

The Divinity of Jesus

John 1:1-5

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Well, it is my privilege and joy to invite you to open your Bible to the gospel of John. The gospel of John as we begin a wonderful study this morning in this great book.

There's a question presented to us in the Scriptures that has continued to echo down through the ages. Since the moment our Lord Jesus spoke these words. On one occasion our Lord asked his disciples this probing question. Who do you say that I am? As it turns out this is not just an important question. It is the most important question that you and I will face in our lives. Who is Jesus Christ?

Your answer to that question is the difference between eternal life and eternal condemnation. In fact, the entirety of the Christian faith rises or falls with the correct answer to the question Who is Jesus Christ? Let me put it to you personally this morning. Who do you say that Jesus is?

We're not the first to contemplate this question. It has been the question through the ages. It was C.S. Lewis who made the statement famous that when we think of Jesus, really, we can only say that He is either a liar or He is a lunatic or He is in fact Lord. What he meant was the claims from Jesus' own mouth and about Him in the Scriptures are so clear that the only explanation, the only response is that He was either lying when He said those things, or He was out of His mind when He said those things, or those things are in fact true which would make Him then Lord of all.

So which one is it? Well, the apostle John spends the length of his gospel convincing us of the answer to that question of who is Jesus Christ. These wonderful inspired pages of scripture will teach us over and over again and give us irrefutable evidence to the fact that Jesus is in fact the Lord of all.

I can't tell you how excited I am as we begin this wonderful journey. John is one of my favorite books of the Bible. And even in these opening words we will bask in the glory of our Savior.

Before we begin in John 1 let me just back up quickly and give you an introduction to the book itself. As you are aware there are four gospels given to us in the New Testament. Three of those gospels, Matthew, Mark, and Luke are often referred to as the Synoptic Gospels. That term means to see together or to see with. The idea is the Synoptic Gospels contain much of the same information. There is a lot of overlap between Matthew, Mark, and Luke. Though there is unique material there. And each of them writes with his own purpose to present to us a different truth about the Lord Jesus. There is much overlap between them.

Not so with the Gospel of John. John of course is written by the Apostle John. Likely in his old age. Scholars estimate it was written somewhere between the year 80 and the year 90 A.D. That means that John was the last of the four gospels to be written. The Apostle almost certainly was familiar with the previous gospels written before him. He writes on purpose to

include unique material that is not contained in those other gospels. He in fact leaves out other key moments like the transfiguration, for example, that are contained in the other gospels, because they are already covered there.

The early church referred to this as a spiritual gospel. The idea is that John not only gives us the historical details of the life of Christ. But the theological significance of these things. Who is Jesus? And why does it matter that He did the things He did and said the things that He said? And what are we to take away from the fact that Jesus is who He says he is?

As I mentioned earlier, each of the gospels has a unique point about Jesus that is being emphasized. For example, Matthew tells us that Jesus is king. Mark presents Jesus as a servant. Luke presents Jesus as the son of man, that great title from the book of Daniel. And **John presents to us Jesus as the Son of God.** And we know this thankfully because John tells us why he wrote his gospel. He gives us a purpose statement for the entire book in chapter 20 verses 30 and 31. Which says this:

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ (the Messiah), the Son of God; and that believing you may have life in His name.

We'll find ourselves there often. That is a repetitive theme throughout the gospel of John as he proves it over and over again. He wants us not to just know who Jesus is but to believe that Jesus is who He says He is. And by repentance and faith to have through Jesus eternal life.

The deity of Jesus is emphasized over and over again in the gospel of John. In fact, we open the book itself with an argument giving us the deity of Christ. The first 18 verses of chapter 1 make up what we call the prologue. It's really a summary of what will come in the rest of the book. Several key themes that will be reiterated are given to us here in the prologue. Words like light and life. This idea of Jesus as the son of God. The deity of Christ is here. All of that in this opening summary in the first 18 verses.

