

Who is Jesus?

He is Very God

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I noted the songs that we have sung this morning have as a theme the Lord Jesus Christ.

I want to speak to you this morning on the subject of: Who Is Jesus?

I direct your attention to the Gospel of Luke chapter one. Before I begin reading, I want to make this comment. I don't believe it is necessary for you here, but for others who may not be aware, I am not speaking on this subject about Jesus and his birth, I am not reading this in any way in view of the 25th of December. I have no regard for Christmas. It is nothing more than a pagan holiday. Christmas is not the reason I am addressing this subject today, but rather, it is because for some time now I have been exercised in studying this very subject and I hope to expound upon it, not only today, but Lord willing, next Sunday also.

Luke, the first chapter and verse 26.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.¹

As I have said previously, in Ephesians the first chapter and verse six, this phrase "highly favored" refers to all of God's saints, we have been made to be accepted and favored by God. The same Greek word there is used here in reference to Mary. So Mary is not in any way exalted as being a special saint of God. She, indeed, was a godly young virgin. God said in the Book of Isaiah, chapter seven and verse fourteen, "Behold a virgin shall conceive and bear a son, and shall call his name, Immanuel." I do not doubt or deny that, but Mary was also a sinner saved by the grace of God. In Luke chapter one and verse forty-seven, she called God her Saviour. So we read,

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold,

¹ Luke 1:26-28

thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.²

In Matthew chapter one, we read that the angel of the Lord appeared unto Joseph and told him that Mary was pregnant with a child by the Holy Ghost and that His name shall be called, “JESUS: for he shall save his people from their sins.”³ It is the Greek equivalent of the Hebrew name Joshua. He is the Savior, so His name is JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?⁴

Here is one of the proofs that the word “know” as it is used in the New Testament does not always mean to have mental acquaintance with or knowledge of. The word “know” or “foreknowledge,” is sometimes used to mean to be embraced in love beforehand.

And here Mary is asking, “How can this be, seeing I know not a man?”⁵ (to ever having been in a sexual relationship)

Certainly she knew her father, certainly she knew other men and certainly, as we are already told, she was espoused to Joseph, so she knew him. But she was, as yet, a virgin.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”⁶

Who is Jesus?

We here could answer, “We believe that Jesus Christ is the eternal Son of God and that he existed equal to God the Father and God the Holy Spirit and existed eternally with them equal to all of them and that God the Father, God the Holy Spirit and God the Son are one in essence, yet three distinct beings and that Jesus Christ, by the virgin birth, became flesh and dwelt among us. We believe the record of the New Testament about Jesus Christ.”

In order to refresh our minds as Peter said on another occasion, “Stir up our pure minds by way of remembrance of these things,”⁷ we need to look afresh at the beauty and the glory of Jesus Christ, which is somewhat like a diamond. When you look at a diamond,

² Luke 1:29-31

³ Matthew 1:21

⁴ Luke 1:32-34

⁵ Luke 1:34

⁶ Luke 1:35

⁷ See 2 Peter 3:1

and I know that all you ladies who have a diamond ring on, from time to time you do this, you look at it often. No matter how small it is, you are impressed with its beauty. The larger, the more it impresses the human eye by its various facets of color. It is marvelous. You will not just look at it one time in your life, though you were thrilled to receive it in the past but, I am sure, it is something that you look at often and it brings memories to your mind, good memories and also you are made to appreciate it more.

So with that intent that we look at Christ and though I cannot exalt and show forth all facets of His glories and of His beauties, may the Holy Spirit of God enable us to do that which is beyond human mind to comprehend and beyond human words to explain.

I thought about it this morning as I was preparing to come to services, knowing in my heart what I wanted to speak about; I thought how feeble my effort will be and how helpless I am in trying to tell you of the glories of Christ Jesus. I took some comfort in what the Lord said to Peter when he gave that great confession of faith, “Thou art the Christ, the Son of the living God.”⁸

Christ said to him in Matthew the 16th chapter, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”⁹

I cannot teach you of the deity and the glory of Christ. You may read about it and yet thousands have read the New Testament and believed not that He is the very Christ, He is the very Son of God.

Paul said in Corinthians, “no man can say that Jesus Christ is the Lord, but by the Holy Ghost.”¹⁰

And so it is only by a revelation, an inward working of the Holy Spirit of God that enables us to understand God and believe what the Word of God says about who Jesus Christ is.

