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1 THE UNIQUENESS OF THE PERSON OF CHRIST

Jesus Christ is *the* unique, one-of-a-kind person in all of history.

Jesus has undoubtedly been the subject of more devotion, more study, more books, and more songs than anyone else who has ever lived. His appearance on earth was so monumental that history divided around His life, B.C. and A.D. Time only has meaning to us as it is defined by the presence of Jesus Christ in history.

On one occasion Jesus' disciples voiced the question that people have been asking about Him for two thousand years. Having witnessed His miraculous calming of the sea, the Twelve looked at one another and asked in amazement, "What kind of a man is this?" (Matthew 8:27). The Gospels and the rest of the New Testament were written to answer that most important of all questions and explain its implications for our lives.

The person and work of Jesus Christ is a subject so big that we will spend all eternity learning about Him. In these pages we want

to explore this greatest of all subjects, considering the uniqueness and authority of Jesus, and then tackling the question of what it means to pursue Jesus Christ by giving Him the worship and devotion of our lives.

I want to begin this study by considering what the Bible teaches about the person of Jesus Christ. We can make a number of opening statements here.

For instance, Jesus is unique because He is the only person who existed before He was born and who is today what He has always been. He is the only person whose conception had no relationship to His origin, yet He was not a man before His incarnation. By virtue of His birth as a man, Jesus Christ is now both Son of God and Son of Man. He is Deity, and He is humanity. Jesus is the God-man.

J E S U S C H R I S T ' S D E I T Y

Let's begin with the deity of Jesus Christ, His nature as "very God of very God," to use a phrase theologians use to try to declare Christ's divine nature.

A lot of people respect Jesus Christ as a great person, an inspiring teacher, and a great leader, but reject His deity. This is heresy. You cannot hold Jesus in high regard while denying He is the eternal God, a point Jesus Himself made quite clear to the rich young man (Mark 10:17–18).

Jesus Christ clearly and directly claimed to be God when He said, "I and the Father are one" (John 10:30). This statement is significant because the word *one* is neuter in form meaning that He and the Father were one, perfect in nature and unified in essence. This was a personal claim of total equality with the Father. Those who heard this statement clearly understood it is to be a claim to deity, for they immediately tried to stone Him for blasphemy because He made Himself equal to God (v. 33).

Christ's Preexistence

We could use a number of lines of argument to demonstrate Jesus' deity. I want to consider four points, beginning with His preexistence.

We have already said that Christ existed before His birth. The prophet stated Christ's preexistence this way: "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" (Micah 5:2).

This is a significant verse for several reasons, not the least of which is Micah's accuracy in prophesying Jesus' birthplace. I have been to Bethlehem, and even today it's a small town. It was even smaller and more insignificant in Jesus' day, so for Micah to predict Bethlehem as Messiah's birthplace was, humanly speaking, like finding a needle in a haystack.

But notice what the prophet said about this One who would be born in Bethlehem. He had no beginning; His existence reaches back into eternity past.

Isaiah gave Jesus Christ the title "Eternal Father" (Isaiah 9:6), or "Father of eternity," in his prophecy of Jesus' first and second comings. Since Jesus is the Father of eternity, He is also the Father or initiator of time.

But the only way Jesus could be the initiator of time is if He existed before time. This verse speaks of His preexistence and tells us that Christ is of a different nature than anyone else who has ever lived.

The prophets were not the only ones who taught Jesus' preexistence. Jesus declared it Himself in an exchange that stunned and infuriated His Jewish detractors.

They had accused Jesus of having a demon (John 8:52) because He claimed that anyone who believed in Him would not see death. They reviled Him and asked this question: "Whom do You make Yourself out to be?" (v. 53).

That's a great question, but they didn't like Jesus' answer, especially when He said, "Your father Abraham rejoiced to see My day" (v. 56). The Jews replied, "You are not yet fifty years old, and have You seen Abraham?" (v. 57). They were getting upset because Jesus was making claims no man had ever made before.

Then Jesus made this crucial statement: "Truly, truly, I say to you, before Abraham was born, I am" (v. 58).