But this morning we'll just begin our study of the prologue in the first 5 verses of chapter 1. Let's read together John 1 verses 1 to 5:

In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.

The key truth that's emphasized for us this morning is the fact that **Jesus is eternal creator God and in Him alone is eternal life.** Jesus is eternal creator God and in Him alone is eternal life. Laid out for us in these 5 verses are these 3 worship-inducing truths that give us a foundation for the rest of the gospel. All 3 of these truths will emphasize the deity of the Lord Jesus Christ. But it's most clearly demonstrated in the first 2 verses.

Truth number 1 is that Jesus is God. Jesus is God. Look again at verse 1. He begins by giving us these 3 words *in the beginning*. And what we'll see in the first 2 verses here under this heading, Jesus is God, are 3 attributes of Jesus that prove that He is God. The first attribute is highlighted here in these opening words that He is of His eternal existence. **Attribute 1, eternal existence:** *In the beginning...*

Now when you hear those 3 words, normally, what part of the Bible does your mind turn to when you hear *in the beginning*? Genesis 1:1, the first verse in the Bible. *In the beginning God created the heavens and the earth.* That is intentional. John is intentionally piggybacking on the language of the Septuagint in this case, the Greek translation of the Hebrew Bible, *in the beginning*.

The beginning is a reference to the beginning of the created universe. He wants to take us back to the time before the world began that we might begin to understand the significance of this person that he's going to refer to as the Word.

The other gospel writers who record the birth of Christ focus on the events and the miracles that surround His birth. John chooses, rather than to back up before the birth of Christ, which he's going to get to in verse 14, and to first make sure that we look at Jesus from a different angle. He wants us to know who Jesus was before the world even began.

He's peeling back the curtain to show us the theological significance of the fact that Jesus becomes the God-man. In verse 14 he'll say the Word became flesh. If we're going to understand how big of a statement that is, we first have to understand who Jesus was prior to the beginning of the world.

Now in Genesis 1:1, what's the next word after the words *in the beginning, God*, right? So we're used to hearing that. The original audience was used to hearing that. What does it say here in John 1:1? *In the beginning was the Word.* In the beginning was the Word. This immediately should have our minds grappling with the identity of this mysterious person that he's calling the Word.

We know from the opening verse of the Bible that God was there in the beginning, but now we're told that this person, the Word, was there. Who is this person? And there's a particular way in which this is written, inspired by the Holy Spirit. He uses the verb "was", which is grammatically significant here. Remember, whether you like grammar or not, it is very significant when it comes to understanding the Scriptures.

In fact, two of the ancient heresies dealt with by the early church that are still present in false teaching today, all can be debunked just by understanding the grammar of John 1:1. And we're going to see that as we make our way through this. Every word of the Bible, every verb tense in the Bible is significant. It's inspired by God on purpose to be exactly as it is.

Which is a reminder, by the way, as we've said before, that we are incapable of knowing God if God does not first reveal Himself to us. The revelation of God is an act of grace. It is God inviting us to know Him, telling us what He's like. Otherwise, we would not know what He is like. But He has made Himself known on the pages of Scripture. It's our job then to do

the hard work of mining out from the Scriptures who God says He is. And that's what we're doing here.

This verb "was" is in the imperfect tense, which is a tense used of a past event, but a past event not that happened at a moment of time like this, but that was continual in the past. It was ongoing in the past. There's a different word, a different word and a different verb tense that would lead us to think this was a moment that happened at a moment of time. It began and it was over.

Why is that important? Because when it says, in the beginning was the Word, what he's saying is that in the beginning, the Word was already continually existing. This is a way of saying the Word is eternal. It was already continually existing. This debunks the heresy known as Arianism, which is still taught by Jehovah's Witness today, the idea that Jesus was a created being, that there was a time in which Jesus was not and He came into existence.

