

Before Abraham Was, I AM

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Date: 05 September 2010

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[0:00] We've had a good time of worshiping with music, well really with the words of the music.

! And now it's time to worship around the preaching of God's Word. And so I want you to take your Bibles and open them to John chapter 8 and find verse 58. If you weren't here last Sunday, then you probably don't know why I didn't say 1 Peter.

We're taking a little break from 1 Peter and I'm going to be preaching a series of messages pertaining to something that Jesus says right here in verse 58 of John chapter 8.

Have you found it? We'll look at the larger text a little bit later. But for now, verse 58, Jesus said to them, Most assuredly I say to you, before Abraham was, I am.

Before Abraham was, I am. Now, I really believe contained in this passage is one of the greatest statements in all of Scripture.

[1:27] Tremendous statement. Incredible statement. That is, when we understand the meaning of it. When we understand what Jesus meant when He made this statement.

Before Abraham was, I am. Great statement. And clearly, as we're going to see when we look at the larger text in a moment, we're going to see that this statement, this thing Jesus said, invoked quite a hostile response on the part of those who heard it.

In fact, you might be familiar with the story. Immediately, the Jewish leaders picked up stones and they were going to stone Him. Incredible statement.

Now, Jesus made this statement in reference to Himself, of course. And what did He say again?

Before Abraham was. Or, before Abraham came into being.

Or we might say, in fact, I think some translations render it this way. Before Abraham was born. All those would be correct. That's the meaning. Before Abraham was.

[2:42] I am. I am. Now, what did He mean by that? Why were these Jewish leaders so upset with this statement that they were going to pick up and did pick up stones ready to stone Him?

Why? Why? And maybe more importantly, and I think certainly more importantly for us, more significantly for us this morning, would be, what if anything doesn't mean to us?

That Jesus would say before Abraham was, I am. Now, I'm convinced that our understanding of what Jesus said by that statement, specifically the two words, I am.

I'm convinced that what He said there, what He meant by that, is so important that I'm going to preach an entire series of messages on it. Because you might already know that this was not the first time Jesus referred to Himself as the I am.

Not the first time at all. In the Gospel of John, as a matter of fact, I find 12 times. 12 times. That Jesus used the words, I am.

[3:55] In the Greek language is, ego, I me. That's significant because the word ego means I. And the word I me means I am.

And so Jesus is using an emphatic here. He is saying in literal terms, I, I am. That is, I myself.

I myself. I am. I am. And Jesus used that combination 12 times. Or that is, maybe, maybe I should restate it.

The Apostle John recorded in his Gospel 12 times that Jesus used those two words together to make a significant statement about Himself and about His purposes.

In fact, there is a sheet of paper down here, a stack of these down here on the front pew if you would like them. Don't come up right now and get them.

[4:56] But I have for you, if you would like, all 12 listed here. Let me just go through them very quickly. So this is all kind of by way of introduction, not only introduction to the sermon today, but also introduction to the series.

We're not going to, by the way, to look at all 12 of them in this series because I do want to get back to 1 Peter sometime this year. But we are going to look at the most famous seven of them, all right? There are seven of them that are almost universally accepted, agreed upon as the I am statements, although I believe all 12 of these clearly belong to this group.

The first one is in John 6, 19. You don't need to turn to these, but let me just remind you of them. So when they had rowed about three or four miles, the Bible says, they were out in the midst of the sea.

They saw Jesus. Remember this story? They saw Jesus walking on the sea and drawing near to the boat, and they were afraid. Remember the story? But He said to them, Ego I me.

[6:07] Do not be afraid. Now, in the English version, it says, it is I. But the Greek is Ego I me.

He might as well have said, I am. Do not be afraid. The second one appears in that same chapter, John chapter 6 and verse 48.

And this one ought to be familiar to you, where He said, I am the bread of life. John 8, 12. The next one.

Then Jesus spoke to them again, saying, I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.

John 8, 28. Then Jesus said to them, when you lift up the Son of Man, then you will know that I am He.

[7:01] The word He is added by the translators. It's not in the original text. He literally said, Ego I me. When you lift me up, then you will know that I am.

