

MBC MEN'S STUDY

LEADERSHIP 8: THE PERSON AND WORK OF CHRIST

CLASS 2: JESUS, BEFORE TIME BEGAN

Before getting into the book, here is the layout of the framework for our five-month men's study class.

- August 13th: Introduction and why this Matters
- **September 24th: Jesus, before time began.**
- October 29th: The Incarnate Christ
- November 26th: The incarnate Christ
- December 10th: The earthly life of Christ

PURPOSE OF THIS 5 MONTH CLASS

- Why do we want to talk about Christ?
- Why should we desire to know more and more about who Jesus was and who He is now?
- What we do with the doctrine of Christ has eternal ramifications.
- We can't believe in the wrong Christ and think that it is the right way to heaven.
- We can't seek to please the wrong Christ and think that we are living in the right way.
- If we want to know that our salvation is secure and that we are going in the right direction, we must know who Jesus is and what He did.
- If we get this wrong, our entire life can be going in the wrong direction and pointing others in the wrong way as well.
- When we know who Jesus is and what He has done for us, it empowers us to live in such a way that brings honor and glory to God.
- When we live like this, it is going to benefit our own walk with the Lord and all of those around us.
- **The center of our faith and the source of our hope isn't a creed, an idea, an experience, a church, or a philosophy. It's a person: Jesus the Messiah.**
- Knowing him isn't only the beginning of the Christian life – *it's the whole Christian life.*
- As believers, we know Jesus personally, which means Christology is deeply practical.
- The more that you about Christ and what Christ did for you, the more you are going to desire to live for Him. We have been given more resources and promises from being *in Christ* than we can imagine.
- We need to understand these things in order to live a life which brings honor and glory to Christ.

INTRODUCTION¹

- The definition of the preincarnate Person of the Son of God is to all practical purposes the statement and proof of the eternal deity of the Second Person of the Trinity.
- In view of the ancient and modern attempts to reduce in one way or another the deity of Christ to a level below that of the First Person, the Father, it is necessary to emphasize certain aspects of the preincarnate Person of Christ. **Crucial in this argument is the proof that Christ is eternal.** Supporting this evidence is the full-orbed revelation that Christ possessed all the attributes of God, and that His works, titles, majesty, and promises are all those of God Himself. The theophanies of the Old Testament provide historical evidence of His pre-existence.
- In denouncing the Arian heresy that Christ was the first of created spirits and therefore not eternal, the church has, since 325, **maintained the eternity and deity of the Son of God in its historic creeds.**

THE PREEXISTENCE OF CHRIST (CHRIST IN ETERNITY PAST)

- Most biographies of Christ begin with His birth. The Bible, however, goes back to eternity and teaches His eternal pre-existence. Jesus antedates [goes before] creation. In fact, the pre-existence of Christ is bound up with other doctrines of the Son.
- His eternity, His place in the Trinity and His work as creator, among other things, indicate that He predated the creation of the universe. **A correct understanding of His pre-existence, therefore, is foundational to understanding His person and work and is, accordingly, placed first in what follows².**
- **The deity of Christ is not necessary to His preexistence, but preexistence is necessary to deity, one of whose attributes is eternity. It is therefore important to establish our Lord's preexistence in the mind before the deity of Christ.³**
- This is why the councils at Nicaea and Chalcedon were so important to the church in shaping who Christ was. They knew that with a faulty view of who Jesus was, the church would not be able to stay the course of being the hope of salvation in the world.
- That Jesus was aware He had a preexistence 'with God' (John 1:1) is indicated by His favorite self-designation as 'the Son of Man' from **Daniel 7:13, 14** where it is said 'with the clouds of heaven there came one like a son of man.'
 - This Son of Man is a Being of heavenly origin⁴, as distinguished from an earthly origin.⁵