But clearly John is not saying that, but rather there was a time in which there were no created things, the beginning, and at that time the Word was eternally existing. He did not come into existence at that time. He was in existence because He's eternal. That's what he's teaching us here. So the Word then is an eternal being, no beginning, no end.

In the beginning is a way of saying the time in which created things came into existence. There was a time in which only God existed and there were no created things. And it's saying here that the Word existed at that time continually.

So this brings up two questions. One, who is this person, the Word? And secondly, what is John communicating by calling this person the Word? Why not just call Him by His name? The first question is pretty easy to answer. It's already written on your paper if you have notes. **Jesus is God.** Jesus, in this case, the Sunday School answer is true. Who is the Word? Jesus. Jesus is the Word.

But you don't have to take my word for it. In verse 17, John unveils who he's been talking about:

For the Law was given through Moses; grace and truth were realized through Jesus Christ.

And when we get there, you'll see this is a very clear reference to the Word. The person who is the Word is Jesus. That brings us to a second, less obvious question. Well, the answer is less obvious anyways. What is John conveying by referring to Jesus as the Word? Instead of just calling Him by His name to begin with. And to understand that, we need to recognize that the Greek term here, the logos, the Word, had great significance both for the Greek culture and for Hebrews.

Both of these cultures were fascinated by this idea of the logos. Let me speak first of all about the Greeks and their understanding of this term. This was a term that was discussed among philosophers going back centuries even before this letter is written.

Richard Phillips says it this way:

"One of the earliest Greek philosophers was Heraclitus, the 6th century BC. He thought about the fact that things constantly change. His famous illustration was

that you can never step twice into the same river; it's never the same because the water has flowed on. Everything is like that, he said. But if that is true, how can there be order in the world? His answer, this Greek philosopher, was the *logos*, the *Word* or the reason of God. This was the principle that held everything together in a world of change. This is a principle and a design to the world and events, and this is the *logos*."

Other famous philosophers like Plato would also speak of this *logos*, this idea of a unifying force that helps us make sense of the world. But understand, for them, this is not a right understanding of God. It is secular philosophers trying to explain why there's order. Why does order exist in the world? It's not that they had it right, but they did have this fascination with this term, the *logos*.

Think about the Jews. The Jews also had an understanding of this term, but it was different than that of the secular philosophers because the common Bible of the day would have been a Greek translation, the Septuagint of the Hebrew Bible, and there we have many phrases in which this term is used. Typically, this way, *the word of the Lord*, the *logos* of Yahweh.

And we see that at times in the Old Testament, the word is almost personified. Think of it like this:

- Psalm 33:6: *By the word of the Lord the heavens were made...*
- Isaiah 38:4: *Then the word of the Lord came to Isaiah, saying,*
- Psalm 29:3: *The voice of the Lord is upon the waters;*
- Psalm 107 verses 17 to 20. The people sin, and the restoration of the people comes by the word.

Fools, because of their rebellious way, And because of their iniquities, were afflicted. 18 Their soul abhorred all kinds of food, And they drew near to the gates of death. 19 Then they cried out to the Lord in their trouble; He saved them out of their distresses. 20 He sent His word and healed them, And delivered them from their destructions.

Other examples, the Abrahamic covenant in Genesis 15:1 is said to be given by "the word of the Lord". Exodus 24:3 and 4, the 10 commandments, are said to be given by "the word of the Lord". Samuel is called by "the word of the Lord", 1 Samuel 3:21.

In all of these cases, there's this personification of the word of God. And so the understanding then, the Jewish mind, came to be that this phrase, "the word of the Lord", helped them understand that the word of God reveals the will of God through revelation and accomplishes the work of God. So this person then is intricately connected with God, and it is the revealing of God and the accomplishing of God's will.

So in the wonderful wisdom of God, John is inspired here to use this very specific term that had a significance to unbelieving Greeks and had a different significance to believing Jews, and he brings it together and to say, let me tell you who the real *logos* is. The Word was in the beginning *and the Word was with God, and the Word was God*. He is more and He is bigger than really either of them fully understand the Word to be.

