–11). But the term refers here to the **beginning** of the universe as seen in Gen 1:1. Jesus was already in existence when the heavens & earth were created. He isn't a created being, but existed from all eternity, before time began.

Since time began with creation, whatever existed before creation is eternal. Jesus is eternal. That provides powerful proof of His deity, because only God is eternal. Jesus was continually in existence before the beginning. There was never a point when He came into being. John then took his argument a step further. In Christ's eternal preexistence **the Word was with God**. That means far more than that He existed with God. It gives the picture of 2 personal Beings facing one another & engaging in intelligent discourse.³ From all eternity Jesus was **with the Father** (1 Jn 1:2) in deep, intimate fellowship. The **Word** is a Person, not an attribute of God nor an emanation from Him, & He is of the same essence as the Father. Not only did Jesus exist from all eternity & have face-to-face fellowship with the Father, but also **the Word was God**. That is one of the clearest & most direct declaration of the deity of Jesus to be found in Scripture. Underscoring the significance, John restates the profound truths of vs 1 in vs 2. He again emphasizes the eternity of the Word; He already was in existence in the beginning when everything else was created. &, as John also noted in vs 1, that existence was one of intimate fellowship with God the Father. The fact of Jesus' deity & full equality with the Father is a nonnegotiable element of the Christian faith. In 2 Jn 10, John warned, **If anyone comes to you & does not bring this teaching** (the biblical teaching concerning Jesus; 7, 9), **do not receive him...** Confusion about the deity of Christ is inexcusable, because the Bible is clear & unmistakable. Jesus is the eternally preexistent **Word**, who enjoys face-to-face communion & divine life with the Father, & is Himself God.

B. The Creative Power of the Word 3

Jesus, the eternal Word, created everything. John underscores this truth by repeating it negatively. That Jesus created everything (Col 1:16; Heb 1:2) offers proof of His deity. The Creator of all things must Himself be One who wasn't created & only God is uncreated. That Jesus is the Creator verifies His deity, because God is portrayed throughout the Bible as the Creator (Gen 1:1; Ps 102:25; Is 40:28; 42:5; 45:18; Mk 13:19; Rom 1:25; Eph 3:9; Rev 4:11).

C. The Self-Existence of the Word 4-5

³ W. Robert Cook, *The Theology of John*, p 49

Here John summarizes the incarnation. Jesus, the One who is Life & the eternal Light of heaven, entered the sin-darkened world of men, & this world reacted in various ways to Him. This truth of God's & Jesus' self-existence, having life in themselves, is foundational to our faith. Gen 1:1 establishes this fundamental reality with the statement, **In the beginning God created the heavens & the earth.** The whole universe falls into the category of *becoming* because there was a point when it didn't exist. But there was never a point when God didn't exist. All creation receives its life from God, but He derives His life from within Himself, depending on nothing for His self-existence. As He declared to Moses, **I am who I am** (Ex 3:14). He's from everlasting to everlasting. Acts 17:28 rightly says: **In Him we live & move & exist.** We can't live or move or be without His life. But He's always lived & moved & been. John says the **life & light** can't be separated. They're essentially the same, with the idea of **light** emphasizing divine **life**. As God isn't separate from **the Word**, but the same in essence, so **life & light** share the same essential properties. Light & life are linked in this same way in Jn 8:12, in which Jesus says: **I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.** The connection between light & life is also clearly made in the OT. Ps 36:9 says, **For with You is the fountain of life; in Your light we see light.** When Paul writes, **the light of the gospel of the glory of Christ, who is the image of God** (2 Cor 4:4) it's the radiating life of God shining in His Son. Paul specifically says: **God ... is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ** (6). So light is God's **life** apparent in Jesus. The idea of this vs isn't that the darkness failed to understand the truth about Jesus. It's clear that the forces of darkness know exactly who He is. In Mt 8:29 some demons **cried out to Jesus, saying, 'What business do we have with each other, Son of God?'** In Peter's house in Capernaum, **Jesus cast out many demons; & He was not permitting the demons to speak, because they knew who He was** (Mk 1:34). In Lk 4:34 a terrified demon pleaded, **Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!** Lk 4:41 records that **demons also were coming out of many, shouting, 'You are the Son of God!'** But rebuking them, **He would not allow them to speak, because they knew Him to be the Christ.** The demons not only know the truth about Christ, they

