

Who is Jesus? - Where is Jesus?

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 30 September 2018

Preacher: Philip Wells

[0:00] I'm going to look at this subject of who is Jesus, or I'm going to tweak it a little bit. Here's the text that we looked at last time, which says that Jesus is the way, the truth, the life, and no one comes to the Father except through him.

There's no other way to God. It isn't that all ways lead to God and all religions are much the same. Jesus says, no, it's not like that at all. Only through him does anybody come to the Father. And it is specifically this Lord Jesus. Those are many versions of Jesus, but it's the one that's in the Bible that we're talking about, the Jesus who said the things he said and did the things he did. Last time we looked at these things, we said Jesus is a historical person. He has this sort of modesty about him, and I put he's an obscure person. He was a superb teacher. He was a miracle worker. He spoke into his own religious culture in a way that a lot of the religious professionals really, really didn't like.

[1:05] He was a radical interpreter of Judaism. He was certainly a man of colossal personal authority. And as we looked at that, we followed it through and found that he is Lord in the fullest divine sense.

And whatever people thought of him when they first met him, when they really understood who he was, they said Jesus is Lord, and that's at the heart of Christian confession. And that's personal too. That means he is the Lord of my life.

He's not just Lord in the abstract. He's Lord over me. What I think, what I do, how I plan my life, what my priorities are, etc. He is the Christ, the long-expected, hands-on, powerful, awesome king. That's the meaning of the Christ. That he is not. Some branches of Judaism and some people in those days thought there might be multiple persons coming along.

But Jesus says, no, I am the Christ and I fulfill everything. And the surprising thing was that the Christ had to suffer and die on the cross. And that was a very strange thing for them.

[2:21] But Jesus said, no, that's how the Christ enters his glory. We looked last time at Jesus being the Trinitarian Christ. He's not just the one object of our trust and faith.

He is in relation to his Father and to the Holy Spirit. And I also mentioned his work. And it's that really that we're going to come and look at today. Coming, living, dying, rising in thrones, sending the Spirit, ruling, and coming finally into full recognition and full power, making everything new. So we're going to look at this this morning. Look at the timeline of Jesus. And there are seven things which I'm going to try and take us through as quickly as possible.

I don't mean I'm just going to rush through it, but there's a lot to think about. So Jesus before creation. Jesus at creation. The incarnation.

Which word I'll explain when we get to it. His life and death. His resurrection and ascension. His present reign, which answers the question, where is he now?

[3:29] And his future coming. So there's seven things that we will look through to get a sort of bird's eye view of Jesus from beginning to end.

So, are you with me on that? That's what we're going to try and do. So I've got quite a few texts. If you're good at looking up texts quickly, then you might like to have a go.

I'm going to assume not, probably. Anyway, we'll see how we go with that. So what about Jesus before creation? Now I say Jesus. His name, Jesus, comes when he is born.

So I should probably say the second person of the Trinity. The son of God. The word of God. We're not told much. But we are told something.

We're told that God the son, God the word was pre-existent. So the text says, and I'm going to look at it because the writing is small on the screen.

[4:35] In the beginning, in the beginning was the word. And the word was with God. And the word was God.

He was with God in the beginning. And this tells us that the story of Jesus goes way back beyond when everything was made.

There was God. There was the word. The word was God. The word was with God. The word was God. And that is the word that became flesh and became Jesus.

But I don't want to get ahead of myself. He had glory. And he prays in John 17. Father, notice these words, glorify me with the glory I had with you before the world was.

And he is praying before his arrest. And he says, glorify me with the glory I had with you before the world was.

[5:50] So before anything was made, before God had said, let there be light, Jesus, the son of God, had glory and was in glory and with glory with the father.

What was he doing before creation? He was arranging things and fixing things with the father about us.

Now that's rather mind boggling. Us. That's us who believe. So in John's gospel, chapter 6, verse 39, he says, This is the will of him who sent me, that I shall lose none of all he has given me, but raise them up at the last day.