The Word is, in fact, as we'll see, a person. And in verse 14, the logos becomes flesh. Now this is impactful. This is meaningful. Now we're beginning to understand why he would choose such a different word, a word that captivates us and yet is not immediately clear to us in our context.

But this leads to a **second attribute** about the word, **eternal fellowship**. Eternal fellowship because he says:

In the beginning was the Word, and the Word was with God, and the Word was God.

The word was with God. The word "with" here likely means more than just being near someone or something. It is a reference to this intimate relationship that the Word has with God. Notice the same verb is used, "was", in the imperfect tense. This, too, was continually, ongoing, eternally.

There's this eternal fellowship between the logos and God. In this case, God the Father, which means the Word, as we've already learned, is eternal, and that being eternal, He had an eternal fellowship with God. But another point is made here.

Notice he does not say that the Word is identical with God, in this case, God referring to the Father, but rather that the Word was with God, meaning there are two distinct persons here, the Word and God. This also keeps us from another ancient heresy in the early church of Sabellianism, which is more commonly called modalism. Oneness Pentecostals hold to this view. The idea that there is one God, and He simply manifests as each of the persons of the Trinity, but they're not three unique persons.

The Bible clearly teaches here that the Word, a person, was with God, another person. And yet we have to be careful here. We need to keep reading, because if we double down too hard on that, we find ourselves in error as well. They are unique persons, and yet notice a third attribute that balances and brings this together to the biblical position. **Attribute number three, eternal divinity.**

He says *and the Word was God*. Now this should have our minds stretching pretty far. Our minds should be sweating here, because in the previous phrase, we're told the word was with God. Now we're told the word was God. Same verb, "was", imperfect. It's going on continually in the past.

So how do we put all of this together? If we put the truths together that we take from these phrases, we learn that Jesus is God, that God is God, that is the Father, and that Jesus and God share the same divine essence, and yet are distinct persons. This is how we combine these truths and come to the position that has come to be called the Trinity, Trinitarian doctrine. The word Trinity doesn't appear in the Bible, but the theology does. It's just a term to help us put terms to truths exhibited here in the Scripture. Clearly this is what John is teaching us in verse one of chapter one.

The Spirit also is equally God and a unique person. The Spirit also will be taught to us later in the Gospel of John. This is Trinitarian truth. There is one God that exists eternally in three unique persons, Father, Son, and Spirit. The Father is not the Son. The Son is not the Spirit. The Spirit is not the Father and the Son, and yet they cannot be separated in their essence.

They share one divine essence. This is the Trinitarian biblical doctrine of God, and it's supposed to blow your mind. You're supposed to say, I can explain that with my words, but my brain does not fully comprehend how that works exactly.

Why? Because God is transcendent. He is infinite while we are finite. There are aspects of God that are wholly different than we are. We are created beings. He's an uncreated being. There should be categories of God that we can explain because they're said to us in the Scripture, and yet admit that our minds cannot fully work that out as finite human beings.

This is the Trinitarian doctrine, but this is the biblical doctrine. This is God, and it's meant to make us say, wow! This is your Savior, Christian. This is who we worship. This is the Word, the Logos, our Savior, the Lord Jesus Christ, who came to die for you and me. This is who you pray to. This is who we have fellowship with through the Spirit and through His Word.

Jesus Christ is God, a very God, who has perfect fellowship with the Spirit and with the Father, and He always has. This should cause us to have a high view of God. We talk about that all of the time, an exalted view of God, that God is far above us, that He's sovereign over all things, that He's transcendent, and while, yes, as we're going to see in verse 14, that transcendent God becomes imminent, He draws near to us, we cannot take Him off of the rightful pedestal that is His and His glory and His majesty.

That's why John is writing the way he's writing. If you think about it, these words are very simple, and yet through these simple words, he's giving us some of the deepest truths of theology about Christology, the person of Christ in the Bible.

