

# The Deity of Jesus the Christ

*John 1:1-5*

As we come to the word of God I would invite you to open your Bible to John 1 for this message entitled, “The Deity of Jesus the Christ.” Our text for today is John 1:1-5 and in these opening words of Gospel of John, the apostle John dives into the deep end of the theological pool to proclaim the true nature of Jesus the Christ.

John 1:1-18 is the prologue of the Gospel. And like the prologue of any book, it introduces the concepts and themes that John will draw out throughout his Gospel. He puts them here so that our ears would be perked, and our minds be tuned in, ready to see how he unpacks these truths through various accounts of the life and teaching of Jesus.

As we read, I want you to observe that in vs. 1-5 he introduces us to the deity of Jesus the Christ—the true nature of Christ, in vs. 6-13 he introduces us to the responses to Jesus the Christ—how people responded to him, and in vs. 14-18 he introduces us to the Revelation of Jesus the Christ—Jesus revealed God to us in his person. That gives you a preview of our upcoming messages. Now, follow along as I read John 1:1-18 and then we’ll narrow our focus to vs. 1-5. . . .

We saw last week that John’s purpose in writing this Gospel is to demonstrate to his readers that the Messiah they longed for is, in fact, Jesus. And his goal in demonstrating that fact is to see those who are lost in darkness come to the light and believe in Jesus such that they might experience life—abundant life now, and life eternal. But before John begins calling witnesses to the stand to prove his case, he tells us in advance what he will set out to prove.

John wrote this Gospel some 30-40 years after Jesus walked the earth. And because the Jews and Gentiles during the life of Jesus rejected His claims to deity, that unbelief colored the news about Him as it spread around the Roman Empire.

The deity of Christ was one of the key reasons the Jews sought to kill Jesus—it was at the very heart of their conflict with Him. Yes, they didn’t like that he broke their sabbath laws and they were nervous about his popularity, but it was his claim to be God that sparked the murderous thoughts in their hearts.

So John, knowing that you can't win a physical or ideological battle without attacking the enemy's stronghold, he goes straight to the issue that many found offensive. He doesn't beat around the bush, he doesn't give hints or try to draw his readers in so he can ambush them later. No, he comes right out of the gate with clarity and specificity to declare that Jesus the Christ is God.

The Old Testament is abundantly clear that the Messiah is God. As we saw last week, the roles the Messiah would fulfill could not be fulfilled by a mere mortal. Further study of the Old Testament would reveal that many of the titles for the Anointed One—the Messiah—convey that He is God. Titles like Immanuel, Mighty God, Ancient of Days, and Root of Jesse. Even Son of Man, which doesn't sound like a title for God, is exactly that when you see how it is used in the book of Daniel. The work of the Messiah and the titles of the Messiah made it clear that the coming Christ would be God.

But the people in Jesus' day were not expecting that. Why? Because in their unbelief, they could not fully understand the Scripture. And over the centuries the Rabbis developed a hermeneutic—a method of interpreting Scripture—that was allegorical and replaced the clear and obvious meaning with imaginative interpretations. Being spiritually dead and blind, and looking at the Scripture with skewed lenses, they had a false expectation of the Messiah—they hoped for little more than a descendent of David who would overcome the Romans and establish Israel's independence once again. Their expectations were limited and short-sighted.

Jesus brought this to their attention in much of His teaching. The apostles declared Jesus to be God in their preaching and writing, and here John begins his Gospel with a direct proclamation of the divinity of Jesus who is the Christ, the Messiah. This is the necessary starting point for a right understanding of Jesus, then and now.

Two thousand years after His life, death, and resurrection, most of the world has some knowledge of Jesus, but most of that knowledge is false. Almost all the world's religions have something to say about Jesus—Islam, Judaism, Buddhism, Hinduism, and Taoism. Jesus is too significant for the followers of these religions to stay silent on Jesus. Most of them paint Jesus as at least a friend of their religion by trying to find affinity with some of his sayings. They praise a caricature, but they reject the

reality of Jesus—all his teaching and all he did on the earth, especially His resurrection.