Don't miss the importance of the verb tenses Jesus used here. He was making an incredibly important claim. He did not say, "Before Abraham was born, I was," but "I am."

This is significant because "I AM" is the name God gave Himself when He sent Moses to redeem Israel from Egypt. "God said to Moses . . . 'Thus you shall say to the sons of Israel, "I AM has sent me to you"'" (Exodus 3:14).

This is the name we transliterate as *Yahweh*, the self-existing God. This name describes God's personal self-sufficient and eternal nature. The eternal God has no past, so He cannot say "I was." He has no future, so cannot say "I will be." God exists in an eternal now. Time is only meaningful to us because we are not independently self-sufficient and eternal.

When Jesus told the Jews that He predated Abraham, He was claiming not only preexistence but Deity.

Jesus' Equality with God the Father

There is another important claim in what Jesus told His Jewish opponents in John 8. By taking to Himself the most personal and hallowed name of God, Jesus was making Himself equal with God.

His hearers understood this perfectly, because they picked up stones to stone Jesus for blasphemy (John 8:59).

Jesus' claim is even stronger in John 5:17–18. "My Father is working until now, and I Myself am working.' For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

Jesus' Acceptance of Worship

Another strong argument for Jesus' deity is the fact that He readily accepted the worship of His disciples and others. For a mere human being to do that would be blasphemy. But Jesus' disciples came to recognize Him as God, and after Jesus' resurrection and ascension they had no hesitation in making that known.

One example of this worship is that great scene in John 20 when Jesus appeared to the disciples after His resurrection. Thomas had been absent during an earlier visit, and he said he would not believe unless he saw with his own eyes (v. 25).

So Jesus came to the disciples and invited Thomas to touch His hands and side and to believe (v. 27). Thomas responded, "My Lord and my God!" (v. 28).

Not only did Jesus accept Thomas's declaration of worship, but He said that all those who believe in Him are "blessed" (v. 29). Notice that when Thomas said, "My Lord and my God," Jesus said in effect, "Yes, I am He." He accepted the worship that is due to Deity alone.

We can see worship being offered to Jesus throughout the Gospels. Earlier in Jesus' ministry, the disciples worshiped Him after He calmed a storm (Matthew 14:33). Even demons acknowledged His deity, although Jesus silenced them (Mark 1:23–25).

But Jesus Himself offered the strongest proof of His deity. He answered Satan's temptation with the statement, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only'" (Matthew 4:10). Jesus said worship belongs to God alone, yet He received that worship. Only God could say what Jesus said.

Christ's Membership in the Trinity

Titus 2:13 tells us that Jesus Christ is "our great God and Savior." The Bible teaches that Jesus Christ is the Son of God, and yet He is fully God. It also teaches that God the Father is God. The

question the early church grappled with was how Jesus could be God, but also be distinct from the Father as the Son.

A child at our church in Dallas once asked me, “Pastor, if Jesus is God, then who was He talking to on the cross when He said, ‘My God, My God, why hast Thou forsaken Me?’ Was He talking to Himself?”

That’s a very perceptive question. Jesus was not talking to Himself on the cross but to the Father. We can say this with confidence because the Bible teaches that the Godhead is composed of three distinct, yet coequal persons who share the same divine substance: Father, Son, and Holy Spirit. The term *trinity* is used for this foundational truth.

So when we talk about God, we could be talking about either the Godhead corporately or about any one of the three persons who make up the Godhead. God’s Word teaches Jesus’ deity because it presents Him as a member of the Godhead, the divine Trinity.

Jesus identified Himself as distinct from the Father when He called Himself “the Son of God” (John 10:36). Yet, just a few minutes before He said that, He also said, “I and the Father are one” (v. 30).

The unity of the Trinity, and yet the distinction of its three members, is evident in Jesus’ commission to His disciples. He told us to baptize people “in the name of the Father and the Son and the Holy Spirit” (Matthew 28:19). Normally we would expect to read the word *names* (plural) here, because Jesus mentioned three names. But He used the singular, *name*. So we must conclude either that Jesus was mistaken, or that He used the singular on purpose because the three members of the Godhead make up one entity. There’s no question which of these conclusions is correct.