In fact, we don't have time to look at this in depth, but in my study of this, it became very clear that obviously the Spirit inspires John to write in such a way that the Greek language is used here in the only way it can be used to communicate accurately who Jesus Christ is. It's written in very simplistic language, but masterfully written to avoid heresy on either side.

This is Jesus, fully God, one with the Father, one with the Spirit, and yet an eternal person. We see that even here as it says *He was in the beginning with God*, verse 2. Verse 2 is really a summarization of what he just said in verse 1, but notice instead of saying the Word, he says He, a singular masculine pronoun, indicating this is a person, unlike what the Greeks thought that the logos was sort of a force. Think Star Wars The Force. We can't really explain it, but there's this force. God is not a force. God is a person. He was in the beginning with God. He was in the beginning. He's eternal, and he was with God, and so He's distinct from the Father, and yet because He's in the beginning, He too is God, and here again we have an affirmation of biblical Trinitarian doctrine.

Now at this point, the author moves from discussing the person of Christ and His divinity to the divine work of the word. **Truth number 2, Jesus is creator.** He is creator. Verse 3: *All things came into being through Him...*

What we're going to see is that **John emphasizes the creative work of Christ both positively and negatively to show us just how true and exhaustive this is.** Notice *all things came into being through Him. Jesus was not simply there, existing in the beginning, but in the beginning, all things that exist came into existence by His creative power.* That's what he's

saying. Through him. He speaks of Jesus, the Word, as the agent through whom the will of God is accomplished. By His own power, every star, every planet, tree, flower, animal, person, angel, every molecule that has come into existence, both things seen and unseen, Jesus Christ created them.

And in this case, just in case we miss it, he restates it in the negative: *and apart from Him nothing came into being that has come into being.*

It's completely exhaustive. Nothing slipped through. It's not as if some things evolved and that's how they came to be and other things were creative. All things were created by the Lord Jesus Christ. So not only is He God, as it says in verses one and two very clearly, but again, we see the divinity of Christ because He does the works that are ascribed to God.

Paul says the same thing to the Colossians in Colossians 1:16 and 17:

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together.

Now to be the creator of all things insinuates that all things also owe allegiance to Jesus Christ, the creator. He has authority over all things. All things are accountable to Him as their creator. We, you and I are accountable to Jesus Christ who is presented here as our creator and as our God, making Him also our judge. So what John is doing is adding yet another layer to the argument of the divinity and the majesty of the Word, the Lord Jesus Christ.

Now think of it in conjunction with the verse I read earlier from the Old Testament.

- Psalm 33:6: *By the word of the Lord the heavens were made, And by the breath of His mouth all their host.*
- Genesis 1:3, as it's repeated throughout chapter 1 of Genesis: *Then God said, "Let there be light"; and there was light.*

The will of the Father is exerted. He speaks, let there be light. The Son is the agent of creation. He causes it to happen. The Spirit also is said to be there hovering over the waters, a Trinitarian work of creation. So John is meaning for us now to feel the weightiness and the magnitude and the glory of the Word, the Lord Jesus Christ coming on our shoulders as we behold in all His glory who Jesus really is.

Now he explains thirdly that not only is He eternal, not only is the Word the creator, but life itself finds its origin in Him. **Truth number 3, Jesus is life.** Verses 4 and 5:

4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.

Notice first of all *in Him was life*. Have you ever thought about the fact that we as human beings are powerless to create life? As image bearers of God, He has given us great abilities to take already created materials and to mold them and fashion them into things, and we can even give animation to those things and make robots, and we can use AI to do different

things, but we cannot make life. We cannot give life. Even in the natural process of childbearing, we are incapable of giving life to that child. It has to come from God outside of us.

And here it says, *in Him*, that is in the word, *was life*. And I believe that the meaning here is going to become clear as we work our way through the passage. We're going to talk about it at the highest level and then work our way down because I do believe it means life comes from the Lord Jesus Christ in every way. We're going to talk first of all about physical life.