Then there are the Christian cults—The Church of Jesus Christ of Latter-Day Saints, otherwise known as Mormons; The Watchtower Bible and Tract Society, otherwise known as Jehovah's Witnesses, Christian Science, and others. Fundamental to their doctrine is the rejection of the deity of Christ. And by making him a mere man, they are able to elevate their founders and leaders—and in some cases all of us—to the same level. Even Roman Catholicism has a false view of Jesus which I prove to you on two counts—they worship of Mary above Jesus, and they encourage syncretism with pagan religions around the world. Roman Catholicism either leaves Jesus in the manger or leaves him on the cross. What they certainly don't do is make him supreme over all things.

In addition to the world religions and Christian cults and Catholicism, there's also the court of public opinion you'll find on the street. Ask almost anyone what they believe about Jesus and most will say that he was good teacher, an ethical example, perhaps even an enlightened guru, but nothing more.

All this to say, there is as much need today to proclaim the deity of Jesus the Christ as there has ever been. The deity of Jesus is not a side issue. It is as necessary to believe in the deity of Jesus as it is that Jesus rose from the dead. So in seeking to prove that Jesus is the Christ, John starts by asserting that Jesus is God, and as we will see throughout the Gospel, he continues to press that very issue.

Why is this important for us who already believe? Well, as obvious as this truth may be to us, it's critical that in our evangelism we proclaim the deity of Christ.

Very often when people explain the Gospel, they leave out two truths: the resurrection and the deity of Jesus. And yet those are the two most active ingredients that make the gospel powerful. You take out the resurrection and there is no victory over sin and death and we're all dead in our sin. You take out the deity of Christ and he's no better than Lazarus who can't save anyone. But with the deity of Christ and the resurrection, the gospel becomes the power of God to save those who believe.

So beloved it is vital that we understand and declare what the Holy Spirit through John teaches us here. Here in John 1:1-5 we see the deity of Jesus expressed in FIVE

WAYS. In vs. 1 we see that Jesus is the Divine Christ. In vs. 2 we see that Jesus is the Pre-Existent Christ. In vs. 3 we see that Jesus is the Supreme Christ. In vs. 4 we see that Jesus is the Saving Christ. And in vs. 5 we see that Jesus is the Victorious Christ.

### **The Divine Christ (v. 1)**

LOOK again at vs. 1 to see that Jesus is the Divine Christ. . . .

These words declare to us in no uncertain terms that Jesus is God, while also making a distinction between Jesus and God. That may seem confusing at first, perhaps even contradictory, but it is not. In fact, John is only saying that the Old Testament teaches. What's new here is that John puts a face and a name to identify the Word of God. LOOK at the text to see how John declares the deity of Jesus the Christ.

He begins by saying, "In the beginning was the Word." This calls to mind the first words of the book of Genesis, "In the beginning, God." John wants us to make that connection and remember that before God created the heavens and the earth, there was God and only God. Therefore, to declare that the Word was at the beginning, is a direct statement of His deity. But even Genesis 1 makes it clear that to say that there was only God is not the same thing as saying there was only one person.

In vs. 2 of Genesis 1 we learn that the Spirit of God was hovering over the face of waters. So there is a distinction—however mysterious—between God and the Spirit of God.

And while the text of Genesis 1 doesn't ascribe personality to the words God spoke, John uses the term Word because of how the Old Testament collectively speaks of the Word of God. Consider these five ways the Old Testament speaks of the Word as God's agent.

First, the Word is the agent of creation. God spoke everything into existence, so Psalm 33:6 declares, "By the word of the LORD the heavens were made, And by the breath of His mouth all their host." Second, the Word is the agent of salvation. Psalm 119:41 says, "Let your steadfast love come to me, O LORD, your salvation according to your [word]." The word of God reveals His steadfast love and brings salvation.

Third, the Word is the agent accomplishing God's will. Isaiah 55:10-11 says, "'For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.'

Fourth, the Word is the agent of God's relationship with his people. Over 100 times in the Old Testament we read the phrase, "the word of the Lord came." The Word is personified as if being sent from God and coming to men and women to comfort them, encourage them, rebuke them, and strengthen them.

And fifth, the Word is the agent of God's revelation. The prophets were sent by God to proclaim the Word of God to the nation—to call them to repentance, to warn of future judgment, and to promise future salvation. Seven out of the 12 Minor Prophets begin with the words, "The Word of the Lord came to Hosea." The Word of the Lord came to Joel, and Jonah, and Micah, and so on.