¹ <https://walvoord.com/article/28>

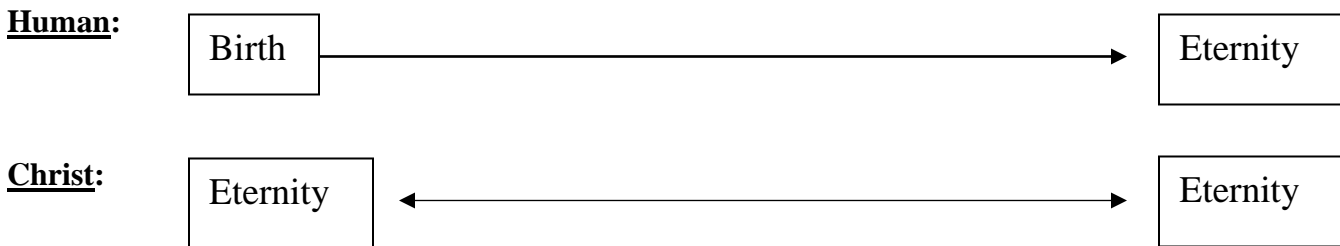
² Rolland McCune, *A Systematic Theology of Biblical Christianity: The Doctrines of Man, Sin, Christ, and the Holy Spirit*, vol. 2 (Allen Park, MI: Detroit Baptist Theological Seminary, 2009), 91.

³ Robert Duncan Culver, *Systematic Theology: Biblical and Historical* (Ross-shire, UK: Mentor, 2005), 438.

⁴ It is important to note that *origin* does not mean created but location.

⁵ Ibid.

- In much of the religious literature of the twentieth century, while terms like “deity” and the “Son of God” are recognized as belonging to Christ, there is often lacking the solid note that He is eternal. The study of Christ in eternity past becomes therefore the key to understanding the total scriptural revelation, and the definition of His person in eternity past is for all practical purposes a statement and proof of His eternal deity.⁶
- Christ has always been, still is and will ever be.



Eternality From the New Testament

- **The Son existed before time began.**
- John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:30 “This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’
- John 8:58 “Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”
- John 17:5 “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”
- Colossians 1:17 “He is before all things, and in Him all things hold together.
- **The Son became flesh.**
- John 1:14 “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
- Philippians 2:6-7 “...who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”
- **The Son was sent into the world.**
- John 3:13 “And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.
- John 6:33 “For the bread of God is that which comes down out of heaven, and gives life to the world.

⁶ John F. Walvoord, *Jesus Christ Our Lord* (Galaxie Software, 2008), 22.

- John 3:17 “For God did not send the Son into the world to judge the world, but that the world should be saved through Him.
- John 7:29 “I know Him; because I am from Him, and He sent Me.”
- John 20:21 “Jesus therefore said to them again, “Peace be with you; as the Father has sent Me, I also send you.”

Eternality From the Old Testament

- **Micah 5:2** “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”
- The words *Jesus Christ* are not found in the Old Testament. But it is important that we identify and recognize where we see Christ or where He is emphasized. This further goes to show that He did not start at creation or at His virgin birth.
- All of the Old Testament anticipations of the coming of Christ which assert His deity are further evidence to establish His eternity. In **Isaiah 9:6**, Christ is declared to be not only “Mighty God,” but also “Everlasting Father,” or “Father of Eternity.” The very name Jehovah which it will be shown is given to Christ as well as to the Father and the Spirit is assertion of eternity. He is the eternal I AM (cf. Exod 3:14).⁷
- One of the primary occasions of the phenomenon referred to as a theophany (“an appearance of God”) involves the presence of God at Mount Sinai (Exodus 19). Other instances of divine manifestation arise with the ministry of “the angel of the LORD [Yahweh]” in passages like the following:⁸
- **Appearance as the Angel of the Lord**
- **To Sarah: Genesis 16:7, 9, 11** “Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur...Then the angel of the Lord said to her, “Return to your mistress, and submit yourself to her authority.”...The angel of the Lord said to her further, “Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction.”
- **To Abraham: Genesis 22:11-12** “But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” And he said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”
 - The angel of the Lord is equated with God
- **To Moses: Exodus 3:2-6** “And the angel of the Lord appeared to him in a blazing fire from the midst of a bush... When the Lord saw that he turned aside to look, God called to him from the midst of the bush... I

⁷ <https://walvoord.com/article/28>

⁸ John MacArthur and Richard Mayhue, eds., *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, IL: Crossway, 2017), 240.

am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face for he was afraid to look at God.