There are many who, as I have said, have read these Scriptures, the very same Scriptures that I will read to you today and have walked away from them in unbelief and denial, even refuting the very fact that Jesus Christ is the Son of God, that He was born of the virgin Mary and that He is the Savior of His people.

So who is Jesus Christ? In order to really understand that subject and to look at it correctly, we must first deal with the subject of the Trinity. We do not believe in three distinct Gods. We are not Tri-theists. We are believers in the Trinity. That is a word that has been coined somewhat to express what we believe about the Godhead.

A triangle, you know, is three sided and yet it is only one object. So we believe in God the Father, God the Son and God the Holy Spirit as set forth in the Word of God.

⁸ Matthew 16:16

⁹ Matthew 16:17

¹⁰ 1 Corinthians 12:3

Christ Himself, in Matthew the 28th chapter tells us that we should baptize in the name of the Father, the Son and the Holy Spirit.¹¹ And so He taught that the three were distinct persons, yet they are one. They are one in essence. I cannot explain that to you. It is an impossibility for the human mind to understand the character of God. We only get glimpses of it. There are many scriptures that I could use today to support the truth of the Trinity. One of my favorite is found in the First Epistle of John, chapter five and verse seven.

“For there are three that bear record in heaven, the Father, the Word,
And the Holy Ghost: and these three are one.”

I was reading just this week the writing of a well known theologian, who is a very capable and competent theologian, but he wrote this about the Trinity. He said, “There is no subject that the human mind might entertain that is any more mysterious and any more complicated than the subject of the trinity of God.” That is most certainly true. I cannot explain it to you infallibly or perfectly for it is beyond our comprehension how that God eternally has existed as God the Father, God the Son and God the Holy Spirit. But I hope that we will by faith and the help of the Holy Spirit understand it better.

In this very Scripture that I have read to you this morning there is reference to the Trinity in verse 34 when Mary had asked, “How shall this be?”¹²

We understand and see that in everything that God does, whether it is creation, the incarnation or redemption, everything that is done by God, the trinity; God the Father, God the Son and God the Holy Spirit are actively involved. They each have their own functions, but they are actively involved. And so you have the angel saying to Mary, “The Holy Ghost shall come upon thee.”¹³ That is, the Spirit of God, the Holy Spirit of God. He is the functionary. He is the energizer of the will of God. Everything that brings glory unto God, is done by the power of the Holy Spirit of God.

In creation you have the Spirit of God moving upon the waters and bringing forth life.¹⁴ That is the same in our regeneration. It is without human instrumentality. It is, as we have expressed, that God the Holy Spirit immediately, directly, without any use of any means at all, creates or regenerates us, giving life to dead spirits. Our hearts are quickened by the Holy Spirit that were at one time dead in trespasses and sins.¹⁵

This is by the power of the Holy Spirit of God. Mysteriously, secretly, un-observably, the Holy Spirit regenerates and then there is the evidence of life manifested by faith in Jesus Christ and repentance towards God.

It has been illustrated well that this work of regeneration is like conception. When

¹¹ See Mathew 28:19

¹² Matthew 1:34

¹³ Matthew 1:35

¹⁴ See Genesis 1:2

¹⁵ See Ephesians 2:1

conception takes place, no one can know the exact moment in time. It is very mysterious and marvelous. The only thing that we can detect is that there is life. And such it is with our regeneration. It is mysterious and marvelous.

The Holy Spirit would work immediately and directly upon Mary “The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee...”¹⁶ This is none other than God the Father.

In Isaiah the 57th chapter this phrase, “the highest” is used many times to speak about God. In verse 15 we read, “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy;”¹⁷ The same Greek word in Luke 1:35 is used in verse 32, where we read, “He shall be great, and shall be called the Son of the Highest,”¹⁸ the Son of the Father, the Son of God. The Greek word here for “highest” means the supreme being, the Supreme One. So you see how that the term is referring to none other than to God the Father Himself.

In Hebrews the seventh chapter and in verse one we read about “Melchisedec [who was] king of Salem, priest of the most high God.”¹⁹ So here you have God the Father expressed.

So in Luke 1:35, there is God the Spirit, there is God the Father and then, “That holy thing which shall be born of thee shall be called the Son of God.”²⁰

So Christ is referred to and has the position and the distinction of being the Son of God.

Now we speak about His eternal existence. We speak of him as being “the only begotten of the Father.” That in no way implies, nor should it be understood that there was ever a time that He did not exist. He is the Eternal Son of God.