So when John refers to Jesus as the Word, he is saying to every Jew and every Gentile—the Word of God who creates, who saves, who works, who relates, and who reveals is now in the flesh and his name is Jesus Christ.

The Word of God is the manifestation of God to mankind. In the Old Testament it was through powerful words and sentences and paragraphs. In the New Testament it is through a man named Jesus.

This is why the author of Hebrews writes, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power." Scripture is clear that God created the world, God does not share his glory with anyone, only God bears His divine nature, and only God can uphold the universe with His word. And so when those things are attributed to Jesus, there can be no other conclusion except that Jesus is God.

Now LOOK again at vs. 1 and notice what it says, "and the Word was with God." This, and its repetition in vs. 2, makes a distinction between the Word and God. The

translation here is good, but the preposition is not the normal preposition “with” but really the preposition “toward.” The idea is that the Word was not simply co-existing with God as if to emphasize the bare fact of their existence. Rather, the idea is to emphasize the posture of their existence, namely, that they were in relationship toward each other.

The Word and God did not exist separately but together. Jesus speaks to this in his prayer in John 17:5 when he says, “Father, glorify me in your own presence with the glory that I had with you before the world existed.” They shared glory together. Not only that, Jesus says later in that prayer, “Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.” The Word and the Father shared glory and love before the foundation of the world. So again, when John says, “The Word was with God,” he means to say that the Word and God were in relationship with one another.

Finally, to remove any possible doubt of what he’s trying to say, John then writes, “and the Word was God.” The words, the grammar, and the context all combine to yield one and only one possible meaning. You know what it is? “The Word was God.” With a gross misunderstanding of Greek grammar and by ignoring the context, some have taken this to mean either that the Word was a god, such as Jehovah’s Witnesses, or that the word was divine, something like a demi-god.

But such interpretations are overruled by the standard rules of Greek grammar, which is why there is no debate at all among Greek and Bible scholars. The only ones who reject what John says here about Jesus are those whose religion does not allow them to accept what John plainly says.

Inspired by the Holy Spirit, what John wrote means precisely what he intended, and it cannot mean anything else. It can only mean that the Word was God. Contrary to those who say that this was a belief that sprang up decades after Jesus died, Jesus himself claimed to be God on multiple occasions, and the people understood it.

We’ll see this throughout the gospel, but I’ll remind you of one example for now. In John 5 the Jews were seeking to kill Jesus, it says, because “he was even calling God his own Father, making himself equal with God.” My friends, Jesus is God. And if he is God, then that means we must believe in him, worship him, and tell others about this God who became a man.

## **The Pre-Existent Christ (v. 2)**

LOOK at vs. 2 to see that Jesus is the Pre-existent of Christ. . . .

While “he” is an appropriate translation for this first word, it’s technically not the personal pronoun—“he”—but the demonstrative pronoun—“this.” John points back to the Word to emphasize, “This one—the Word that I’m talking about—He was in the beginning with God.” This draws our attention again to the relationship between the Word and God before the foundation of the world which means that the Word existed before all things.

The deity of Christ and the pre-existence of Christ are intertwined truths that support one another. Because Jesus is God, he pre-existed, and because he pre-existed, he is God. But it’s important for John to emphasize the pre-existence of Jesus because it shows up in other passages in John’s Gospel.

In John 6, the day after Jesus fed thousands from food he created, he declares this, “For the bread of God is he who comes down from heaven and gives life to the world. . . . I am the bread of life.” The Jews understood the implication this claim. It says, “So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” In other words, people begin their existence at conception, but Jesus claims that he existed before he was born. They were confused because they couldn’t understand how a man could exist before birth.

The pre-existence of Christ comes up again in a discussion between Jesus and the Pharisees in John 8. Jesus said to them in vs. 56, “Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.” There was no mistaking the claim Jesus made—he not only claimed to exist before Abraham, but he claimed to be Yahweh—the I AM.

A moment ago I quoted from John 17 where Jesus spoke of the glory and love he shared with the Father before the foundation of the world. More than any other Gospel, John emphasizes the love between the Father and the Son to emphasize

that Jesus' claim to deity was not in competition with God, but that he and the Father are one.