- Moses worshipped this person
- **To Balaam: Numbers 22:22-27** “But God was angry because he was going, and the angel of the Lord took his stand in the way as an adversary against him...When the donkey saw the angel of the Lord standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field...Then the angel of the Lord stood in a narrow path of the vineyards...When the donkey saw the angel of the Lord, she pressed herself to the wall...The angel of the Lord went further...When the donkey saw the angel of the Lord, she lay.”
- **To Gideon: Judges 6:11-12, 22-23** “Then the angel of the Lord came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. The angel of the Lord appeared to him and said to him, “The Lord is with you, O valiant warrior.” ...When Gideon saw that he was the angel of the Lord, he said, “Alas, O Lord God! For now I have seen the angel of the Lord face to face.” The Lord said to him, “Peace to you, do not fear; you shall not die.”
 - Gideon equated this person with God
- **To Manoah: Judges 13:18, 21-22** “But the angel of the Lord said to him, “Why do you ask my name, seeing it is wonderful?” ...Now the angel of the LORD appeared no more to Manoah or his wife. Then Manoah knew that he was the angel of the LORD. So Manoah said to his wife, “We shall surely die, for we have seen God.”
 - Manoah equated this person with God and the name of the angel of the Lord is “Wonderful” (cf. Isaiah 9:6)
 - The angel of the Lord was equal with God and equated Himself w/ God.
 - Yet, the angel of the Lord is distinct from God the Father
- **Zechariah 1:12** “Then the angel of the LORD answered and said, “O LORD of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, with which Thou hast been indignant these seventy years?”
- Interesting to note, only the second person of the Trinity takes bodily form.
- **John 1:18** “No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.” (or *He has made Him known* in the ESV)
 - The phrase “made him known” in Greek (*exēgeomai*) is the word from which we derive the verb *exegete* and its cognate noun, *exegesis*. Literally, the Son of God “exegeted” the Father to mankind.⁹

⁹ Ibid. p. 241

- **The angel of the Lord does not appear again after the incarnation.**
- All post-incarnation references in the NT are to “an angel of the Lord” not “the angel of the Lord.”
- **Acts 5:19** “But during the night an angel of the Lord opened the gates of the prison, and taking them out he said...”
- **Acts 12:7** “And behold, an angel of the Lord suddenly appeared, and a light shone in the cell; and he struck Peter’s side and woke him up, saying, “Get up quickly.” And his chains fell off his hands.
- **Conclusion:** The Old Testament angel of the Lord was most probably the pre-incarnate Christ.

We know that Christ has always existed, He is not created, nor does He have any beginning of any kind.

Therefore, since Christ is eternal, He preexisted, His claims (and the Bible’s claims) to His deity can be established.

THE DEITY OF CHRIST IN THE OLD TESTAMENT

- As Jesus is walking on the road to Emmaus, He encounters two men. After these men had lamented about the Christ, Jesus says in **Luke 24:25–27** "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory? Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures."
 - Jesus tells these men on the road to Emmaus that He is in the Old Testament. It is precisely the Old Testament where we see prophecies concerning His coming and His triumphant reign.
 - We learn how he has worked for the salvation of His people from the beginning.
- Jesus further says in **Luke 24:44** “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the *Law of Moses* and *the Prophets* and *the Psalms* must be fulfilled.”
- **What is significant about what Jesus says here?**
 - The Law of Moses? The prophets? The Psalms?

SON OF MAN (DAN 7:9-10, 13-14; MATT 9:6, 12:8, 19:28, 20:28, 25:31-32)

- First, we have Daniel’s vision of the Son of Man. In Dan 7, we find a glorious description of the heavenly throne room and at the center of this scene is the Lord, the “Ancient of Days”, who is seated upon His throne. just a few verses later, Daniel describes another vision, but this time he sees another figure, the Son of Man.