I am. I am. And that I do nothing of myself, but as my Father taught me, I speak these things. John 8, 58 is the fifth one. Jesus said to them, most assuredly, assuredly, I say to you, before Abraham was, I am.

We just read that one a while ago. John chapter 10 and verse 9. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

The seventh one is in John chapter 10, verse 11. I am the good shepherd. The good shepherd gives his life for the sheep. The eighth one is in John chapter 11, verse 25.

Jesus said to Martha, I am the resurrection and the life. And he who believes in me, though he may die, he shall live. John 13, verse 19, the ninth example.

[8:11] Now I tell you before he comes, that is, before his betrayal, that when it does come to pass, you may believe that I am. He. Again, he is added.

It's not in the original text. He's saying that when I'm betrayed, then you'll know. I am. I am. John 14 and verse 6 is the tenth one.

Now I tell you before it comes. Oh, excuse me. John 14, verse 6. Jesus said to them or him, I am the way, the truth, and the life.

No one comes to the Father except through me. The eleventh one is in John chapter 15 and verse 1. I am the true vine. And my Father is the vine dresser.

And then the final one, the twelfth one in John chapter 18 and verse 4. 4 and 6, 4 through 6. Jesus, therefore, knowing all things that would come upon him, went forward and said to them, Whom are you seeking?

[9:11] This is when the crowd of Romans or the whole cohort of Romans came to arrest Jesus there in the garden. And so there they are. They've come to him.

And he said, Whom are you seeking? And they answered him, Jesus of Nazareth. And Jesus said to them, guess what? He said, I am. I am.

And again, the translators include the word he, but it's not necessary because he didn't say he. He said, Ego I me. I am.

And Judas, who betrayed him, also stood with them. Now, when he said to them, I am, they drew back and fell to the ground. Incredible.

Twelve times. And some of you might have been trying to write those down, but you don't have to because I have a copy of them right here on the front pew. Pick one up after the service this morning.

[10:06] So twelve times. Jesus refers to himself clearly with this construction. Ego I me. I am. Now, it's important when Jesus says a thing once.

Right? And we ought to listen. It is very important when Jesus says something two or three times. Right? We'd better take up, sit up, take notice, listen.

But when Jesus says something twelve times, let me ask you something. How important is that? Twelve times. We had better listen. And we had better learn what it means.

Because when Jesus referred to himself as the I am, he was making a bold statement about two things concerning himself.

Two things. Number one about his royal person. That is, he was making a very bold, very incredible, astounding statement about who he is.

[11:11] When he said, I am. His royal person. That'll be our focus this morning. But he's also saying something very incredible about his redeeming purpose.

Those two things. And that way you can remember them. These I am statements, when you put them all together. Especially this one as we start with this morning. This one, this morning, says something about his royal person.

And then all the other I am statements we're going to be looking at. And we're going to look at seven, the most famous seven of them. Are going to tell us something about his royal, not his royal person, but his redeeming purpose.

When we see these things, dear people. We're going to love him more. We are going to stand in awe of him even more.

To adore him. To worship him. To praise him more. And that's the goal of this series. To highlight the royal person of Jesus Christ.

[12:21] To highlight the redeeming purpose of the Lord Jesus Christ. And all of that we get from those two words.

I am. I am. Now let's read the larger text. Starting with verse 39, if you would. If you still have your Bibles open to John chapter 8. Find verse 39.

So we can set this up. And look at this text in its context. And they answered and said to him.

Abraham is our father. And Jesus said to them. If you were Abraham's children. You would do the works of Abraham.

But now you seek to kill me. And a man who has told you the truth. Which I heard from God.

Abraham did not do this. You do the deeds of your father.

[13:24] Then they said to him. We were not born of fornication. By the way I believe kind of a snide. Kind of underhanded remark. Implying that maybe Jesus was born out of fornication.

But that's another story altogether. They said we have one father. God. And Jesus said to them. If God were your father. You would love me. For I proceeded forth.

And came from God. Nor have I come of myself. But he sent me. Why do you not understand my speech? Because you are not able.

To listen to my word. You are of your father. The devil. And the desires of your father. You want to do. He was a murderer. From the very beginning.