### **The Supreme Christ (v. 3)**

Here in John 1, the apostle declares Jesus to be the Divine Christ in vs 1, the Pre-Existent Christ in vs 2, and now LOOK at vs. 3 to see that Jesus is the Supreme Christ. . . .

Here John declares that the Word—Jesus—created all things, and this not only points to the supremacy of Christ over all things, but it strengthens his claim to deity. Notice how he says this. First we have an positive or exhaustive statement—“all things were made through him.” And then we have a negative or exclusive statement, “and without him was not any thing made that was made.” While those sound like they are saying the same thing, there is a difference.

In the first statement, he encompasses all things in creation and declares that it was made through the Word. Then the second statement looks at every individual thing that falls under the category of being made, and affirms that nothing having the attribute of having being made was made apart from Him.

This rules out the possibility that the Word was created. If the Word was created, John would have to say that there was at least one thing made apart from the Word—the Word Himself. But he doesn't say that. He does not allow for the possibility that the Word falls under the category of created things. No, if anything can said to be created, John says here, it was created by the Word.

What's the significance of this? To say that the Word, Jesus the Christ, created all things, is to say two things: first, it is to declare His supremacy over all things. And second, it is to further strengthen His claim to deity. Consider the first. Because Jesus created all things, He is supreme over all things. Listen to what Colossians 1:15-16 says about Jesus, “He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him.”

When Paul writes that Jesus is the firstborn of all creation, this means that he is preeminent, he is supreme, he is above all and over all. How do we know that Jesus is preeminent? He says, “for in him all things in heaven and earth were created.”

That the Word was the means by which God created everything means that the Word has supremacy over all things.

As Creator, Jesus, the Word, has authority over all things. The creator of anything by universal law has authority and sovereignty over their creation—whether it's a child who can do what they want with their lego creation, or the potter who has the right to do whatever he desires with his clay, or God who can do what He wants with His creation.

This line of argument is used in Isaiah and Jeremiah, but perhaps most familiar is Romans 9 where Paul teaches God's sovereignty over salvation. He writes, "But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?" In short, as Creator, the Word, Jesus the Christ has supreme authority over all things.

As well, as Creator Jesus is supremely glorious. He gets more glory than anything in creation because creation derives its glory from the creator. Just as a painting is esteemed more for its painter than its appearance, so is Christ esteemed above his creation. The author of Hebrews uses this argument to say that Jesus is supreme over Moses. He writes, "Yet Jesus is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself." As wonderful as creation is, it is but one expression of the creative genius of God—and one that will be done away with and replaced with another expression of God's creative power and beauty.

So when John declares that the Word created all things, He's not simply stating a historical fact—he's declaring the supremacy of Christ over all things in power and authority and glory. And that reality shines the spotlight on the deity of Jesus, further strengthening his case and preparing us for what we will see in this Gospel.

As we study this Gospel we will see Jesus demonstrate His supremacy over creation. In John 2 he asserts his authority over creation by turning water into wine. In John 6, from five barley loaves and two fish he fed thousands by creating food in abundance. Soon after he exerted his authority over nature by walking on water. In John 11 he asserted his authority over life and death by raising Lazarus from the dead. Time and time again we will see in this Gospel that as creator of all things, Jesus has supreme power and authority and glory over all.

For us today, this means that Jesus has supreme power and authority and glory over you and me. Not one of us exists outside of Christ's authority. Not one of our lives falls outside his domain. We do not make him Lord of our life—he is Lord—we either submit to or rebel against his Lordship. Further, our lives ought to be for his glory and not our own.

To live for ourselves is to steal the glory that belongs only to Christ. And listen, because God desires to see Christ glorified, he designs our lives to point to Christ's glory, including our suffering. In John 9 we will see that a man was born blind and lived in that condition for decades so that Christ would be glorified through his healing.

### **The Saving Christ (v. 4)**

This brings us then to John's next argument for the deity of Christ. LOOK at vs. 4 to see that Jesus is the Saving Christ. . . .

This simple statement declares to us that life and salvation is found in no one other than the Lord Jesus Christ. He is the source of life and from His life flows salvation for those lost in darkness.