- **Daniel 7:13-14** “I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion Which will not pass away; and His kingdom is one which will not be destroyed.”
 - Here the Son of Man receives worship from all nations and rules over an eternal kingdom.
 - Who else could do that but someone who is divine? And who is this Son of Man?
 - Jesus noticeably used the title for himself and taught in Matthew 25:31-32: "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats..."
 - You can hear how Jesus’ words allude to Daniel 7.

SON OF DAVID (GEN 49:8-10; 2 SAM 7:12-13, 16; PS 2:6-7; 45; 72; ISA 9:6-7)

- Next, the Old Testament builds expectation that a Son of David is coming who will reign on David’s throne forever.
- God promises this to David in 2 Samuel 7:13: “He shall build a house for my name, and I will establish the throne of his kingdom forever.” This highly anticipated Son begins to be described in terms that are unmistakably divine.
 - Psalm 2:7, “The LORD said to me, ‘You are my Son; today I have begotten you.’ So, the son of David is also the Son of God.
 - That could mean simply that this king represents God like a son; but other passages suggest that it means even more.
 - **Psalm 72** depicts foreign kings bowing down before this king, and people from all nations blessing his name.
 - Psalm 45:6-7 “Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions.”
 - We are told in that this passage is about Christ in Hebrews 1:8–9 “But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.”

- We see something similar in Isaiah 9:6–7 “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.”
 - So, who is this king? A royal son of David who is also Mighty God. His name is Everlasting Father not in the sense that he is God the Father, but that he is a king who rules benevolently like a loving father.
 - This royal figure is Jesus Christ. That’s what Christ means, after all, -- it’s the Greek translation for Messiah, which means “Anointed One.”
 - **Romans 1:2-3** Paul says the gospel is a message about God’s “Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.”

THE DEITY OF CHRIST IN THE NEW TESTAMENT

- Here are 6 ways the New Testament teaches Jesus is fully God.

1. Jesus is called God and Lord (Matt 1:21-23; Lk 2:11; Rom 9:5; Tit 2:13)

- John 1:1 says “In the beginning was the Word, and the Word was with God, and the Word was God.”
- Romans 9:5 calls him “Christ, who is God over all, blessed forever.”
- Titus 2:13 calls him “our great God and Savior Jesus Christ.”
- We also have many instances where the words used for God [Theos] and Lord [Kyrios] in the Greek translation of the Old Testament [Septuagint] are applied directly to Jesus.
- Perhaps one of the most staggering examples of this is **Phil 2:11**, where Paul says that every tongue will “confess that Jesus Christ is Lord, to the glory of God the Father.”
 - Here, he is quoting **Isaiah 45:23** nearly word for word. And yet the one to whom every knee bows, and every tongue swears allegiance in **Isaiah 45** is none other than Yahweh, the covenant Lord of Israel.
 - For Paul’s readers, immersed in the language of the Old Testament, **Philippians 2** could not be any clearer: *Jesus is Yahweh*.

2. Jesus Christ claimed to be God (Jhn 8:58, 10:30)

- There is his great statement in **John 8:58**, “Before Abraham was born, I am!”
 - The Jews understood that he was claiming to be God. “I AM WHO I AM” was God’s way of identifying Himself to Moses.

- They picked up stones to kill Jesus because their unbelieving hearts judged this to be a blasphemous statement. Jesus was equating himself with God!
- In **John 10:30**, Christ says, “I and the Father are one,” and again the Jewish leaders attempt to stone him.
 - Why? Verse 33, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.”