The name of God is singular because the triune God is one God. This is the consistent teaching of Scripture. Paul closed one of his letters with this benediction: “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all” (2 Corinthians 13:14). Paul integrated the three persons of the Godhead because they are one.

The Trinity is not an easy concept to grasp because there is

nothing like it in the universe. Without the Bible we would have no knowledge of this kind of existence. It is outside our realm of understanding to think of one God existing in three equal persons who are distinct personalities while sharing the same essence.

There have been a number of illustrations suggested for the Trinity, but they all fall short of the mark because the Trinity is unique.

For example, someone has suggested the illustration of water, ice, and steam. All are made up of the same essence, yet they are distinct forms of that essence.

The problem with this is that if we apply it to the Godhead, it makes it appear that God appears sometimes as Father, sometimes as Son, and sometimes as Spirit. But that is a heresy because the fullness of the Godhead is always present in each member of the Trinity.

Another common illustration of the Trinity is the egg. An egg has three parts—the shell, the yolk, and the white. The problem with this illustration is that none of these three parts by itself can be defined as an egg. They are just part of the egg. But the fullness of Deity resides in each individual member of the Godhead. Jesus Christ isn't part God; He is fully God. The same can be said of the Father and the Holy Spirit.

The best illustration I have come up with for the Trinity is a pretzel. A typical pretzel has three circles or holes formed by the dough.

These holes are distinct from one another, and each hole is complete within itself. Yet the three holes are interconnected because they belong to the same piece of dough. They have the same character. There is only one pretzel, not three.

This is not a perfect illustration, but I think it gets closer to the point. The biblical doctrine of the Trinity establishes the full deity of Jesus Christ. He is God.

J E S U S C H R I S T ' S H U M A N I T Y

Jesus is also man. He partakes of the nature of Deity because He is the Son of God. He also partakes of the nature of humanity

because He is the “Son of Man.” In fact, this was Jesus’ favorite title for Himself.

In this section we want to talk about Jesus’ humanity, because it is this union of Deity and humanity that makes Jesus unique in history. Jesus left heaven to take on human flesh, which is what we mean by the term *incarnation*. Jesus became flesh and blood, an event that was prophesied in Scripture hundreds of years before Jesus was ever born.

The Distinctives of His Human Nature

We need to look at two prophecies from the book of Isaiah and their fulfillment in the New Testament, because putting these passages together gives us a picture of Jesus’ human nature. He was fully human, but He was distinct in several important ways.

The most important distinctive of Jesus’ human nature is that He was born of a virgin. In Isaiah 7:14 the prophet wrote, “The Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”

Then in a verse we have already noted, Isaiah 9:6, we read: “A child will be born to us, a son will be given to us.” Notice how careful the Holy Spirit is with the language here.

The Son is “given,” not born. Why? Because as the Son of God, Jesus already existed. But the child is “born,” a reference to Jesus’ birth in Bethlehem. God the Father gave the Son to us through a supernaturally wrought conception in human flesh through the process of a human birth.

Paul brought these prophecies from Isaiah together when he wrote, “When the fulness of the time came, God sent forth His Son, born of a woman, born under the Law” (Galatians 4:4).

God “sent forth” the Son because the Son is given (Isaiah 9:6). Jesus was “born of a woman” because a child was to be born. This is the incarnation of Jesus Christ.

The story of Jesus’ birth confirms His distinctiveness as God in the flesh. Matthew says that the events of Jesus’ birth happened “that

what was spoken by the Lord through the prophet [that is, Isaiah] might be fulfilled.” Then Matthew quoted Isaiah 7:14 to explain the angel’s appearance to Joseph (Matthew 1:21–23). Immanuel means “God with us,” a description of the baby who was to be born.

Back in Matthew 1:16 there is another testimony to the distinctiveness of Jesus’ human nature. As Matthew listed the Lord’s genealogy, he said, “To Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.”