How can I explain God to you who is eternal? How can I explain eternal existence? I can not. All that God is; God the Father, God the Son and God the Holy Spirit, He has eternally existed as three in one.

In the 17th chapter of the Gospel of John, our Lord is praying. He prayed to the Father in heaven, “Father, the hour is come.”²¹ Now that should tell us immediately and confirm to us that the Father in heaven. Here is the Son praying. He lifts up his eyes to heaven and says, “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.”²²

Then He says in verse five, “And now, O Father, glorify thou me with thine own self with

¹⁶ Luke 1:35

¹⁷ Isaiah 57:15

¹⁸ Luke 1:32

¹⁹ Hebrews 7:1

²⁰ Luke 1:35

²¹ John 17:1

²² Ibid.

the glory which I had with thee before the world was.”²³ Before there ever was a time, before there ever was a universe, Jesus Christ dwelt with God the Father, was very God, eternally with the Father and He dwelt in the glory of the Godhead.

Paul writing in Philippians said, “Who, being in the form of God: thought it not robbery to be equal with God.”²⁴ There was no inequality. He was equal in every aspect to the Godhead.

In Hebrews chapter one, Paul is talking about Christ and he describes him in these words, “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power.”²⁵ In the Greek it is “the very image of His substance.” Christ is very God.

In the Gospel of John, John begins by telling us about Christ. In John the first chapter, John says, “In the beginning...”²⁶ Now our minds immediately should go back to the beginning of time and you can equate that phrase “In the beginning”²⁷ with that phrase in Genesis 1:1, “In the beginning God...”²⁸

The word for God is itself a plural word, “El-o-heem.” It is a word that has a plural concept. “In the beginning God (El-o-heem) created the heaven and the earth.”²⁹

And we have in 26th verse God saying, “Let us make man after our own image.”³⁰ And then later on in Genesis the 11th chapter where you have the tower of Babel being built and God said, “Let us go down and confuse their tongues.”³¹

The verse that is the whole key verse of all Judaism is Deuteronomy 6:4. “Hear, O Israel: The LORD our God is one LORD.”³² Actually the correct translation of that would be, “Hear, O Israel, Jehovah our God is one Jehovah.” The word “God” there, while they hold this as being a reason for rejecting the deity of Jesus Christ, yet the word “God” there is there very same word in Genesis 1:1 and it is plural.

And I have spoken with Jewish rabbis and Jewish scholars and asked them this very question: “How can you explain that word in reference to your concept of God?”

They won’t talk to you about it. They won’t discuss it because they know it supports the Trinity of God the Father, God the Son and God the Holy Spirit.

²³ John 17:5

²⁴ Philippians 2:6

²⁵ Hebrews 1:3

²⁶ John 1:1

²⁷ Ibid.

²⁸ Genesis 1:1

²⁹ Ibid.

³⁰ See Genesis 1:26

³¹ See Genesis 11:7

³² Deuteronomy 6:4

So John, writing to us in John the first chapter says, “In the beginning was the Word.”³³ He did not begin to exist, but He existed in the beginning. And the word “Word” here is John’s unique way of expressing to us who Jesus Christ is. He is the expression, the very expression of God to us. He is the communicator of the Godhead to us.

In fact, in the eighteenth verse, John uses the phrase that would support this, he says, “No man hath seen God at any time.”³⁴

“Well,“ someone will say, “if anybody saw Christ who is God, then they saw God and there have been other times in the Bible that God manifested himself,” But that was in a veiled manifestation. Even Christ here upon the earth was veiled in human flesh. But the glory and the majesty of Christ and of God has no one seen. When Peter, James and John saw Him in His transfigured glory on the mountain, it is recorded in Matthew, chapter seventeen and verse 2 that, “His face did shine as the sun, and His raiment was white as the light.” Mark says, “His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” (9:3)

What a display of the glory of Christ, yet that was only a partial display, veiled so human eyes could behold Him.

John, on the Isle of Patmos, saw a veiled manifestation of Christ in His glory. And when he saw Him he said, “I fell at His feet as dead.”³⁵

And so mortal beings, like Israel of old beholding the face of Moses, cannot behold the glory of God and His majesty. We have not beheld that yet, but it is that which we look forward to in eternity with glorified bodies.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”³⁶ The word “declared” fits with the word “Word,” λογος (log’-os). He hath communicated. He has expressed God to us. He is very God and He came to earth for this very purpose to declare and reveal the will of God and the nature of God to mankind.