And does not stand in the truth. Because there is no truth in him. When he speaks a lie. He speaks from his own resources. For he is a liar. And the father of it.

[14:22] But because I tell you the truth. You do not believe me. Which of you convicts me of sin? And if I tell the truth. Why do you not believe me? He who is of God.

He hears God's words. Therefore. You do not hear. Because you are not of God. And the Jews answered. And said to him. Do we not say rightly. That you are a Samaritan.

And have a demon? Jesus answered. I do not have a demon. But I honor my father. And you dishonor me. I do not seek my own glory. There is one who seeks.

And judges. Most assured I say to you. If anyone keeps my word. He shall never see death. Then the Jews said to him. Now we know that you have a demon.

Abraham is dead. And the prophets. And you say. If anyone keeps my word. He shall never taste death. Are you greater than our father Abraham. Who is dead?

[15:20] And the prophets are dead. Who do you make yourself out to be? Well. Indeed. That's a good question. And how does Jesus answer that? Jesus answered.

If I honor myself. My honor is nothing. It is my father who honors me. Of whom you say. That he is your God. Yet you have not known him. But I know him.

And I. And if I say I do not know him. I shall be a liar like you. But I do know him. And keep his word. Your father Abraham. Rejoiced to see my day.

And he saw it. He was glad. Then the Jews said to him. You are not yet fifty years old. And have you seen Abraham? And Jesus said to them.

Most assuredly I say to you. Before Abraham was. I am. Then they took up stones. To throw at him. But Jesus hid himself. And went out of the temple.

[16:19] Going through the midst of them. And so passed by. So passed by. Incredible isn't it? What a story. What an event. And what's it all about?

It's about a statement. That Jesus makes. About himself. What is he claiming. For himself.

For himself. When he said I am. What did he mean by that? What was he saying about himself?

Well it may not be obvious. To the twenty first century. Non-Jewish audience. That's you. But I tell you. Those who heard him that day. Those Jewish leaders.

Others. There was no question. Whatsoever. In their minds. What Jesus meant by that. By the phrase. I am. Jesus claimed. Nothing. Short.

[17:14] Of deity. Jesus claimed. That he was. In reality. Sovereign. God. That's exactly what he meant.

When he said I am. Now. To the Jew. That's blasphemy. And they were. About to exact judgment. According to Leviticus. Chapter 24. Verse 7.

That whoever blasphemes. The name of the Lord. Shall be stoned to death. And so they picked up stones. To take care of Jesus. So listen. You cannot wonder. And question. Whether or not Jesus. Meant. To say. That he was God. He meant that. You say. Well you're reading. Too much into what he said. No I'm not. Because I can just. Look at the Jews.

There that day. And see how they reacted. To what Jesus said. And I know for sure. That they got his meaning right. And we had better get the meaning right too. You see. Jesus was claiming.

[18:08] To be. God. And it was blasphemy. To the Jews. And for any of them. To say it. It would be blasphemy. In fact. For anyone else.

To say. What Jesus said. It would have been blasphemy. But Jesus was not just anyone else. You see. That's the point. In fact.

They said of Jesus. Never a man spoke like this man. And indeed. That is certainly true. There is not a man. Was not a man. Is not a man. Never will be a man. Like Jesus.

Because he was no mere man. You understand that. Don't you? He is the great God. Who left his throne in heaven. And through the virgin conception.

And virgin birth. Was born into this world. Clothing himself in human flesh. That he might be our redeemer. Our savior.

[19:03] He is the greatest. And most unique person. Who ever walked this planet. Jesus was. And Jesus Christ. Is the eternal.

Perfect. God. Man. Man a very man. And God a very God. And we get all of that again. From these two words. I.

Am. Now. Three. Progressively important truths. Come to us. Through these two. Simple words. And I say progressively.

And I think you'll understand that. As we go along. Three truths. Number one. One. That Jesus. Is. The sovereign God.

Of all the universe. That's first and foremost. And we get that from I am. From that statement. Let me give that to you again. That Jesus Christ. Is.

[19:58] The sovereign. God. Of. All. The universe. Secondly. Based upon the reality. Of the first one. Secondly.