Notice the first phrase, "In him was life." Life here is *zoe*, not *bios*, which means that John's not talking about physical, biological life, but the very essence of life and existence. This affirms that what is true about God is true about Christ, namely, that he does not depend on anyone or anything outside of himself to exist, but he himself is the very source of life. In this statement John ascribes aseity to Christ—which means that He is self-existent. Life exists only in him and cannot exist outside of him.

Scripture says that God gives to all mankind life and breath and everything, Acts 17:25. There is no life apart from him because there is no source of life apart from him. It does not matter if one is a follower of Christ or an enemy of Christ; all people live and move and have their being in him.

But then notice the second statement, "and the life was the light of men." This speaks of a particular kind of life—a spiritual life that is also called eternal life. Here John depends on the Old Testament's language of light and darkness which refers to spiritual realities. Isaiah 5:20 uses light and darkness in terms of moral righteousness and evil. It says, "Woe to those who call evil good and good evil, who

put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!”

But then the metaphor of darkness is used to repeatedly to speak of spiritual blindness and ignorance, such that light is spiritual life and understanding. Isaiah 9:2 says, “The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.” Isaiah 29:18 says, “In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.”

The Word who is Jesus the Christ is God who is the source of all life, but beyond that his life is what brings salvation to mankind. This language of light and darkness and life is found time and time again in this Gospel. John 3:19 says, “And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.” Jesus declared in John 8:12, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” He will say again in John 12, “I have come into the world as light, so that whoever believes in me may not remain in darkness.”

Because of the curse of sin and the evil forces at work in the world, we live in a world of darkness. Sometimes that darkness is thick and palpable, and sometimes it feels like it’s hidden in the shadows. But it’s always there whether we can see it or not. Darkness pervades our world system and it exists in our own hearts. Some try to escape the darkness through substances or pleasure, trying to distract themselves from its reality. Others try to pretend like it doesn’t exist by positive thinking. Worst of all, many give themselves over to it and relish in it.

Jesus came to free us from bondage to the darkness. He came to grant us life and light in our hearts so that we can see his beauty and majesty. He came to enlighten us so that we could see life as it really is from God’s perspective. He came to save us from the darkness and bring us into the light.

It’s been said that peace is not the absence of conflict, it is the presence of Christ. In the same way, light is not the absence of darkness, it is the presence of the life and light-giver. In the spiritual realm, the same can be said of darkness. Darkness is not the absence of light, but the presence of evil.

When Jesus came, his task was not to flip a switch and turn on the light, no his task was to defeat the forces of darkness, and that's what vs. 5 tells us did.

### **The Victorious Christ (v. 5)**

The deity of Jesus the Christ is asserted in vs. 1, supported by the pre-existence of Christ in vs. 2, strengthened by the supremacy of Christ in vs. 3, confirmed by the life of Christ in vs. 4, and finally, vindicated by the victory of Christ in vs. 5. LOOK at vs. 5 to see that Jesus is the victorious Christ. . . .

In this statement John declares that the Word who is the light of life overcame the darkness which sought to destroy him. There is a striking change in the grammatical tense when we come to this verse. Until now all the verbs have effectively looked back in time. But here, John uses the present tense to say, "The light shines."

In vs. 4 it says "the life was the light of men," and perhaps that anticipates what Jesus says in John 9:5, "As long as I am in the world, I am the light of the world." This means that with respect to the physical realm, Jesus' life and light is fixed in history as having shone in Israel for a few short years around 30 A.D. But with respect to the spiritual realm, the light of Christ continues to shine.

This is why Jesus said to the disciples that it was better for him to go away; because if he went away then the helper, the Holy Spirit would come. As much as the disciples enjoyed the physical presence of Christ, it was better, Jesus said, that his spiritual presence be with them and in them.

So the life and light of Christ is not limited to his physical presence on the earth—it continues even after he ascended into heaven. Now, when Jesus came, immediately the forces of darkness—Satan and his angels—sought to destroy Jesus. They tried to have him killed as a baby. Satan tempted Jesus to worship him in order to subvert God's plans. Satan tried to preempt God's purposes by causing people to try to make Jesus king. And when all else failed, Satan reverted to his original strategy and thought he would defeat Jesus by killing him.