And so John says, “In the beginning was the Word, and the Word was with God.”³⁷

Now there are some who translate this verse as saying that the word became God. No, that is not what it says. The fact of the matter is, there are two different words in these verses for the word “was.” Verse one the word “was” is different from the word “was” down in verse three.

³³ John 1:1

³⁴ John 1:18

³⁵ Revelation 1:17

³⁶ John 1:18

³⁷ John 1:1

“In the beginning was the Word.”³⁸ means to exist-it was. In verse three, it means to progress, to become, to appear. And so “In the beginning was the Word, and the Word was with God, and the Word was God,”³⁹ very God. “The same was in the beginning with God.”⁴⁰

John expresses the majesty of God, of Christ in verse three. “All things were made by Him; and without Him was not any thing made that was made.”⁴¹ Everything in creation has been brought forth by the effort, by the manifestation of God the Father, God the Son and God the Holy Spirit. “All things were made by Him; and without Him was not any thing made that was made.”⁴² That fits perfectly with what Paul says to us in Colossians.

Paul writing about the majesty of Christ and His preeminence says in Colossians chapter one verse 15 says, “Who is the image of the invisible God, the firstborn of every creature,”⁴³ or of all creation.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.⁴⁴

That means to be held together.

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things...”⁴⁵ Now I note the word “things” is added because it is not in the Greek, but it should be understood that in all, not just “things“, but in everything, “He might have the preeminence. For it pleased the Father that in him should all fullness dwell.”⁴⁶

So John tells us that about the Word, His preexistence. In verse 14 he says, “And the Word was made flesh, and dwelt among us, (and we beheld his glory).”⁴⁷ It is His glory. “...(the glory as of the only Begotten of the Father), full of grace and truth.”⁴⁸

This phrase, “the only Begotten of the Father,”⁴⁹ tells us about the relationship between

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ John 1:2

⁴¹ John 1:3

⁴² Ibid.

⁴³ Colossians 1:15

⁴⁴ Colossians 1:16-17

⁴⁵ Colossians 1:18

⁴⁶ Colossians 1:18-19

⁴⁷ John 1:14

⁴⁸ Ibid.

⁴⁹ Ibid.

Christ and His Father. He is the Son. In the Greek literally it is “the Son, the only begotten or the only Son, the favorite Son, the loved Son, the only begotten one, the first born.

We are familiar with the importance of the phrase “the first born,” in Old Testament times. So Christ is the uniquely favored, only begotten Son of God. Christ is very deity and He is the second person, as we use the phrase, because He is named in this order, the second person of the Godhead.

John says, “We beheld His glory, the glory as of the only begotten of the Father.”⁵⁰

Now there are those, as I have said, who deny that Jesus Christ is very God. That is amazing to me because there is much in the Bible that confirms to us that He is very God. On more than one occasion the Lord was about to cast demons out of people and the demons said, and you will find this in Luke the fourth chapter verse 41, “And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ,”⁵¹ or the Messiah.

Now it is amazing to me that the demons, those satanic beings, acknowledged and knew the deity of Jesus Christ and that He was very God because they existed with Him in eternity past and were created by Him as angels. They know who He is. They also know that He is going to bring them into judgment.

On one occasion they said, “Hast thou come to torment us before the hour?”⁵²

These demons acknowledged that He was the Messiah. Now that is amazing to me that we have demons acknowledging Christ as the Messiah and today we have so called Bible scholars, professors in seminaries and men in pulpits who do not. They deny and do not believe in the deity of Jesus Christ. Not only do we have this record of the demons here, but we also have the record of John the Baptist at the baptism of Christ.

John writing in chapter one, records the baptism of Christ by John the Baptist. It is at the baptism of Christ, you remember there was a demonstration of the Trinity. I am reading in verse 32 of the first chapter. “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.”⁵³

Now the Spirit is not a dove, but it is like a dove and He manifests Himself here as a dove. But this is the Holy Spirit of God.

....descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said

⁵⁰ Ibid.

⁵¹ Luke 4:41

⁵² See Matthew 8:29

⁵³ John 1:32

unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.⁵⁴

Now if John had any question or any doubts about all this, there is a voice from heaven which is recorded in Matthew and Mark saying, “This is my beloved Son.”⁵⁵

Later on in the 17th chapter of Matthew, Peter, James and John were on the mount of transfiguration and they heard a voice from heaven saying, “This is my beloved Son, in whom I am well pleased; hear ye him.”⁵⁶

So John the Baptist gave record that Jesus Christ is the Son of God.