Now this is Jesus praying. And he says, this is the will of the father. The father sent me. So that reminds us that Jesus, the son of God, was somewhere before he came to earth.

This is the will of him who sent me, that I should lose none of all he has given me, but raise them up at the last day. Now that's saying that the father gave people to the son.

[7:09] And he didn't do it the day before this prayer was prayed. It looks very, very much as though Jesus is talking about what happened way back before the world was made, that the father gave people to the son.

Now that's quite something, isn't it? Before, not just before you were conceived or before you were given birth, before your mum and dad were conceived and given birth, before there were any human beings walking on the earth, he had you in mind, if you're a Christian.

He knew you. He knew your name. He knew you. And he said, the father said to the son, I am going to give those people to you.

And I am giving you the task of dying for them, saving them, keeping them and raising them on the last day. That's fairly mind boggling, isn't it?

That there was somehow this interaction between the father and the son to fix and arrange things for you. If you're a Christian, that's how God arranged things and fixed things for you.

[8:25] Before you'd done a single thing, before you'd breathed a breath, before you'd cried your first baby cry, the father had given you to the son and said, those people are going to be with me.

In Paul, the apostle Paul puts it this way, God chose us in Christ before the creation of the world to be holy and blameless in his sight.

So before the world was made, Christ was there and the father, in some way, which we're not, of course, given the full details of, but we're to understand that in the Lord Jesus Christ, the father chose us and said, yeah, that's one, that's the name, that's, oh, I don't know, that's their postcode and everything.

That one there, I want that one to be holy and blameless in my sight on the last day. And Jesus Christ says, right, that's my job.

I will do that. And we are put in his hands to be kept until the last day, kept and sanctified and made ready.

[9:49] And before creation, Jesus said, before Abraham was, I am.

He said that to his Jewish opponents who were arguing with him. Jesus said, Abraham rejoiced to see my day and they said, you're only about 30 years old.

Abraham was long, long ago. How can Abraham have seen your day? And Jesus says, before Abraham was, I am.

And those of you who know the Bible well will detect the resonance that I am is like the Hebrew name that God has.

I am who I am. Yahweh. And Jesus says, before Abraham was, I am. So, Jesus before creation.

[10:55] And doesn't this give us a grand, deep, awesome thought of Jesus?

Our Savior is older and grander and deeper than we might think. He was before all things were made and he came to the earth for us.

Let's look then, secondly, at creation. Again, we're not told everything but we're told something.

We're told creation was made through the Son. So, John's Gospel, which I read from, read the next bit.

Through him all things were made. Without him nothing was made that has been made. Through him all things were made.

Without him nothing was made that has been made. When the Father chose to bring the worlds into existence, he didn't do it as if it were just himself.

[12:01] he did it through his Son. And that is characteristic that God chooses to do things through his Son.

So he creates the world through his Son. He expresses himself into the world through his Son.

When he wants to save the world, he saves the world through his Son. When he wants to judge the world, he judges the world through his Son.

It's his characteristic way of working. It doesn't work the other way around, of course. The Son doesn't judge the world through the Father. It works the way I've just described. The Father judges the world through the Son.

The Father saves the world through the Son. The Father creates the world through the Son. And Paul puts it this way. He, Christ, is the image of the invisible God.

So how does God show himself into the world? Through his Son. He, Christ, is the firstborn over all creation.

[13:06] The firstborn inherits everything. For by him, that's by Christ, all things were created, things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities.

All things were created by him and for him. He is before all things. And the writer, Paul, it is writing to the Colossians, I think he has in mind that Christians might live in this world fearful.

fearful of spirits, fearful of spiritual powers, fearful of angels, fearful of demons, fearful of the evil one.

And at the beginning of this letter to the Colossians, he says, you must understand that Jesus Christ is superior to all those powers.