That is. If Jesus is the sovereign God. Of all the universe. Then second. Jesus. Is. The supreme. Lord. Of all creation. The supreme.

Lord. Of all. Creation. And thirdly. Again. Progressively. This is true. If. Jesus.

Is. The sovereign God. Of all the universe. Then he is the sovereign Lord. Or the supreme Lord. Of all creation. And if he is the supreme Lord. Of all creation. Then one day. He will stand.

As such. The supreme. Judge. The standing. Judge. Of all mankind. That's the third one. That Jesus Christ. Will.

[20:51] One day. Be. The standing. Judge. Of all mankind. Before whom. All one day. Will. Stand. And be. Judge. All of this.

Again. We get. From these two. Little words. I. Am. So number one. Sovereign God. The sovereign God.

Of all. The universe. That's who Jesus. Claimed to be. Jesus claimed to be God. Not just equal with God. There's a difference.

And that would have been bad enough. That would have been enough. For them to take up the stones. And to. Stone him to death. At that very moment. Just for someone to stand. And claim equality.

With God. But that's not what he said. Not just equality. With God. He claimed to be. God. Himself. [21 : 49] He said. Before Abraham was. I am. And when he made that statement. Immediately. These Jewish religious leaders. Were catapulted in their mind. Back. Into their.

History. As a nation. And we can go there too. Because it's biblical history. And so. Jesus. When he. Made that statement. Used those words.

I am. He used the same expression. And the same language. So to speak. Referring to himself. That Yahweh. God. God. Used.

When he. Spoke with Moses. There. At the burning bush. That's the connection. These Jewish religious leaders.

Made. Immediately. And therefore. Took up the stones. To. To. To kill him. They go all the way back. To Moses. And all the way back. To Moses.

[22 : 43] Who stood there. And looked upon. That burning bush. And saw that it was burning. And yet not consumed. And when he drew close. To that. Burning bush.

There in Exodus. Chapter 13. Chapter 3. He drew close. To that burning bush. God. Yahweh. God spoke to him. He said. Moses. Moses.

And God gave him. His marching orders. At that point. His task. That task. To be. To lead God's people. Out of Egypt. And Moses.

Moses. Wanted. To know something. About. This God. Who spoke to him. He wanted to know his name.

Remember. Exodus chapter 3. What is your name? And he wanted to know that. I believe. For personal reasons. He wanted to know his name.

[23 : 40] But. For practical reasons. As well. Because here is Moses. Prince of Egypt. Now he's going to return. To Egypt. And he's going to reveal himself.

To the people of God. The children of Israel. As their deliverer. And. Moses. Is just sure. They're going to want to know.

Who sent him. And so Moses. Asks a very logical question. What is your name? So that when I go back to Egypt. And I tell them.

That I'm here. As the deliverer. And I'm going to lead you. God's going to lead you. Through me. Going to lead. You out of Egypt. Deliver you out of Egypt. They're going to want to know. Who sent you?

What's his name? And what did God say? He said. I am. That I am. That's it.

[24 : 38] When you go to Egypt. Moses. And you tell them. That I've sent you. Tell them. My name is. I am. Tell them. I am. I sent you. I am.

That. I am. Really kind of. Strange. Isn't it? I mean. What kind of name is that? When you think about it. Moses wanted to know his name.

What's your name? I am. That I am. I am. That's my name. I. Am. I am.

That I am. Is the Hebrew. Hayah. Asher. Hayah. Hayah. And it means literally this. I am. He.

That was. But not just that. It means also. I am. He. That is. I am. And not only that.

[25 : 37] But I am. He. That. Is. To come. That's literally what. What all that means. I am. That I am. Always. Was.

Am. Always. Am. Am. Always. Will. Be. Am. Was.

Is. Will. Will. Be. To come. I. Am. That. I. Am. Now. Linguistically. The. This is directly linked.

To the. Sacred name. For God. And we pronounce it. Yahweh. Yahweh. We've kind of covered this ground before. But it bears repeating. That's the sacred name for God.

The covenant name for God. Yahweh. Some prefer the. The pronunciation. Jehovah. And so when Jesus said. I am. The. The Hebrew word. Hayah.