In Matthew Peter said, as I quoted earlier, “Thou art the Christ, the Son of the living God.”⁵⁷

In the 27th chapter of Matthew, we have the record of the death of Christ and all the events that occurred: the earthquake, the breaking forth of the rocks, the darkness that covered the face of the earth and Christ’s sayings on the cross. You read in the 54th verse, “Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, ‘Truly this [is] the Son of God.’”⁵⁸

Now, they did not have a written record as we have today. They did not have the indwelling of the Holy Spirit. But they had a witness of the manifestation of the power of God. And when they saw everything happening they said, “this [is] the Son of God.”⁵⁹

There are those that falsely say, that Jesus Christ never declared Himself to be God, that it is just something that had been fabricated by the apostles and by others who tried to exalt Him to a position that He never claimed.

In the third chapter of the Gospel of John we have Christ speaking these words in verse sixteen. We are all familiar with these words. Almost every young boy and girl in America who has ever attended Sunday school anywhere or church anywhere has this verse taught to them.

“For God so loved the world, that he gave...”⁶⁰ Who? “He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”⁶¹

⁵⁴ John 1:32-34

⁵⁵ Matthew 3:17

⁵⁶ Matthew 17:5

⁵⁷ Matthew 16:16

⁵⁸ Matthew 27:54

⁵⁹ Ibid.

⁶⁰ John 3:16

⁶¹ Ibid.

These are the very words of Christ Himself by which He identified Himself as being “the only begotten Son of God.” Lest we should miss it there we have it again in the 18th verse. Christ again is speaking and continues to speak. “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”⁶²

Peter said on another occasion, “There is none other name given under heaven whereby we must be saved.”⁶³

So what is the name that repentant sinners believe in? It is in the name of Jesus Christ. The angel said “His name shall be called Jesus for he shall save his people from their sins.”⁶⁴ When it is that we are brought by the Holy Spirit to believe in Christ, we believe in Christ not only as our Savior, but in Him as very God because if He is not God we are without a Savior.

If He is not who He claimed to be and said He was, He is not our Savior. We don’t have a Savior.

In the eighth chapter of John, Christ again speaking said to them, “Verily, verily, I say unto you, Before Abraham was, I am.”⁶⁵ Now that is not correct grammar, but it is correct in theological terms. “Before Abraham was, I am.”⁶⁶ I existed!

If you are familiar with your Bibles, it is the same terminology that Moses heard when he was at the burning bush. God had appeared unto him and he is told to take off his shoes for the ground on which he stands is holy ground.⁶⁷

And when he inquired, “Who shall I say has sent me?”⁶⁸

God simply referred to Himself as being, “I AM THAT I AM.”⁶⁹ I am the eternal one. I am the self existing one. I am the only true and living God. I am that I am.

So now Christ uses this very same phrase and says “Before Abraham was, I am.”⁷⁰

In the 10th chapter of the Gospel of John, again Christ speaking says, “I and my Father are one.”⁷¹ They are one and have been for all eternity.

⁶² Ibid.

⁶³ See Acts 4:12

⁶⁴ See Matthew 1:21

⁶⁵ John 8:58

⁶⁶ Ibid.

⁶⁷ See Exodus 3:5

⁶⁸ See Exodus 3:13

⁶⁹ Exodus 3:14

⁷⁰ John 8:58

⁷¹ John 10:30

Christ said in John, Chapter 14 and verse nine, “He that hath seen me, hath seen the Father.” They are one in essence. He is very God with God the Father, and God the Holy Spirit, they are one in the Holy Trinity.

The Jews very well understood what Christ was saying because it says in John 10:31 “Then the Jews took up stones again to stone him.”

Christ asked them the question, “For which of those works do ye stone me?”⁷²

Listen, this is the testimony of the Jews of the day and age that heard Jesus Christ teaching. We read in John the 10th chapter in verse 33, “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”⁷³

Don’t tell me that they did not understand that Jesus Christ was saying that He was the eternal God. That is the very reason why the Jews were moved to try and stone Him because they said He had blasphemed and was nothing more than a mere man, making Himself to be equal with God.

So they understood what Christ was saying, and in verse 36 we read, “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”⁷⁴

There can be no doubt that Jesus Christ Himself declared that He was the Son of God. Modern day scoffers may not believe it, but the Jews of Christ’s day understood very well that He declared Himself to be God.