Physical life I don't think is the primary meaning here, but it is absolutely true and included. He imparts physical life. He breathes life into Adam and Eve, even still as we read in Colossians, he sustains all things. The only reason the universe and you and I continue to exist and our lives continue to go on is because the giver of life sees to it. Jesus Christ, in Him life originates in the Lord Jesus Christ.

But John goes on to add more to this phrase that hones in on exactly what he really means. *In Him was life*, he says, *and the life was the Light of men*. Now some would say that this is a reference to physical life and that the light of men is a reference to reason and understanding. And that's all this means.

But for several reasons I think that that is inadequate. That's not what John is getting at. And the first reason we know that is because of verse 5. Verse 5 says that this Light, whatever it is, *shines in the darkness, and the darkness did not comprehend it*.

Let's talk about this. Notice first of all that a present tense verb finds its way into the mix with all of these past tense verbs. The word "shines" is in the present tense. Grammatically that matters. It's been past tense, past tense, past tense. In fact, the verbs on either side of the word "shines" are in the past tense. And yet this word is present tense, meaning it's continual, ongoing, even today. *The Light shines into the darkness*. Continual action.

Secondly, John introduces now the idea of darkness for the first time. And this contrast, you know if you've read 1 John, for example, this is a contrast John uses often of light and darkness. And he's using it here in chapter 1. Now in the New American Standard, it says at the end of verse 5 that *the darkness did not comprehend it*, meaning the light.

If you have the ESV or the Legacy Standard or the Holman Christian Standard or the NIV, pretty much any other English Bible except for the New King James, it probably says something like it did not overcome it or overpower it. That actually I believe is the better translation in this case. Overcome. And the darkness did not overcome it.

The illustration he's painting is just as if you walk into a dark room and you light a single match. That match shines out into the darkness. The darkness is unable to overcome even that tiny little light. The idea here is that the light is continually shining into the darkness and the darkness can never overcome that shining light.

Now to understand even more what's happening here and what this life is and what this Light is, we're going to look quickly, just read, reference two other mentions of this in John that we'll get to when we come to them that make this really clear. John 8 verse 12 says:

Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”

John 12:44 to 46:

And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. 45 He who sees Me sees the One who sent Me. 46 I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

John says the Word was life and that life was the light of men and that light continues to shine even now into the darkness and the darkness will not prevail against that light. The light then, Jesus says, He is the light of the world. The light then is Christ Himself, the coming of Christ and the gospel.

That light goes forth even now into the world and with that light, Jesus brings spiritual life and I think that is the primary meaning here when he says in Him was life. Yes, the giving of physical life but more than that the giving of spiritual life. In fact, Jesus will go on to speak of this life as eternal life. Eternal life that has eternally existed in the person of Christ now given to us by faith and repentance in the Son.

The overwhelming witness of the Bible when speaking of darkness and spiritual darkness is this idea of sin, the fallen world, Satan, the fact that we were dead in our sins.

- Proverbs 14:19 says: *The way of the wicked is like darkness; They do not know over what they stumble.*
- Ephesians 2:1 of course speaks of our condition before Christ: *And you were dead in your trespasses and sins,*

Paul goes on to say to the Corinthians that it was even worse than that. It was not just that we didn't want to know about God. It was that we were incapable of understanding spiritual truth.

1 Corinthians 2:14: But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

So darkness here is sin and unbelief. We were dead in our sin and this new life then is eternal life of salvation given through the light of Christ and His gospel. This is at the heart of the Gospel of John from beginning to end. What John is doing is two things. He wants us to have, on the one hand, a right understanding of who Jesus is and on the other hand, a right response to who Jesus is. A right understanding and a right response, and we see that even here. We're coming to understand who Jesus is. We're coming to understand this light and life that Jesus came to give and the clear testimony of Scripture is that we are in desperate need of this light which is eternal life because we live in darkness, the darkness of our sin.