[26 : 30] Linguistically. It is. It is. It is. Directly linked. To this. Name. In fact. I think. It's probably. That the name. Yahweh. Is more directly linked. To the word. Hayah. I am.

But we have. The sacred name. For God. It is. Yahweh. And to the Jews. They took Leviticus. 24. 16. Very seriously. Maybe they took it. A little bit too far.

Where. The Bible says. If you. Blaspheme. The name of the Lord. Then you'll be stoned to death. And so. They took that. So literally. That they. Would not. Ever. Dare.

Speak. That name. Yahweh. Never speak it. They would write it. The scribes. Who were given. The task. Of copying scripture.

So that there would be. More copies of it. And so it could be preserved. They were very meticulous. In how they copied. The scripture. But when they would come. To the name. Yahweh. You might remember.

[27 : 26] Scholars tell us. That they would pick up. A brand new quill. To write the name. And they would. Never speak it.

In fact. Some tell us. Some scholars. And I think. They may be right. That it was a name. That could not be pronounced. Now we. We. Say. Yahweh. It is kind of.

Morphed into that type. Of pronunciation. But we really don't know. How it was pronounced. I mean. How do you pronounce. A name. That just has. Four consonants.

You tell me. Why. Why. Why. Why. I don't know.

We don't really know. How it was pronounced. But even if they did know. Literally how to pronounce it. They would never pronounce it. Because. It would be. To blaspheme the name. To speak it out loud. As a matter of fact.

[28 : 23] The scribes were taught. Just to guard against. The inadvertent. Pronunciation. Of the word. Or vocalization. Of the word. They were taught. To write. In superscript.

Letters. The name. Adonai. Just above. The word. Yahweh. So that when the reader. Was coming along. Especially those. Who are reading publicly. And in the public worship.

Then they would. Speak the name. Adonai. Which just simply means. Lord. Rather than. To risk. Pronouncing. Or even coming. Close to pronouncing. If it was.

Pronounceable at all. The name. Yahweh. Which means. Eternal God. They would just. Speak. Adonai. And I was reading. The other day. That.

In that. Period. In Jewish history. When they took. Leviticus 24. So. Literally. That in the synagogue. When the priest. Would read the scriptures. And then when he would.

[29 : 16] Come to the name. Yahweh. Of course. He would not pronounce it. He would say. Adonai. But when he came. To the name. He would pause. And bow his head. And the whole congregation.

Would. Bow their heads. In reverence. For the name of God. Maybe we could learn.

A little something. From. From worship. From the Jewish worship. In those days. Sacred name. For God. And what I'm saying.

To you. Is that there is a direct link. Linguistically. Between. The words. I am. The Hebrew word. Hayah. That.

That. Jehovah God. Yahweh God. Spoke. To Moses. That day. As he. Revealed his name. There's a direct link. There. Between that word.

[30 : 11] And the name. For Yahweh. If we were. To pronounce it. By the way. It would most. Likely. Sound.

Something like. That's it. Ah. If we were.

Just take. The spelling of it. That. Four consonant word. The. Hebrew. Tetragrammaton. The. Y. H. W. H. Very unusual.

By the way. Because. The Hebrew language. All the words. Of the Hebrew language. Are built upon. Three consonants. It's an interesting language. And the. Name for Yahweh.

Is. Four consonants. Y. H. W. H. It might have. Might be vocalized. Ha. May. Have told you.

[31 : 06] About Abraham. And prior to God. Making his covenant. With Abraham. His name was. Abram.

And when he made. His covenant. With Abraham. Abram. He changed his name. To Abraham. To Abraham. Abraham. I believe.

And others believe. Uniting. The sacred name. For God. The covenant name. For God. With Abraham's name. Sarai.

As well. God changed. Her name. To Sarah. Ah. Listen.

Dear people. Don't miss the significance of this. As we bring. The old testament. On into the new.

[32 : 07] And specifically. To this statement. Jesus makes. There in the presence of these Jewish leaders. A statement. That invoked. Such hostility.

That they were ready to stone him. Don't. Don't. Don't. Don't miss the significance. Of this. These Jews. Certainly. Did not miss it. We better not miss it.