In the 19th chapter of the Gospel of John, when they are bringing accusations before Pilate about Christ, the Jews said, “We have a law.”⁷⁵

Pilate had said to them, “You take him and deal with him.”⁷⁶

And they answered Pilate, trying to get Christ crucified, “We have a law, and by our law he ought to die.”⁷⁷

What law had Christ broken? Drunkenness? Murder? Thievery? No, here is the charge, and the only charge that they could make against Christ, “Because he made himself the Son of God.”⁷⁸

⁷² See John 10:32

⁷³ John 10:33

⁷⁴ John 10:36

⁷⁵ John 19:7

⁷⁶ See John 19:6

⁷⁷ John 19:7

⁷⁸ Ibid.

In the twenty-second chapter of Matthew, our Lord is defending His deity and His eternal pre-existence. The scribes and Pharisees had challenged Christ's deity. So in verses 43 and 45, we read:

While the Pharisees were gathered together, Jesus asked them, Saying,
What think ye of Christ? whose son is he?⁷⁹

He is challenging their accusations. He says, "What think you of Messiah?" The Greek word "Christ" means "Messiah." "Whose son is he? They said to him, The Son of David."⁸⁰ They were correct about the human origin of the human body of Christ, the Messiah. I will have more to say about this when we discuss the Humanity of Christ.

"He saith unto them, How then doth David in spirit,"⁸¹ by the Holy Spirit, by the direction of the Spirit, "How then doth David in spirit call him Lord, saying..."⁸²

And Christ now quotes from Psalms 110 and verse one. "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."⁸³

And then Christ interprets that and says, "If David then call him Lord, how is he his son?"⁸⁴

Christ challenges them, "If he is Lord over David, how can he be David's son? I can just see them scratching their heads and just walking away because they can not answer Him.

So we read in verse 46, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."⁸⁵

You see, Christ here is defending his own deity and his preexistence and declares that He is not mere man, though He was man, yet, that He is Lord and that He is the eternal Christ.

In the 12th chapter of Mark we have this phrase—this is found also in Matthew, but I want to look at the one in Mark the 12th chapter and verse 36.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him

⁷⁹ Matthew 22:41-42

⁸⁰ Ibid.

⁸¹ Matthew 22:43

⁸² Ibid.

⁸³ Matthew 22:44

⁸⁴ Matthew 22:45

⁸⁵ Matthew 22:46

Lord; and whence is he then his son?⁸⁶

Now there is a phrase here, “till I make thine enemies thy footstool.”⁸⁷ This is a phrase that referred to Christ and is used to support the deity of Christ in several other places in the New Testament, but particularly I want to note Hebrews the first chapter.

Paul speaking about the deity of Christ says that God the Father has promised Him that He has a kingdom that is forever and ever and that He, God the Father, would make His (Christ’s) enemies to be His footstool.⁸⁸ In verse 13 he says, “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?”⁸⁹

Now there are those who say—and note this, and I will name the denomination. The group is called the Jehovah Witnesses—they say that Jesus Christ is the angel Gabriel or maybe Michael. I don’t know which one it is particularly, but that is all that he is. He is the supreme angel of all the angels, but that is all that Christ is.

So Paul is making the rebuttal here: “But to which of the angels said He (God the Father) at any time, Sit on my right hand, until I make thine enemies thy footstool?”⁹⁰

Christ quoted that very statement from Psalms 110 and He applied it to Himself that this was the promise of the Godhead, the Father unto him and that He had this promise given to him by the Father in eternity past.

There are many other times in this first chapter of Hebrews that Paul speaks about the deity of Christ and about Him being supreme to the angels. I am reading in verse four of the first chapter. “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”⁹¹

Chapter one and verse five. “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?”⁹²

Now, the next time you hear someone say that Jesus Christ was an angel, you ask them for a verse of Scripture. Just ask them to show it to you in the Bible. Show me in your Bible where it is said that Jesus Christ is an angel, they can not! He is greater than all the angels. He is God and He existed eternally and by Him angels were created.

He is not a mere angel. The only time you have reference to angels and Christ in the New Testament is when they announced His birth and when they ministered to Him in the Garden of Gethsemane. In Hebrews the second chapter and verse nine we read, “But

⁸⁶ Mark 12:35-37

⁸⁷ Mark 12:36

⁸⁸ See Hebrews 1:13

⁸⁹ Hebrews 1:13

⁹⁰ Ibid.

⁹¹ Hebrews 1:4

⁹² Hebrew 1:5

we see Jesus, who was made a little lower than the angels.”⁹³ Made lower. He has the position of being superior to the angels as God , but by means of the incarnation He took upon Himself human flesh and He became a little lower than the angels. He is not a mere angel.