All those powers are inferior to him. They were made through him. They were made for him. They're under his control. You should not imagine that it's a sort of like a tug of war where there's equal powers on both sides, Jesus versus the devil, who's going to win.

[14:32] There's not an equal tug of war. God made everything through this Jesus Christ and all the other beings, whatever they are, however helpful or malevolent they may be or may have become, they are under this great Savior.

And creation is upheld by the Son. It says, in him all things hold together. So it's not only that God made everything through his Son, but he keeps it in being through his Son, which is another mind-boggling thing, isn't it?

But this is the greatness of our Lord and Savior, Jesus Christ, the one through whom everything was made, who upholds everything, and for whom everything was made.

Let's move on, because I thought we'll try and move it through, to his incarnation. Incarnation means to become flesh.

flesh. So the word carne, is that in Italian? What does carne mean? Does it mean meat? What is meat in Italian? Carne.

[15:45] Okay. So in Italian it's meat. And we say flesh. The German for flesh, where's Jonas?

Oh, he's gone. Fleisch. So we're talking about being in flesh, or becoming meat, if you might even say, that the word of God becomes meat, becomes flesh.

And that's exactly what John's gospel says. Through him all things were made, without him nothing was made that has been made. And then it says, how did I get that? the word became flesh and made his dwelling among us. This is verse 14, actually. I've written verse 3. The word, this word through whom everything was made, became meat, became flesh, camping, like God did with his people when he camped with them in the tabernacle. And we have seen his glory, says John, the glory of the one and only who came from the Father, full of grace and truth.

[17:16] So God shows himself through this incarnate word, through Jesus, the God man. And later on in the Gospels, Jesus says to him, as he sits around, it's Philip who says to him, show us the Father and that will be enough.

And Jesus says, have you been with me so long and you haven't realized that if you've seen me, you've seen the Father? In Jesus Christ, we see the image of the invisible God.

We see the Father revealed. and in becoming man, there is a huge, what shall I say, some steps that lead from the highest to the lowest.

And in Philippians chapter 2, which you may know it's rather a famous passage, so I will turn to it to make sure I'm quoting it properly. He says to Christians, your mindset should be the same mindset as that of Christ Jesus, who being in very nature God, being everything that God is, did not count equality with God something to be grasped, but made himself nothing, taking the very nature of a servant being made in human likeness and being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross.

And you can see the stages there, so he takes upon himself the mentality and the role of a servant and then he, as a servant, he becomes human, he becomes human like us.

[19:19] And then being human he humbles himself, so he's not human in a high position but human in a low position and he becomes obedient and he obeys his father to the point of death but not just a nice quiet death but a horrible death, even death on a cross.

And this is the steps that our Savior took from the glory he had with the father to the utter humiliation of death on a cross.

Death on a cross was a shameful death. In all this he did not stop being God but he did start being man.

When I say man I mean he was male but I mean human. Everything that makes up humanity he became and therefore everything of our humanity he redeems there's nothing left out.

So all the things of humanness are his apart from sin. He's like us in every aspect apart from sin. So spatial limitation you can't be in two places at once.

[20:32] You discover this when you try and run for the bus haven't you? Jesus couldn't be in two places at once. He had to walk from Jerusalem to Galilee and he had to pass through Samaria.

He had to have those limitations. He got hungry and he got thirsty. He said on the boat in the storm wasn't he?

He had a human will. He decided things in his own mind. He had a human conscience. He had the sense that we have some things are right some things are wrong.

He had human emotions. He got stirred up by grief and by anger and by joy and by sorrow and in all these things he was absolutely perfect.

He is the model of how to be human. And he retains all the things of divine sonship. He has access to his father's deep things, the deep things of God.

[21:42] No one knows the father except the son and those to whom the son chooses to reveal him. He has access to the father's power. He doesn't always use that access. He's accepted a plan before him.

When it gets to the arrest, he says, don't you think I couldn't immediately ask my father for however many legions of angels and they be right here. But I'm not going to do that.