Now if you LOOK at your Bible at the end of verse 5, the ESV says that "the darkness has not overcome it," but many of you have a translation that says "comprehend" instead of "overcome." This has led to confusion about what John intends to say here, with some thinking that the darkness did not understand the light. The

problem is that the English language has changed over time. Comprehend is actually the same word used in this verse by John Wycliff in the 14th century and by William Tyndale in the 15th century, which is why it's what is used in the King James 1611 translation—on down even in to the NASB.

“Comprehend” literally means to wrap around or to grasp. So when we use the word to refer to understanding, what the word literally means is that we wrap our mind around an idea. This is why the word comprehensive has less to do with understanding and more to do with completeness. But unlike today, the word used to be used in other contexts, such as geography where you could say something like the Caribbean comprehends 700 islands.

So to say that the darkness did not comprehend the light means that the darkness did not envelop the light, and, as the New Living Translation puts it, extinguish it. Jesus uses the same word in John 12:35 when he says, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you.” Almost every translation uses the word “overtake” there because the meaning is obvious. I submit to you that it means precisely the same in 1:5, which is why the ESV rightly translates it “overcome” instead of “comprehend.”

So what is John saying? The light of the Word shines—it shines brightly and clearly and continually—and the darkness utterly failed to snuff it out. Unlike in the garden where the serpent successfully brought Adam and Eve and all creation under his influence and enveloped them in his darkness, he failed to bring the light of Christ under his dark domain. Jesus was victorious over every effort, through every scheme, under every pressure, in every temptation, from every enemy.

There is no one and nothing in heaven or on earth or under the earth that can defeat Jesus the Christ. There is no place where his light cannot shine. His light is unfading, his life is undying, and death and darkness are powerless before him.

The victory of Christ over the darkness vindicates his deity in that those who rejected his claims and put him to death were proven wrong. Those who mocked Jesus as he hung on the cross saying, “If you are the Son of God, come down from the cross,” were put to shame when it came to be seen that it was the power of God that kept him on the cross as he bore the sins of many.

The dark forces of the world could not overcome the light of Christ, and that is good news for sinners. Because that means that the darkness in our own hearts is just as powerless to overcome the light of Christ. My friend, do not think that your soul is too dark for Christ to save. You are not that powerful. Do not think that you could ever do anything that puts you beyond the penetrating light of Christ.

## **Conclusion**

This week I heard the testimony of a woman in the state of Texas who had an abortion two weeks after Roe v. Wade. Not long after she got a job at the clinic and was paid \$25 for every woman she recruited to get an abortion. After a while she realized there was a lot of money to be made so she started her own abortion clinic. She admits that she is responsible for the death of tens of thousands of babies in the womb, as well as a number of mothers. But you know what? One day the light of Christ penetrated her soul as someone shared the gospel with her and now she is forgiven and living for Christ.

As we look in our hearts and the world around us, the darkness can often seem stifling. And even those of us who've had the light of Christ shone in our hearts wonder if the people we know can be saved. But beloved, if God can save you and me, he can save anybody.

Isaiah 42:7 says of the Servant of the Lord that he would come, "to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness." Whether a person is sitting in a cell behind bars, or they're living in the prison of their mind, hopeless to escape their darkness, the light of the Lord Jesus Christ has come to bring freedom and release through the forgiveness of sin and the granting of eternal life, and there is nothing the darkness can do to stop him.

If you have not put your faith in Jesus for the forgiveness of your sin, believe in him today. Jesus stands before you offering you the gift of life if you would but believe on him and his death and resurrection accomplished for sinners. Where else will you go? Who else can save? There is no one else, you know that. All other paths of salvation are dead ends. Turn to Christ and you can experience freedom and forgiveness today.

Church, this is the God we serve. He is the word who in the beginning was with God and who is God. He is supreme over all creation, and He is the life and light of men. And because he was victorious over all the forces of darkness, we who have been brought to the light have the joy and privilege to go out into the world and shine the light of Christ without fear of the darkness. Wherever we go, the light is there because Christ is with us and in us. No matter what people do or how people respond we can have confidence because Jesus has overcome the world.

Do not be ashamed, beloved. Do not be fearful. Jesus is God and he is with us.