Christ, Himself, has defended his position as being as He had declared, very God. He declared that He existed in eternity past and He defended His deity and it has been confirmed unto us by many witnesses. Christ is not just a prophet, He is not just a teacher, He is very God.

I could go through the New Testament and give you many other proofs but let’s just take the testimony of Peter, here, speaking in the second chapter of Acts to the Jews on the Day of Pentecost, he goes back and picks up the history of Israel in verse 25. “For David speaketh concerning Him,”⁹⁴ quoting, from Psalms 16.

I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.⁹⁵

This is one of the Messianic promises God gave to David concerning Christ.

“Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren...”⁹⁶ Now Peter begins to apply this prophesy. “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.”⁹⁷

He could point to this and say that this is not a promise that God gave concerning David, but it is a prophesy that God gave concerning the Messiah that He would die, be buried and would not see corruption.

May I interject here that the Jewish Levitical law says that the fourth day of death was the day of corruption. It was the day in which the body would begin to decay naturally. And you remember that when the Lord came to the tomb of Lazarus, who had been dead now for four days, He said, “Roll away the stone.”⁹⁸

And they objected and said, “Lord, he has been dead now four days. He stinketh.”⁹⁹

⁹³ Hebrews 2:9

⁹⁴ Acts 2:25

⁹⁵ Acts 2:25-27

⁹⁶ Acts 2:28-29

⁹⁷ Acts 2:29

⁹⁸ See John 11:39

⁹⁹ Ibid.

You see, the fourth day was the Levitical law of corruption. So our Lord was three days and three nights in the heart of the earth. You must have the crucifixion on Wednesday and in the grave on Wednesday night in order to have three days and three nights prior to the resurrection.

So Peter says,

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet [David was a prophet and a king], and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [or in the grave], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.¹⁰⁰

Thus, the testimony of the apostle Peter who, at one time around the fires of Pilate, had denied the Lord and said, “I do not know him.”¹⁰¹ But after the resurrection there is a confirmation by the Spirit of God to Peter that He is the very Christ, Messiah.

Remember when the Lord, on the day of his resurrection appeared among the apostles, Thomas, who was not present at that time, had said, except he would touch him himself, he would not believe it.¹⁰²

Some have referred to Thomas as the doubting Thomas. I don't think so hard of Thomas or speak of him in such a bad way. I just think he wanted proof. He knew that this was beyond human explanation of how it could happen.

So when Christ appeared to the apostles eight days later in the room with Thomas behind a closed door, for fear of the Jews, Christ tells Thomas, “Reach hither thy finger, and behold my hands; and reach higher thy hand, and thrust it into my side: and be not faithless, but believing.”¹⁰³

And Thomas made that great profound statement when he said, “My Lord and my God.”¹⁰⁴ He identified Christ as being very God.

Our Lord made a promise and a commitment to all of us. He said, “Blessed are they that

¹⁰⁰ Acts 2:29-33

¹⁰¹ See Matthew 26:74

¹⁰² See John 20:25

¹⁰³ See John 20:27

¹⁰⁴ John 20:28

have not seen and yet have believed.”¹⁰⁵ That is for all of us today. God by His Holy Spirit has led us and caused us to say as infallibly as Thomas did, He is the Christ. He is the Messiah. He is the Son of God who came to earth and died for the sins of His people.

There are those who say, “It’s not really important to believe who Jesus Christ is.”

I have read to you, first of all, from the third chapter of the Gospel of John where our Lord said, “He that believeth on him is not condemned.”¹⁰⁶ What a precious promise it is to all of us. He that believeth in Christ is not condemned.

We sang earlier about trusting Jesus. How sweet it is to have been brought by the Spirit of God to trust Him, to trust Him for our soul’s salvation, to trust Him in every area of our life, to trust Him for our resurrection and to know that in Christ we are not condemned, we are free from condemnation!

Paul says in Romans, the eighth chapter, “There is therefore no condemnation to them which are in Christ Jesus.”¹⁰⁷

So our Lord said, “He that believeth on Him is not condemned: but he that believeth not is condemned already.”¹⁰⁸ I believe that this is referring to the final end time judgment. I believe it is referring, of course, to all of the non-elect, those who die in unbelief, those who never come to faith in Jesus Christ, those who never are brought by the Spirit of God to know Him as Savior, as their Redeemer.