He has access to that. He doesn't choose necessarily to take that privilege. the father gives him the right to judge.

He will judge all things through Jesus Christ. And the son has the father's right to be worshipped. But all may honour the son just as they honour the father.

So all these things of divinity he retains and yet he retains them without messing up his humanness. And it's a mystery.

[22:44] How can that be? And yet if you try and work it out philosophically you'd say that can't possibly happen. But when you look at Jesus you see it happens every moment of the life of Jesus.

He is totally human apart from sin and he's totally divine and those things both happen at the same time. The great example I suppose is Jesus asleep in the boat in the storm.

He's tired so he falls asleep so totally human and then when the disciples get anxious that they're going to get drowned he stands up and says to the storm be quiet and the storm dies down which only God can do and he's totally human and totally divine in the sense of his being the divine son and this is the wonder of the incarnation the word becoming flesh and we need a human saviour we need a divine saviour we need a human saviour sin entered the world through one man Adam and in these days of equality let's just say there was Adam and Eve but it's Adam who was the head and it's in Adam all die not not in Adam and Eve Adam takes the responsibility as the head of the human race it was a human failure with a penalty on the human race and we need a human saviour to step in and undo all that

Adam did wrong and sin is removed through this man the man Christ Jesus the God man the incarnate one and if you think about it or just begin to think about it when he took our human flesh in all the deep mystery of what that means how did that happen what does the Wesley hymn say God contracted to a span what's the next word is it incomprehensibly made man God contracted to a span this sort of length he's done something with huge repercussions when he took our human nature the book of Hebrews is insistent he came for human beings not angels it was not the nature of angels he took but the same nature that

Abraham's descendants had he's and as he takes human nature it is a commitment on his part to suffer human death and that the full repercussions of his humanness are still to be seen because the full restoration of all things is yet to happen what you and I will look like when we are glorified when our flesh is like his flesh we don't know yet but we know we will be like him for we will see him as he is so there's mystery and wonder in this which we we've yet to see the fullness of that was his incarnation number four in his life and death on earth so he lived a human life some some of us watch superman and what are these other marvel characters

[26:42] I'm looking at Adam but he's not there iron man but iron man's just sort of technology sort of Elon Musk isn't he so but there are others too aren't they so spider man bitten by a radioactive spider batman no he's just technology but well take superman for example he's not he looks human doesn't he he's he's Clark Kent am I right that's Clark Kent isn't it Superman Clark Kent!

yeah and when he's Clark Kent he has glasses and nobody realises that he's Superman it's not fair if you try to run a race against Superman you know egg and spoon race 100 metres dash it would not be fair would it because he doesn't have the same problems of keeping his balance as we do he doesn't have the same limitations as we have it would it would just not be a fair thing to say yeah when Jesus entered our world to live a human life he didn't live it like Superman sort of cheating or having extra help that we don't have he was conceived and he was born in the ordinary way so no c-sections in those days no shortcuts in the life of Jesus he grew up in the normal way he learnt to read he learnt to write he developed physically he developed emotionally he developed intellectually it says he grew in wisdom and stature and favour with God and man he grew up like he had all the experiences that we have and he did them all exactly right so he he knew what a childhood was like he knew what teenage years are like and he did so perfectly in every way and I keep seeming to stress the emotional life

I don't know why I do that but it's an important thing so he rejoices he weeps he cares he gets angry he says my soul is overwhelmed with sorrow to the point of grief in the garden of Gethsemane he knew what it was to be anxious about things so true genuine humanness and the reason being that if there was anything of human experience that wasn't his then that bit isn't redeemed but he's got the totality of humanness and he takes the whole thing and redeems the whole thing in his life and death second thing though tempted in every way he lived in obedience to the father under the law of Moses he was tempted he was tempted in the desert wasn't he by the by the devil I'm sure he was tempted in lots of ways apart from that because it says in Hebrews he was tempted in all ways