The phrase “by whom” is critical here, because it is a feminine singular relative pronoun. That is very important because the Bible is saying that Jesus was conceived through Mary, but not by Joseph. This, in other words, is a careful witness to His virgin birth.

Joseph is important in Jesus’ genealogy, because Matthew is showing that Joseph was descended from David. Since Joseph was Jesus’ legal—though not biological—father, Jesus had a rightful claim to the throne of David.

Jesus was conceived by the Holy Spirit (Luke 1:35), and not by Joseph, in order that His human nature might be sinless. This is why He would be called “the Son of God” at His birth. Jesus’ humanity had both a heavenly origin through the power of the Holy Spirit and an earthly origin through Mary.

The fact that Jesus’ nature is different from ours in terms of being sinless and virgin born has led some people in church history to deny that His humanity was real. They believed He just appeared to be human. But that is another heresy that denies the reality of His life and His death for sin.

Make no mistake; Jesus was fully human. The Gospels demonstrate this again and again. He was the God who made everything, the God who never becomes weary or needs to sleep. Yet in His humanity He could be tired and thirsty (John 4:6–7). We know Jesus had human emotions because He wept at Lazarus’s grave (John 11:35) and felt compassion for people (Matthew 9:36). He also loved us with an everlasting love. And He had a human soul and spirit (Matthew 26:38; Luke 23:46), which all human beings have.

The Perfections of His Human Nature

Some people have a problem with Jesus' human nature because they assume if He was human, He had to be sinful. Not when the Holy Spirit oversees the birth process. We have already noted that Jesus was conceived by the Holy Spirit, bypassing the sinful human nature of Joseph as the father.

The same objection is raised about the Bible. If the Bible was written by human beings, the argument goes, it must have errors in it. That might be true except for one thing: The Holy Spirit oversaw the writing of Scripture to preserve it from error (2 Peter 1:21).

What the Spirit did with the written Word of God, He did with the incarnate Word of God, Jesus Christ. The Spirit superintended the conception of both the written and the incarnate Word so that there was no human contamination in either.

Lest you think all of this is just the musings of theologians, you need to realize that everything Jesus did, and is doing, for you and me is tied to His sinless humanity.

Paul said that God made Jesus, "who knew no sin," to become sin on our behalf so we might partake of God's righteousness (2 Corinthians 5:21). If Jesus were just a sinful human being, His death would have done nothing to save us.

According to Hebrews 4:15, Jesus' present ministry in heaven as our Great High Priest is also dependent upon His sinlessness. He could not help us in our weakness if He were as sinful and weak as we are.

**THE PERFECT UNION OF
CHRIST'S TWO NATURES**

The two natures of Jesus Christ form what theologians call the hypostatic union. This is a big term that simply means undiminished Deity and perfect humanity united forever in one person.

In other words, Jesus was no less God when He became a per-

fect Man. He was fully human, but without sin. It's important that we understand Jesus is one person, not two. He is the God-man, not sometimes God and sometimes man. He is one person with two natures.

Jesus has a perfect human and divine nature, which makes Him unique. Nobody else is God become a man—God in the flesh.

One passage puts all of this together: Philippians 2:5–11. We will deal with this phenomenal passage in greater detail in the chapter on Christ's humiliation, but here I want to hit the highlights to show you that this text teaches us how we should live in response to what Jesus did in taking on human nature.

Paul prefaced this passage by calling believers to be humble rather than prideful, to be concerned about the interests of others rather than just their own interests—which is the way Jesus lived when He came to earth.

A Picture of Jesus' Deity

Then Paul wrote, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped" (vv. 5–6).

This is a tremendous statement of Jesus' deity. He existed as God prior to His birth in Bethlehem. He was equal with the Father in divine essence. Here is a succinct statement of what the Bible says about Jesus' deity.

A Picture of Jesus' Humanity

But then we come to Jesus' humanity. He "emptied Himself, taking the form of a bond-servant, and being made in the likeness of men" (v. 7). Does this mean that Jesus emptied Himself of His deity?