also believe it (Jn 2:19). It's because they understand clearly the judgment that awaits them that Satan & the demons have tried desperately throughout history to extinguish the light. In the OT, Satan tried to destroy Israel, the nation from which the Messiah would come. He repeatedly tried to destroy the kingly line from which the Messiah would descend (2 Kgs 11:1–2). In the NT, he prompted Herod's futile attempt to kill the infant Jesus (Mt 2:16). At the beginning of His earthly ministry, Satan tried to tempt Jesus to turn aside from the cross (Mt 4:1–11). Even Satan's seeming triumph at the cross actually marked his ultimate defeat (Col 2:15; Heb 2:14; 1 Jn 3:8). Similarly, unbelievers are eternally lost not because they do not know the truth, but because they reject it (Rom 1:18–21). No one who rejects Jesus' deity can be saved, for Jesus Himself said, **Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins** (Jn 8:24). It's crucially important to insist on the full deity of Christ, not only because it's clearly taught in Scripture but also because: 1) Only someone who is the infinite God could bear the full penalty for all the sins of all those who would believe in Him. Any finite creature would have been incapable of bearing that penalty. 2) **Salvation is from the Lord** (Jonah 2:9), & the whole message of Scripture is designed to show that no human being, no creature, could ever save man—only God Himself could. 3) Only someone who was truly & fully God could be the one Mediator between God & man (1 Tim 2:5), both to bring us back to God & also to reveal God most fully to us (Jn 14:9). If Jesus wasn't fully God, He couldn't have borne the full penalty for sin for the whole world, including ours. & if He didn't bear the full penalty of sin for the world, there'd be no suitable payment for our sin, & we couldn't be saved. If Jesus isn't fully God, we have no salvation & ultimately no Christianity. It's no accident that throughout history those groups that have given up belief in the full deity of Christ have not remained long within the Christian faith. **No one who denies the Son has the Father** (1 Jn 2:23). **Anyone who goes too far & does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son** (2 Jn 9).⁴

⁴ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Second Edition, p 690

What is the only conclusion we can come to about Jesus? He is fully God. Over & over again the Bible tells us who Jesus is by giving us glimpses of the character of Jesus through the names & descriptions we find of Him. Here's a partial list of names of Jesus as God we find in the pages of the Bible. Jesus is ...

The Christ (1 Jn 2:22), **Creator** (Jn 1:3), **Author of Life** (Acts 3:15), **The Beginning of the creation of God** (Rev 3:14), & **Ruler of God's Creation** (Rev 3:14). He is **The Almighty** (Rev 1:8; Mt 28:18), **Blessed & only Ruler** (1 Tim 6:15), **Everlasting Father** (Is 9:6), **God** (Jn 1:1; 20:28; Heb 1:8; Rom 9:5; 2 Pt 1:1; 1 Jn 5:20), & the **Image of God** (2 Cor 4:4). As the **Mighty God** (Is 9:6) Jesus is the **Power of God** (1 Cor 1:24), **Wisdom of God** (1 Cor 1:24), & the **Only Begotten Son of God** (Jn 1:18; 1 Jn 4:9).

He is **Our Great God & Savior** (Titus 2:13), **The Holy & Righteous One** (Acts 3:14), who is **Holy & True** (Rev 3:7). Jesus is **Lord** (2 Pt 2:20), **Lord of All** (Acts 10:36), **Lord of Glory** (1 Cor 2:8), **Hope of Glory** (Col 1:27), **YHWH our Righteousness** (Jer 23:6), & the great **I Am** (Jn 8:58).

Jesus is the **Morning Star** (Rev 22:16), **Living Stone** (1 Pt 2:4), **Living One** (Rev 1:18), **The Man of heaven** (1 Cor 15:48), **Our Holiness** (1 Cor 1:30), **Our Protection** (2 Thes 3:3), the **Prince of Peace** (Is 9:6), & the **Prince of life** (Acts 3:15). He is the **Righteous One** (Acts 7:52; 1 Jn 2:1), the **Rock** (1 Cor 10:4), **The Way** (John 14:6), **The Truth** (John 1:14; 14:6), & **The Life** (Jn 14:6).

Jesus is the **Word** (Jn 1:1), the **Word of God** (Rev 19:13), the **First & Last** (Rev 1:17; 2:8; 22:13), **Alpha & Omega** (Rev 1:8; 22:13), **Beginning & End** (Rev 22:13), & the **Amen** (Rev 3:14). Amen?

The Person of Jesus demands a response of belief or unbelief. Do you believe Jesus is who He claims to be? To deny Him is to turn from God Himself. Do you have a personal relationship with Him? You can. God invaded humanity. He became one of us in order to provide a way for us to have a relationship with God. The Creator became His creation so that we could be given light & life. The eternal God stepped into time & space to allow you to know Him, be forgiven, & be given eternal life. Jesus, the Christmas Child, is eternally preexistent, eternally relational, & eternally God. He's the uncreated Creator & the source of all life & light. Marvel at Him today. He is truly worthy of our worship. Do you know Him? Have you answered that crucial question? If not, read the gospel of John and ask God to open your eyes to see the glory of Jesus Christ. When He does, you will trust in Him as your Savior. If you have trusted Christ, but you're struggling with difficult matters, come back to that crucial question of who Jesus is. You must follow Him as Lord. Everything in this life and in eternity rests on the right answer to Jesus' question, **Who do you say that I am?** Can you say, *Lord Jesus, You are the eternal Word made flesh, the glory of the unique Son of the Father, full of grace and truth for me?*