

JUST WHO WAS BORN AT CHRISTMAS?

John 8:51-59

INTRO: Our subject this morning is, who was born at Christmas? It is not my view that Jesus was born on December 25th. But it is without question that He was born, and that is a huge miracle as we will see. And if we commemorate a day in honor of His birth, I am OK with December 25th. I think He was born in the spring time of the year. I have preached on this in the past. I believe He was born when the Passover lambs were born, and He was born where the Passover lambs were born, and He walked the path the Passover lambs walked when they went to the slaughter, and He entered the same gate those Passover lambs entered and He died at precisely the time the Passover lambs died.

And this morning we commemorate the birth of the Messiah. On the Christian calendar we commemorate some other dates as well which we can determine at least a little more closely. We call the one Good Friday, but it is actually the Passover. It is the time when the Passover lambs died. It is the day Christ died. We have another day sometimes called Easter, which is a worse name than Good Friday, but it commemorates the resurrection of Christ. That day is the Jewish feast day of First-fruits. Then we commemorate Christ's ascension. Then we commemorate Pentecost, which is ten days later and which is the birthday of the Church.

Now my question this morning is, "Who Was Born On the day we call Christmas? What is His name?" We are going to look at three points: His name revealed; His name relinquished; and His name recovered.

I. HIS NAME REVEALED

Let me introduce you to God, capital G in the Bible. Where do we go? Somebody quote Genesis 1:1 for us this morning: *In the beginning God created the heavens and the earth.* The word *God* here is 'elohim.' If you learn a little Hebrew you will soon know that putting an *i-m* ending on a noun is like adding an *s* to an English noun. So, if you have the noun *God*, and you add an *s* you have *Gods*. That is the case here.

We won't take long on this, but I believe it is a reference to the Triune God. So look now at verse 26 which says: *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."* The word God is Elohim. He said, "Let us make man in our..." What we have is a plural. Let me just mention that some believe it is the plural of respect. Few are more familiar with that than those who speak Plautdietsch. When we address an older person we say, "Jie", not "Du." That is the plural of respect. Our young people who do not learn much Plautdietsch are surprised to learn that when we address God we do not say, 'Jie', we say, 'Dü'. That is proper.

But there is a name for this triune God that stands for the Triune God as one name. Turn to Genesis 2:1. After I prepared three Low German messages regarding the Jehovah's Witnesses, I am becoming hesitant to pronounce this name, but let me give it to you. Some pronounce it as Jehovah and others as Jaweh. So let us begin in Genesis 2:1:

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day God (Elohim) ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then God (Elohim) blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

4 This is the history of the heavens and the earth when they were created, in the day that the LORD (Jehovah) God (elohim) made the earth and the heavens,

And in the name, LORD, all in capitals, I have introduced you to the one who would be born on earth as a human baby. Only, when He was born, He had relinquished that name. We will look at that later. Now let me tell you something about this name. You see, what we have in this is the name that is above all names. This is a very holy name. After

doing those messages on the JW's I am becoming more and more reluctant to pronounce this name. I will show you later why.

Now you are familiar with the NT folk called the Scribes. The scribes were very highly trained men who copied the Scriptures by hand. There were no printing presses back then. Copies of the Scriptures were viewed as sacred. When they were worn out, which happened, of course, they were never burned or destroyed, but treated almost like we treat a human body after death. They were viewed with very high regard. And the scribes went through a lot of training in order to become a scribe. The Jewish Talmud, which is a record of Jewish oral tradition, lists the following rules for copying the OT text:

a. The parchment had to be made from the skin of a clean animal, prepared by a Jew only, and must be fastened by strings from clean animals.

We learned that Pergamos is where parchment was invented. Because it was so durable it was used to write Scripture on. In Israel, close to the government building is the shrine of the book and inside is the book of Isaiah all rolled out and it was written on leather. The pages are sewn together. Rule 2:

b. Each column must have no less than 48 or more than 60 lines.