Not at all. It was impossible that Jesus Christ could cease being God. This famous verse is not talking about what Jesus emptied Himself of but what He emptied Himself into.

It's like pouring something from one pitcher into another. Jesus

took all of His deity and poured it into another vessel, the “form of a bond-servant.” He didn’t stop being who He is, but He changed the form of who He is.

When He came to earth, Jesus moved from His preexistent, glorified form and poured the fullness of His deity into a human form.

Simply becoming a human being was enough of a step down for the Son of God. But Jesus became a “bond-servant,” a slave, the lowest possible position on the social ladder in that day. We could say that He who is very God of very God became “very slave of very slave.”

That’s why most of the people in Jesus’ day missed His birth. They were looking for a king, not a servant. They expected a king to be born in a palace to rich parents, not in a stable to the poorest of the poor. And a baby king is wrapped in fine clothes, not in grave clothes, which is what Mary used to wrap around Jesus.

Jesus came as a lowly servant, which is good news for us because that means there is no one with whom Jesus cannot identify. If you are not very high on the social ladder, Jesus understands because He has been there. And no matter how high you may be, Jesus has been higher because He is the Son of God.

When Jesus took on flesh, He was “made in the likeness of men” (Philippians 2:7). That simply means that even though Jesus was much more than just a man, those who saw Him would think He was just a man.

Jesus didn’t go around with a halo around His head. He looked like a man. Luke 2:52 says Jesus grew in the same ways as other people: physically, spiritually, emotionally, and socially. Isaiah said Jesus had “no stately form or majesty” in His human appearance that would make people stop and look twice (Isaiah 53:2).

Jesus was not only born in humble circumstances, but “He humbled Himself by becoming obedient to the point of death, even death on a cross” (Philippians 2:8). In His sacrifice for our sins, Jesus humbly accepted the most painful, humiliating form of death the Romans could inflict.

In Jesus’ crucifixion we get an idea of what is meant when the

Bible says He emptied Himself. Jesus chose to lay aside the independent use of His divine attributes, submitting Himself completely to His Father's will.

How do we know this? Because when Peter attacked the high priest's servant, Jesus told Peter He could call more than twelve legions of angels to rescue Him if He desired (Matthew 26:53).

But Jesus did not do that because in order for His sacrifice to be effective for sin, He had to suffer and die and defeat Satan as a perfect Man. He could not simply call on His divine power to wipe out Satan but had to submit Himself to death.

The Only Sensible Response

But Philippians 2 does not end with verse 8. Because Jesus was obedient to death, "God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (vv. 9–11).

When we understand the uniqueness of Jesus Christ, only one response makes sense—to fall on our knees and confess Him as Savior and Lord.

There are two ways we can do this. We can either bow in humble submission today, confessing Jesus and receiving Him as our Savior, or we will be forced to bow to Him at the judgment. But every creature in heaven, on earth, and in hell is going to bow to Jesus Christ.

When you bow to Jesus in repentance and submission, He becomes Lord of your life. And when He becomes Lord of your life, He takes over. That means He deserves all of your respect, honor, and obedience because of who He is and what He has done for you.

We spend a lot of time paying respect to people in authority in this world. That's OK, because the Bible tells us to honor those in positions of authority over us. In some cases, we have to respect people's positions even if the people themselves are not worthy of respect.

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But let me tell you the difference between the honor we give to other people and the honor Jesus alone deserves. The honor we give to a judge or a police officer, for example, is called *ascribed* honor.

That is, we ascribe or assign honor to these people because of the robe or the uniform they wear. Apart from the robe or the uniform, though, they are just ordinary men and women.

But the honor Jesus Christ commands is *intrinsic* honor, not just ascribed honor. He is worthy of honor because of who He is. Honor and glory are intrinsic to His nature. They are not simply a matter of His position. They don't depend on a piece of clothing or a symbol of authority like a badge.

Jesus is King of the universe and Lord of our lives. He is the unique God-man to whom every knee will someday bow. The wisest thing you and I can do is bow to Him today!