Apart from Christ we are trapped in this darkness. We're unable, even, to bring ourselves to God., even to desire to do so. And we're enslaved to our sin and because of our sin and our rebellion against God we're worthy of His judgment and condemnation.

What is the solution? John says the solution is the Word who preexisted creation because He's eternal and made all things and in whom is life has come and He has shined the light of life into the world and the darkness will not overcome it.

So what is the response then to this Word the Lord Jesus Christ? It's very clear. It's simple. **Believe.** Believe that He is who God has revealed Him to be. Believe what John says when he says that this is who Jesus is.

It brings us back to where we began. Who do you say that Jesus is? And do you say that this is who Jesus is? The eternal son of God who created all that is and who has come shining light into the darkness through the gospel that He has brought to us by His life, His death and His resurrection. Is that who you say Jesus is? That is the only saving response to Jesus is to turn to Him, not as a liar, not as a lunatic, but for who He really is, the Lord of all, repenting of your sins and putting your faith in this Jesus Christ.

Who do you say that He is? I pray that you say He is who the Scriptures declare Him to be, who He revealed Himself to be. And if you do, this eternal life that is in Him, that has always been in Him, will be imparted to you by repentance and faith.

But what if you're already a believer and you're saying yes and amen to all of those things? I do believe by God's grace I've believed for many years. How do we respond to these truths? Well, I think they flow naturally from the text. Number two, the second response is **worship.** Worship.

For us who believe, picture us standing at the foot of Mount Everest and trying at the base of the mountain to look up and see the top. It's cloud covered, it's snow covered, we can't even look that high, it's overwhelming. This is what John is trying to give us a sense of as we look up at the Lord Jesus Christ. He's so big and so grand and so glorious. The only right response is to worship. To give Him the glory that He's due. Sing of Him, speak of Him, pray to Him, declare His glory.

This is a passage that should stir your affection for Christ. That should stir up a heart of obedience and love for Christ to want to know Him more, to follow him more. It gives us the feeling that Isaiah had and just an inkling of Isaiah's feeling in Isaiah 6 as he hears those words, holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Worship.

Number three, we ought to also **give thanks.** Give thanks. If you're a Christian this morning, understand, this Jesus, the Word, saved you. He saved me. That's unfathomable. Why in the world would this marvelous, glorious person want to save a wretch like me? Like you? And yet, if you're in Christ, that's exactly what He's done. It's exactly who He is.

We ought to be the most grateful people on the planet, full of the joy of the Lord. When we just look at our Savior and behold Him for who He is, it ought to stir up joy and gratitude that overwhelms us, that drives out fear, drives out anxiety and worry as we realize we are His and He is ours.

And then finally, number four, **evangelize.** Tell somebody else, the Light has come. The Light still shines into the darkness. Tell people of the good news of the Lord Jesus Christ. That's

part of our worship and part of our gratitude. It overflows. It ought to, into taking the opportunity to say, joy has come. Joy to the world. The Lord Jesus, the Word, God has been made flesh and He's come and died for our sins and risen from the dead.

And I hope that you can see clearly now that Jesus was no liar, no lunatic. He is Lord of all. Jesus is eternal creator God. And in Him alone is eternal life. Let's pray together.

Lord Jesus, we are humbled that we have the opportunity to know You, to even approach You in prayer this morning. Thank You for the clarity of Your word which reveals to us just how magnificent and glorious You really are. Thank You that You would condescend to, one, reveal Yourself to us, but then, to become like us, taking on flesh, that You might die for us. These are things that boggle our minds and yet we're grateful. We're overwhelmed with gratitude. Help us to live in light of these things today. May they stir up our affections for You. May they stir up boldness to speak of You to anyone who will listen. God, may these things have practical effect in our lives. For Your glory we ask in Christ's name. Amen.