Remember, these are written by hand.

c. The ink must be of no other color than black, and had to be prepared according to a special recipe.

d. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he had to read and pronounce aloud each word before writing it.

e. He had to reverently wipe his pen each time before writing the Word for God, and had to wash his whole body before writing the sacred name Jehovah!

f. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was condemned.

g. Every word and every letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once.

And here is the solemn warning given by the Rabbi to each young scribe: "Take heed how thou dost do thy work, for thy work is the work of heaven; lest thou drop or add a letter of a manuscript and so become a destroyer of the world!" The scribe was also told that while he was writing if even a king would enter the room and speak with him, the scribe was to ignore him until he finished the page he was working on, lest he make a mistake! In fact, some texts were actually annotated -- that is, each letter was individually counted! Thus in copying the Old Testament they would note the letter aleph (first letter in the Hebrew alphabet) occurred 42,377 times, the letter beth 38,218 times, and so on.

Now out of that, here is the point regarding the sacred name for God. The scribe, and I quote: *had to reverently wipe his pen each time before writing the Word for God, and had to wash his whole body before writing the sacred name Jehovah!* Would you care to guess how many baths a scribe would have had if he copied the whole OT? It would be 6,519 times! Now what would it do to a scribe if he had to have a bath every time before he wrote this name? He would get the drift that this is a very, very holy name!

But listen to Psalm 138:2. The Psalmist says, *I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.* We have seen how sacred the Jew holds to the most sacred name for God. But here we see in what esteem God holds the Bible! A while ago somebody read that verse in church here, and as I sat wondering why God holds His word in higher regard than all His names I thought it might be this: His names reveal who He is. They

reveal His character. But His word reveals far more about Him than even His names do!

Now this most sacred name for God is called the *tetragrammaton*. That means it is a name of four letters. And what is most amazing is that it is such a simple name one would never think it was the most holy name for God. Turn to Exodus 3. Most of you will be familiar with this. You remember that Moses went out to see his people. He lived in Pharaoh's palace, but he had found out he was a Jew and he wanted to deliver his people from the severe bondage they were in. You will remember that he killed a man and ended up fleeing Egypt. So we'll read verses 1-15:

1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

2 And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."

6 Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

7 And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.

8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a

good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

9 "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.

10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

11 But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

12 So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."

13 Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"

14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

15 Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'

I was reading in Exodus a little while ago and I came across something that surprised me in Exodus 6. Turn there. We'll begin in verse 1:

1 Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

2 *And God spoke to Moses and said to him: "I am the LORD.*

3 *"I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.*

If you are using the KJV it has the name Jehovah in verse 4. Now look at verse 1 at the name LORD all in capitals. It is also in verse 2. The words translated LORD in those verses is exactly the same as the word the KJV has translated Jehovah in verse 3. What is interesting is that God did not reveal this name for the first 2500 years of history.

Now let me tell you a little more about the name we have just read. If you look in your Bibles you will see the word LORD all in capitals. This is the most sacred name. It is the I AM of verse 14 in the passage we read earlier. That is God's most holy name in English, "I am." Does the name 'I AM' seem incredibly profound to you? It seems anything but profound.

Satan did not know the significance of that name either. Listen to Isaiah 14:12-14. I am reading from the KJV:

12 *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

13 *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

14 *I will ascend above the heights of the clouds; I will be like the most High.*

Now note that he wanted to be like the most High. This is *eljone*. It means high. It comes from a Hebrew word *awlaw*. As I was studying this, I wondered, did Mohamed get the idea of the name Allah from the same name that Satan chose he wanted to be like? Just as I was considering that I was sent an e-mail that dealt with the name Allah. It said this:

Muslims worship a god by the name of Allah. They also give him ninety-nine other names. The question that naturally arises is who or what is this Allah? Where did the Muslims derive their ideas of Allah's nature and attributes? ...Historians, linguists, and archeologists have dug into this question for over a century.