3. Jesus Christ is presented as the object of the believer’s faith and trust (Jhn 14:1; 17:3; 2 Cor 5:15; Eph 3:12; 5:23; Col 1:27; 1 Thes 1:3; 1 Tim 1:1)

- In **John 14:1**, Jesus says “Believe in God; believe also in me.”
- **1 Thes 1:3**, Paul speaks of the believers “steadfastness of hope in our Lord Jesus Christ.”
- **John 17:3**, eternal life is to know Jesus Christ.
- Since the OT consistently teaches us to hope and trust only in God, it follows that Jesus as the object of our hope is indeed divine.

4. Jesus Christ is presented as the object of the believer’s worship (Matt 2:10-11, 28:17; Jhn 5:23; Phil 2:9–11; Heb 1:6; Rev 5:12)

- Judaism was staunchly monotheistic, so this worship should intrigue us.
- **Matthew 2:10-11** “When [the Magi] saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Mary his mother, and they fell down and worshiped him.”
- **John 5:23**, The Father “has given all judgment to the Son, that all may honor the Son, just as they honor the Father.”
- Remember **Isaiah 48:11** – God says “My glory I will not give to another.”
 - Yet from his birth in **Matthew 2** to the heavenly throne room in Revelation, Jesus receives worship, glory, and honor.
 - This isn’t blasphemy or idolatry. It is appropriate, delightfully so, because Jesus is God.

5. Jesus is described as being God and performing the works of God (Jhn 1:1-3, 14-18; Heb 1:1-4; Col 1:15-20).

- Jesus is the Creator.
 - **John 1:1-3, 14-18** “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. *All things were made through him, and without him was not anything made that was made.*”
 - **Hebrews 1:1-4** “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, *through whom also he created the world*. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.”
- Jesus reveals God and sustains all creation.

- **Colossians 1:15-20** “He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

6. Jesus preexisted as the eternal Son of God prior to His incarnation (1 Cor 8:6; 10:4, 9; 2 Cor 8:9; Gal 4:4; Rom 8:3; Col 1:15-20; Phil 2:6; 1 Tim 1:15; 3:16; 2 Tim 1:9-10).

- This is an important point, because it emphasizes that God the Son has always existed. It’s not that Jesus, a human being, became God somehow – by his miraculous birth or marvelous baptism.
- *God, the second person of the Trinity, took on a human nature in addition to his divine nature. The incarnation is not subtraction, but addition.*
- We see this in a passage like **Philippians 2:6-7**: “Though he was in the form of God, He did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men.”
 - *He didn’t give up his divinity*, but the status and privilege of his heavenly standing.
- **2 Timothy 1:9-10**, God gave us grace “in Christ Jesus before the ages began, and which has now been manifested through the appearing of our Savior Jesus Christ.”
- In these passages, Paul isn’t trying to demonstrate the preexistence of Christ. Paul is arguing for something else on the basis of *a commonly held belief in Christ as the eternal Son of God*.
 - In other words, he is not arguing for the preexistence of Christ. He’s arguing from it. That’s how bedrock a truth this is. Scripture is absolutely clear: Jesus Christ is God.

DIVINE ATTRIBUTES WHICH SPEAK OF JESUS¹⁰

Introduction¹¹

- The divine attributes ascribed to Christ present a clear revelation that in Him “the whole fulness of deity dwells bodily” (Col. 2:9, RSV). Every attribute related to Deity or ascribed to the Father, or the Holy Spirit can also be attributed to Christ.
- Only in Their personal properties is it possible to distinguish the Members of the Trinity and in no case are these properties, such as the term Father, any reflection on the deity of Christ. Since the Council of Nicaea

¹⁰ John F. Walvoord, *Jesus Christ Our Lord* (Galaxie Software, 2008), 28-30.

¹¹ Ibid 27.

in 325 there has been no denial of the deity and eternity of Christ which did not also deny the infallibility of Scripture.