Those that are never regenerated and brought to faith in Christ, as our Lord said, “is condemned already, because he hath not believed in the name of the only begotten Son of God.”¹⁰⁹ There is only one way to heaven. Jesus Christ said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”¹¹⁰ There is no other access. There is no other means. There is no other name. There is no way that we might have eternal life apart from Jesus Christ. So He says they are condemned already.

In the Gospel of John, chapter three, verses 35 and 36, John the Apostle is quoting John the Baptist as saying,

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.¹¹¹

This is the final judgment of all who do not come to faith in Jesus Christ in time. I

¹⁰⁵ See John 10:29

¹⁰⁶ John 3:18

¹⁰⁷ See Romans 8:1

¹⁰⁸ John 3:18

¹⁰⁹ Ibid.

¹¹⁰ John 14:6

¹¹¹ John 3:35-36

believe that all of God's elect will, in time, be brought by the Holy Spirit to the knowledge of Jesus Christ and will be brought to repentance and faith in Him. There are those who deny this.

In John, the eighth chapter, Christ speaking says, in verse 24. "I said therefore unto you, for if ye believe not that I am, ye shall die in your sins."¹¹² Why? "For if ye believe not that I am..."¹¹³ The word "he" is added in the King James. In the Greek Christ said, we must believe that He is the I Am¹¹⁴ He said later, "Before Abraham was, I am."¹¹⁵

You see, it is not believing about Jesus Christ as an historical character that saves. It is not believing about him as a good example or a good teacher for he is neither of those things, if He is not who He claimed to be, the Eternal Son of God.

It is not just head knowledge about Christ that is taught here. It is the knowledge that is brought to us by the Holy Spirit of God, that Jesus Christ is the Son of God.

And so Christ said, "If ye believe not that I am He, ye shall die in your sins."¹¹⁶

You will accuse me of condemning every child, that dies in infancy, to Hell.

No, because of the immediate and direct work of the Holy Spirit of God. He directly and immediately regenerates the elect, even the infant in his mother's womb. John the Baptist being an example and proof that God the Holy Spirit can cause the infant to rejoice in the knowledge of Christ as Savior.

I do not know all of the mysterious workings of God, what He may or may not do in a person in an unconscious state. I don't know what God may do in the heart and life of those who do not have the mental faculties whereby they can reason or hear or understand what is normal. I do not know all about those things

But I do know that the angel told Mary, "with God all things are possible."¹¹⁷ He works by His mighty power revealing Jesus Christ by the Holy Spirit.

I will affirm this on the authority of God's Word that no one will have eternal life, no one will go to heaven, no one is "not condemned" that is not brought to faith in Jesus Christ by the Holy Spirit of God.

It is not what we do. It is not our baptism. It is not our works. It is nothing that we do that gives us salvation. It is all of Christ. It is the work of God the Holy Spirit to show Him to us in such a way that we understand and say as Peter did, "Thou art the Christ, the

¹¹² John 8:24

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ John 8:58

¹¹⁶ John 8:24

¹¹⁷ Matthew 19:26

Son of the living God.”¹¹⁸

When we are brought to that position we can rest in that benediction or that blessing that Christ said to Peter, “Blessed art thou...”¹¹⁹

How blessed we are!

I heard a man, just this past week, describing how good his life was. He, indeed, is the envy of many people in the world, a very successful movie star, a very wealthy man, exceedingly rich and popular. If I called his name many of you would recognize him. He was talking about what a wonderful life and how blessed he was. I thought, “Poor fool. You know not, you do not realize that everything that you have enjoyed in this world and everything that you claim to be and everything you own, will all be left behind and, apart from God’s sovereign grace, you will spend eternity in Hell.”

And at the same time I thought how blessed I am. I am not rich. I am not famous and I don’t have world-wide fame. Very few people know who I am, but that’s God’s business.

But I will tell you one thing that I do know, by the grace of God, God knows me and I know Jesus Christ as my Lord and Savior because of the sovereign grace of God and by the working of the Holy Spirit.

Who is blessed? Who is most favored? Which one has been blessed of God: The man that has the riches and wealth and fame and will leave it all behind? Or this poor sinner, who by God’s mercy and grace, though a beggar and a pauper, when the hour of death comes, will pass from this world into eternal glory, by Jesus Christ the Son of God.

“Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”¹²⁰

Amen!

¹¹⁸ Matthew 16:16

¹¹⁹ See Matthew 16:17

¹²⁰ Matthew 16:17