They then trace the name to the moon god, and it is the crescent moon we see on almost everything Muslim. But my question still is, is there some connection between this name of God that Lucifer chose, and the name Allah? It would make a lot of sense. When you read the Koran you clearly see that Mohammed was greatly influenced by the OT. Did he set up Allah as the god over the new religion he started because of this? Did Satan influence him to this? No doubt he was highly demonized. What is amazing is that the Arabic people worshipped many gods, but Mohammed reduced the worship to one God, the god he called Allah. Did Mohammed make the same mistake the devil made?

However that may be, the Hebrew word *awlaw*, from which the word *eljone* comes, is used to refer to God Almighty in the Bible in this phrase: the Most High God. The *awlaw el*. That is exactly what Muslims claim of Allah. In the NT, when reference is made to the name for God, the Most High, it calls Him, '*Hupsistos theos.*' *Hupsistos* is the superlative of high, thus meaning 'most high'. The God of the Bible is the Most High God.

But consider now that Satan could never really have been like the most high God. Why? Because He did not have existence on his own. It is not because the true God is the Most High God that He has existence on His own. Because He has existence on His own, therefore He is the Most High God! It is because He is the "I AM". He needs nobody or anything to exist. He is the "I AM." You see, the name, "Most High God" is not the name above all names! A god who is the Most High God could come to an end. But the I AM can never end. He has existence in Himself. He is I AM!

Turn to John 8. Jesus is in discussion with the Jews. They struggle big time because He says He is the Son of God. We begin in verse 46:

46 *"Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?"*

47 *"He who is of God hears God's words; therefore you do not hear, because you are not of God."*

48 *Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"*

49 *Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me."*

50 *"And I do not seek My own glory; there is One who seeks and judges."*

51 *"Most assuredly, I say to you, if anyone keeps My word he shall never see death."*

52 *Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'"*

53 *"Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?"*

54 *Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God."*

55 *"Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word."*

56 *"Your father Abraham rejoiced to see My day, and he saw it and was glad."*

57 *Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"*

58 *Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."*

Now, you see, verse 58 is bad grammar. We do not talk like that. We would say, "Before Abraham was, I was." But He said, "Before Abraham was, I AM." The NKJV has capitalized the words I AM indicating they refer to Jehovah. Before Abraham was, Jesus was who? Jehovah!

For interest sake, let me just read what the JW's do with this verse. Here is how they translate: *Jesus said to them: "Most truly I say to you, before Abraham came into existence, I have been."* They have wrongly translated the present tense *to be* verb in the past tense. They corrected Jesus' grammar but messed up His theology. What they say He said, is not what He said. But it would totally mess up their doctrine if they translated it as the original says.

So, we have the name of the One whose birth we commemorate revealed. But what we want to now see is that He did not come as Jehovah. He relinquished that name and took a new name. That brings us to Christmas in Matthew's Gospel. So we turn there.

II. HIS NAME RELINQUISHED

I am proposing that when our Lord came from heaven, when the Holy Spirit overshadowed Mary, that He relinquished this most holy name. So we go to Matthew chapter 1. In this chapter we first have the genealogy of Joseph, the stepfather of Jesus. It gives evidence of Joseph's lineage through the Jews, Abraham; and then his lineage through Judah, the kingly line. This gives Jesus right to the throne of David. So look at verse 17:

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Now, when it says, "Until Christ..." that is *Kristos* and *Kristos* is the Greek, NT word for the OT word *Messiah*. This is Christ, the long promised Messiah! We go on now with the account of His birth in verse 18:

18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

21 "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

25 and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

Note that verse 21 that Joseph was instructed to call the name of Mary's Son, *Jesus*. That is *Joshua* in Hebrew, or we might say, *Jeshua*. What does that mean? It means *Jehovah saves*. And verse 18 speaks of Him as *Jesus Christ*. All of this means this. He is: *The anointed One who is Jehovah saves*. And in verse 23 we see that this is a fulfillment of a prophecy that says He will be called *Immanuel*. The 'el' at the end is *Elohim*. So *Jesus Christ* is *Elohim with us*.