The sovereign. God. Of the universe. Is Yahweh. He is holy. He is the one who was. And is. And is. To come.

He is holy. He is sacred. He is to be revered. And worshipped. Above all. And listen to me.

Jesus. Is his. New testament. Name. Now say that again.

Jesus. Or maybe more specifically. Curious. Jesus.

[33:03] Christos. The Lord. Jesus Christ. Is Yahweh's. New testament. Name. Yahweh.

The covenant keeping God. The personal God. The God who makes personal contact. With man. Is the Jesus. Of the new testament. Testament. In fact. The name Jesus.

In the Hebrew. Jesus. Or Hashia. Excuse me. In the Hebrew. Means. Jehovah. Is salvation.

Yahweh.

Is salvation. Do you see. That's what Jesus. Is claiming. Here. And I believe. Wholeheartedly. Every time. You find God.

Making personal contact. With man. In the old testament. It is. The pre-incarnate. Lord Jesus Christ. He is. The Yahweh. Of the old test.

[34:01] I tell you. The God. Who. The one who walked. With Adam and Eve. In the garden of Eden. In the cool of the day. That was Jesus. That was him. I tell you.

The one who met. With Abraham. Before. Going on. To Sodom. And Gomorrah. To destroy. Those wicked cities. You remember that story. In Genesis chapter 18. When those three came.

To visit Abraham. And first. They had news. About Sarah. And how she was going. To have a baby. In her old age. Something that made her laugh. And then.

The Bible says. In Genesis 18. Yahweh. Identifying. The name. With one of those. Who were visiting. Yahweh.

Said. Shall we. Keep. From Abraham. The thing. We're going to do. How I have seen. The wickedness. Of Sodom.

[35:00] And Gomorrah. And I have come. Down. Literally. Come down. To deal with them. I tell you.

That was a pre-incarnate. Second person. Of the Trinity. The Yahweh. Of the Old Testament. The Jesus. Of the New Testament. I'll go a little.

Further. The one who wrestled. With Jacob. touched his thigh and crippled him and changed his name to Israel.

That was Jesus. Pre-incarnate Jesus. The one who met with Moses and spoke with Moses.

And later, Moses would write that he spoke with God face to face that the man would speak to his own friend. Guess who that was?

[36:07] That was Jesus. The Yahweh of the Old Testament is the Jesus of the New Testament. The one who stood there before Joshua when Israel was encamped outside of Jericho.

The next day, they were to go to battle against Jericho and Joshua was walking outside the camp. You remember the story. And he's walking along concerned about the battle and how it's going to come out and worried, so to speak.

And he's walking along and suddenly, there standing before him is, quote, the angel of the Lord with sword drawn. And Joshua said, are you for us or for them?

That would be a natural question, wouldn't it? You on our side or their side? And if I could paraphrase it, he said, neither, for the battle is mine.

Guess who that was? Pre-incarnate Lord Jesus Christ. Every time in the New Testament you have God coming close, condescending to meet man.

[37:45] It is the second person of the Trinity. It is Yahweh. And his New Testament name is Jesus. I'm telling you, that's what Jesus is saying.

It was Yahweh who met Moses there at the burning bush and Jesus said, that was me. I am.

The one Isaiah met in the temple that day in his vision or maybe it was a real life thing that took place. The one he met there high and lifted up.

The holy, holy, holy. That was Jesus. And the one that David said was his shepherd and his Lord is the Lord Jesus Christ.

He is the one who was born of a virgin who lived and later died on a cruel cross to be my Redeemer and your Redeemer my Savior your Savior.

[38:45] His name is Jesus and he is the great I am. He is sovereign God. That's a good place for an amen. Thanks. That's what is revealed here in John chapter 8.

In pure, simple language Jesus claimed to be God manifest in the flesh. As a matter of fact, John in his gospel always presented Jesus in that way from the get go.

In John chapter 1 he said, In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God all things were made through Him and without Him nothing was made that was made in Him was life and the life was the light of men and the light shines in the darkness and the darkness did not comprehend it and then when we skip on down to verse 14 and the Word this very Word he was talking about who was with God and was God the Word became flesh and dwelt among us and we beheld His glory the glory as of the only begotten of the Father full of grace and full of truth.