- Although the incarnation introduced many additional factors in the person of Christ which relate to His humanity, it may be safely assumed from the testimony of Scripture that the deity of Christ in His preincarnate state is the same as that which is found in the person of Christ after His birth in Bethlehem.
- For all practical purposes, therefore, the revelation of His divine attributes found in either the Old or New Testament can apply equally to the subject of the person of Christ. Within orthodoxy it has been held that the self-emptying of Christ did not constitutionally affect His divine nature.
- The scriptural revelations of the divine attributes of Christ are so interrelated that the proof of one divine attribute naturally leads to evidence for the other divine attributes. Hence, if Christ is eternal, He is also preexistent, omniscient, omnipotent and so on. The explicit statements, however, are so complete that it is hardly necessary to appeal to this self-evident conclusion.

Self-Existence

- If Christ is eternal, it also is obvious that He is the uncaused cause, the self-existent One. As the Creator of all things, He Himself must be uncreated (John 1:1–3; Col. 1:16–17).

Omnipresence

- The omnipresence of God is especially ascribed to Jesus Christ in promises to His disciples that He will abide with them forever (Matt. 28:20), His promise of indwelling the believer (John 14:18, 20, 23) which would be impossible if Christ were not omnipresent. It is confirmed by His experience with Nathaniel (John 1:48).
- The fact that Christ is omnipresent does not contradict the concept that He also has locality. While living on earth, He also was omnipresent in His deity

Omniscience

- In John 2:25 (RSV) it is stated that Christ “knew all men” and again, “he ... knew what was in man.” In John 16:30 (RSV) the disciples bear witness, “Now we know that you know all things” and again in John 21:17 (RSV) Peter declares, “Lord, you know everything.”

Omnipotence

- Sometimes it takes the form of physical power, but more often it refers to authority over creation. Christ has the power to forgive sins (Matt. 9:6), all power in heaven and in earth (Matt. 28:18), power over nature (Luke 8:25), power over His own life (John 10:18), power to give eternal life to others (John 17:2), power to heal physically, as witnessed by His many miracles, as well as power to cast out demons (Mark 1:29–34), and power to transform the body (Phil. 3:21). By virtue of His resurrection “he is able also to save them to

the uttermost that come unto God by him” (Heb. 7:25). He is “able to keep that which I have committed unto him against that day” (2 Tim. 1:12).

Immutability

- The attribute of immutability, that Christ never changes, as stated in the classic passage of Hebrews 13:8, affirms that Christ is “the same yesterday, and to day, and for ever.” In the incarnation Christ added a complete human nature, but orthodox scholars have always held that the divine nature of Christ remains unchanged and is, therefore, immutable
- The unchangeableness applies to all of the divine attributes as well as to His divine nature.

The Fullness of The Godhead In Him

- As a confirmation of specific attributes, it is also revealed in Scripture that in Christ is all the fullness of the Godhead: “For in him the whole fulness of deity dwells bodily” (Col. 2:9). The passage is very emphatic in the original. The expression “in him” (Greek, en autōi) stands first and is thereby emphasized. The word “dwells” (Greek, katoikei) means “permanently dwells.” The phrase “the whole fulness of deity dwells bodily” is obviously intended to convey the thought that in Christ is all that is in Deity.

Sovereignty

- In keeping with the concept of His omnipotence, the Scriptures also assign sovereignty or authority to Christ. According to Matthew 28:18 (RSV), Christ declared, “All authority in heaven and on earth has been given to me.” Again in 1 Peter 3:22 (RSV), Christ in heaven is declared to be at the right hand of God, “with angels, authorities, and powers subject to him.” Other passages bear out the same concept of absolute sovereignty (John 5:27; Acts 2:36; 1 Cor. 12:3; Phil. 2:9–10; Col. 1:18). He is indeed “KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16).

WHY DOES THIS MATTER?

- The deity of Christ matters for revelation.
 - God did not send a human prophet or just send writing to us...He sent this Jesus.
- The deity of Christ matters for salvation.
 - We have hope because of Christ. If He is not who He says He is, then we are lost in our sin and completely without hope.
 - We must believe how He is in order to be saved.
- The deity of Christ matters for our practical, daily, Christian life.
 - Jesus is in us (2 Cor 13:5). Jesus had given gifts to men. Jesus is the head of the church and bought us with a price. What does that mean for us as we live our daily life before Him?