I am recommending to you that He relinquished His name when He became man. I will show you why later. But before we go further now, let me share some things about this most sacred name for God. I have mentioned that the Jews

viewed this name as so holy, they never pronounced it. Only once, and that only at the highest holiest day of the Jewish year, Yom Kippur, was this name ever pronounced. And it was only pronounced by the High Priest and only on that day.

So when they read the Bible and came to the name we call Jehovah, they would not pronounce it. They called this name "Adonai." Adonai means *Lord*. So go to Genesis 2:4. Here you will see the name that in Hebrew would be *Jehovah*, or the Tetragrammaton. But you will notice that both the KJV and the NKJV do not translate it as Jehovah. They give the name as LORD all in capitals.

We go now to the NT. We begin with Matthew 3:3:

Matthew 3:3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Turn to Isaiah 3. In this passage in Matthew, John the Baptist is quoting from Isaiah 3:3. And Isaiah says,

3 The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God.

Now you will notice that the sacred name for God is translated as LORD all in capitals in both the KJV and the NKJV. When we come to the NT, when a quote from the OT is given using this name, the NKJV keeps the name all in capitals, but the KJV now writes it in lower case letters. But what is most noteworthy is the fact that John the Baptist uses the Greek word kurios, which is Lord. He does not pronounce the sacred name.

Go now to Matthew 4:7. The devil has come to tempt Christ when He is fasting for 40 days in the wilderness. The devil has just tempted Christ and Jesus answer in verse 7 like this:

Matthew 4:7 Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'"

Now that is a quote from Deuteronomy 4:7. And we note the same facts we noted in the previous verse. And what is most interesting is that Jesus Himself does not pronounce this most holy name. As the Jew would say 'Adonai', or 'Kurios' in Greek, so Jesus Himself does. We find the same thing again in Matthew 4:10.

When we come to the book of Acts, we find the apostles doing the same thing.

Now, what do the Jehovah's Witnesses do with all these verses, in the OT and in the New? They always translate it as *Jehovah*. What do they do when they come to OT quotes in the NT? They translate this name as *Jehovah* every time!

Now let me make a little side note. The Jehovah's Witnesses deny vehemently that Jesus was God. So turn to Romans 10. The JW's, like the Arians in the early church, say that Jesus was not God, He was a created being like the rest of us. And the JW's go to endless trouble to prove that Jesus is not God, but let me show you what happens to them in Romans 10. I am thankful to learn this from another writer. Verse 9:

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

So I ask you, whom does the pronoun 'Him' refer to? Well, Jesus. Verse 10:

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "Whoever believes on Him will not be put to shame."

I ask again, whom does the pronoun 'Him' refer to in verse 11? Well, to Jesus. By the way, when the pronouns referring to deity are capitalized, this is an interpretation. The original language does not do this. Verse 12:

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

Now I ask, whom does the name 'Lord' refer to? Well, to Jesus. Now look at verse 13:

13 For "whoever calls on the name of the LORD shall be saved."

Now I ask you, whom does the word LORD all in capitals refer to? Well, it is Jesus! So who is He? Jehovah! In the OT where that verse comes from it is the name Jehovah.

Now let me ask you, what do the JW's do with this in their New World translation? Well, let me read it for you:

9 For if you publicly declare with your mouth that **Jesus is Lord**, and exercise faith in your heart that God raised him up from the dead, you will be saved. 10 For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation. 11 For the scripture says: "No one who rests his faith on him will be disappointed." 12 For there is no distinction between Jew and Greek. **There is the same Lord over all, who is rich toward all those calling on him.** 13 **For "everyone who calls on the name of Jehovah* will be saved."**

And so, in their own translation, according to the context, Jesus is Jehovah! But let me make this note. They do what John the Baptist would not do, what Jesus would not do, and what the apostles would not do. They pronounce the most sacred name everywhere. When they translated the Greek word *Kurios*, lord here as Jehovah, they did what the Bible does not do and their translation is not accurate to the text.

Well, that was a side note. All of this to say that when Jesus became a human as well, He relinquished the name Jehovah while He was on earth. We want to look now at his name recovered.