That's the Lord Jesus Christ dear people. And all throughout the book of John the Apostle presents Jesus drawing from the things Jesus said that were in line with His task in His gospel to present Jesus as the one and only God of all the universe supreme God of all the universe.

So then what are we to understand by this statement of Jesus in John chapter 8? What are we to get from that? Well the Jewish leaders certainly got it. Simply that Jesus Christ who was man a very man is none other than God a very God He is sovereign God.

[40 : 42] sovereign God. Revelation let me read this passage to you Revelation chapter 1 verse 8 I am the Alpha and the Omega the beginning and the end says the Lord says Kurios this is Jesus speaking who is and who was and who is to come the Almighty that's who Jesus is that's what He claimed or who He claimed to be when He made that statement before Abraham was I am.

He's claiming to be the sovereign God of all the universe. Now if He claimed to be the sovereign God of all the universe and He certainly is then that means Jesus is claiming something else as well.

And that brings us to the second point that He is supreme Lord of all creation. It goes without saying doesn't it?

You cannot embrace one without the other. You cannot on the one hand say alright I'll give you this He is God He's God He's sovereign God you cannot say alright on the one hand that's true and then reject Him as Lord.

That is not only the supreme Lord but in effect the supreme ruler of all creation including your life and my life. If He is sovereign God then He is supreme Lord.

[42 : 15] Isaiah chapter 9 verse 6 certainly tells us that. Let me read that to you very quickly. Isaiah chapter 9 starting with verse 6 it's a familiar passage for unto us a child is born that speaks of His humanity unto us a son is given that speaks of course of His deity and what?

The government will be upon His shoulder and His name will be called Wonderful Counselor Almighty God Everlasting Father Prince of Peace of the increase of His government and peace there will be no end.

No end. We're talking about His rulership. He's not only sovereign God He's supreme ruler supreme ruler Micah chapter 2 listen to this chapter 5 rather and verse 2 another prophetic passage pointing to the Lord Jesus Christ one that is also familiar to all of us but you Bethlehem Ephrathah though you are little among the thousands of Judah yet out of you shall come forth to me the one to be ruler in Israel speaking of Jesus that little baby born in Bethlehem the one to be ruler in Israel whose goings forth are from old from everlasting Jesus you see He was and is and is to come

He is supreme He is sovereign God He is supreme ruler and the application of course is this it better be the application you get from this that if Jesus is the sovereign God then that means He is supreme Lord and if He is supreme Lord then is He supreme Lord of your life that's where the tire hits the road that's the application is the Lord Jesus Christ ruling supremely in your life Paul said in Philippians chapter 2 in verse 9 wherefore God also hath highly exalted Him and given Him a 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 kurios

He's Lord to the glory of God the Father God I was talking with a young man not too long ago who had a lot of questions a lot of Bible questions some of them real deep questions and yet they were really more about form than substance and it was getting a little bit tiring because it was getting us nowhere and so I finally said to him what a man does with Jesus that's what's important I mean at the end of the day at the end of all things in all time when this life is over what you did with Jesus would be the only thing that matters is he ruler of your life what are we to do with him well we're to bow down to him submissively we are to confess him savingly what are we to do with him we're to trust him trust him supremely we are to love him and follow him sacrificially that's what we're to do

with him he's the supreme ruler of all creation supreme ruler and because you see if you do not bow to him now here that is in this life

[46 : 50] I assure you one day you will one day you will because every knee shall bow and every tongue confess that Jesus is Lord to the glory of the Father and that's important because one day finally one day Jesus will be revealed to us as the standing judge of mankind that's included here in this statement I am I am the one who was and is and is to come and one day he will judge see listen Jesus is sovereign God of the universe and

Jesus therefore is the supreme Lord of creation and all that being true one day Jesus will be the standing judge of mankind and here's the question how will it be for you that day how will it go for you that day Hebrews 10 31 says it's a fearful thing to fall into the hands of the living God because our God is a consuming fire if Jesus is sovereign God then he's supreme ruler and if he's supreme ruler then one day he will be your judge how will it go for you