III. HIS NAME RECOVERED

Turn now to Philippians 2. Well, I have proposed that Jesus' name was Jehovah before He was conceived; and that He relinquished that name when He came to earth. So let us

now look at this most fascinating passage in light of all we have said this far. We begin in verse 5:

5 Let this mind be in you which was also in Christ Jesus,

One could rightly translate this verse as saying, "Let this kind of thinking be in you which was also in Christ Jesus." And we will now see now how He thought:

6 who, being in the form of God, did not consider it robbery to be equal with God,

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

When He existed in eternity past in the very form of God, in His inner essential quality, He did not think that existence to be something He could not give up. So He gave up His great and glorious state, and took on the form of a bondservant, or a slave, and came in the likeness of men. We can't deal with this in detail. Every part of these verses is theologically loaded and must be interpreted most carefully. Verse 8:

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

In brief. Before He became man He was in actual essence God. But being in the essence of God was not something He could not give up. And to save man, He took on the form of a bondservant. He was born to a poor couple. He was born in a sheep barn. He grew up working in a carpenter's shop. And being found in appearance as a man, yes, it was appearance only because He was now both God and man, He humbled Himself.

It is not imaginable that the Creator of the universe would become man, and His own familiar friend would turn Him in and He would hang on a cross. People would spit on Him and slap Him and tie His hands and mock Him and put a crown of thorns on His head, and drive big spikes through his wrists and feet and hang him up to be further mocked and to ultimately die. This was God!

Let me read an OT passage for you to show you who this was:

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

That is the One who became man and who died in every sinner's place! We go on to verse 9:

9 Therefore (that is, since He became man and submitted to the death of the cross, therefore) God also has highly exalted Him and given Him (given Him what?) the name which is above every name,

Now we have to ask ourselves a question here: What is the name above every name? Bill Batstone wrote a contemporary worship song called, *Jesus, Name Above All Names*. It is a song of 73 words. When you take out the repetitions it is a song of 24 words. It has a nice melody and is quite catchy but is, in my estimation, theologically inaccurate. Here are the unrepeated words:

Jesus, name above all names
Beautiful Saviour, glorious Lord
Emmanuel, God is with us
Blessed Redeemer, living Word

Oh,

Lord I praise Your name

But the name above all names is not Jesus. Many, many people have been called Jesus. The OT name Joshua is Jesus. Many have put themselves forward as Jesus. But this

is not true of the name Jehovah, and this is the name above every name. There is no higher name.

Now let me make another note on this verse. When it says God has 'given' to Him the name that is above every name, it literally reads like this: God graced to Him the name that is above every name. Jesus did not earn this name by what He did, but because He did what He did, God awarded, God graced to Him this name.

And you might say, just a minute; what about verse 10. So let us read it:

10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

"Now", you might say, "does this not say that every knee will bow of those in heaven, and of those on earth, and of those under the earth, at the name Jesus?" No, it does not say they will bow at the name Jesus, but at the name OF Jesus. Now you can argue this both ways. It could be a subjective or an objective genitive. So it could go either way, but verse 11 tells us which one is right. Look at it:

11 and that every tongue should confess that Jesus Christ is, is what? What will every tongue confess, that He is Jesus? No! That Jesus is Adonai! Lord! Jehovah! Everybody will confess, in the words of this text that Jesus is Lord! And they will confess that He, and I quote is; Lord, to the glory of God the Father. Jesus Christ is Lord! He is Kurios! He is Adonai! And these names are used to avoid saying the most sacred name of all, the name He relinquished when He was conceived by Mary! But when His work on earth was done, God graced it to Him again! He did not earn it, it was graced to Him! This is the One whose birth we commemorate on this day! And here is what is amazing to me. In a sense He is now more than God! He now has a body. He is like us and He is God! Jehovah God!

CONCL. And in conclusion, who was born on the day we commemorate? Almighty God became man and dwelt among us and died physically in our place that we might have life eternal! A while

ago I read a message title by John Ankerberg called, "If Jesus Wasn't God, He Deserved an Oscar." But the facts are, He was.