and of course so you might think well he wasn't tempted in the way I've been tempted and the bible says well yes he was and the thing being that when you're tempted and when I'm tempted pretty soon we give in but Jesus never gave in so he experienced temptation you know we get if temptation goes from here naught to ten we give in when it gets to about three and Jesus experienced it up to the maximum and never gave in so it says he experienced temptation he knows what sore temptations are and his wonderful triumph is that he never gave in to temptation now Adam failed in the matter of the fruit as we know and if you like he became a lawmaker he said I'll make up my own law on what's right and wrong that's what the fruit sort of symbolizes but Jesus constantly obeyed his father everything the father showed him he did everything the father told him told him to say he said there's not a single thing that the father had unwanted express that Jesus failed to express and there's not a single thing that Jesus expressed in his life that didn't come from the father

Jesus triumphed where Adam failed Jesus triumphed where Israel failed and there's always a likeness in the bible between Jesus and Israel so Israel was 40 years in the desert failing as she was tempted and tested and Jesus was 40 days in the desert remarkably succeeding when he was tempted and of course the importance of this is he knows what life is like this is a wonderful thing because you're thinking well he doesn't understand my life he doesn't understand what it's like to be whatever I am whatever you are a student somebody in a foreign country somebody who suffered this or experienced that or is stuck with this or stuck with that or whatever it might be you think he doesn't understand that but he does he understands totally what human life is all about and that means that when we pray to him he is a sympathetic high priest I won't try and get complicated by explaining about priest priest but he understands and surely that is such an encouragement for us as we pray we pray to one who listens and understands and thirdly he died a human death when he died on the cross he was the single human being who did not deserve those wages the wages of sin is death he was experiencing something foreign to him because it was natural to us the death that Adam deserved

[33:19] Jesus died if you like or the death that we deserve Jesus died he died a human death under the wrath of God because every sin deserves God's angry punishment no wonder the sky went dark no wonder the sun refused to shine as the Lord poured his wrath on Jesus Christ and brothers and sisters that's what we've been saved from that's what we've been saved from we would be there under that wrath if it were not for Jesus it puts things a bit into perspective doesn't it it puts things a bit into perspective there was a misprint on the screen don't get bothered about that because Jesus died to save us from hell that's what matters isn't it that's where we would be if it were not for the

Lord Jesus the penalty has been paid exactly and precisely and it was paid by Jesus the human being and it's also paid by God God because Jesus is the God man it's not like when you go out for a meal and you say let's all go out for a meal it's on me and they will think you're going to pay and then when you get there you say well actually do you think you could pay instead and the payment is made by a third party can you pay for us please I've left my wallet at home when Jesus died on the cross it was God who paid the penalty God so loved the world that he gave his only son that whoever believes on him should not perish but have eternal life he paid he paid the price that's why we're thankful to God for our salvation fifthly

Jesus in his resurrection and ascension so Jesus didn't stay dead death could not hold him and in multiple places in the Bible it says things like this Christ died for our sins according to the scriptures that he was buried that he was raised on the third day according to the scriptures and that he appeared to Peter and then to the twelve he died for our sins that's what the Bible had laid out and planned was in the father's plan according to the scriptures he was buried he didn't just sort of get knocked out for ten minutes and then feel a bit better later he was buried he was raised on the third day as the scriptures foretold that would be a wonderful thing to go into how the scriptures foretold that but let's just leave it at this the scriptures foretold that and he appeared people saw him Peter and the twelve Acts chapter two which we had read to us a couple of times in the last few weeks this is on the day of Pentecost Peter preaches and says David King David spoke of the resurrection of the Christ that he was not abandoned to the grave nor did his body see decay and God has raised this Jesus to life we are all witnesses and it's quite clear we're not talking about a

body less resurrection as if there were such a thing we're talking about a body that might have decayed but didn't decay because it was raised to life David's body decayed because he was buried and he died in the normal way and decomposed in the normal way but the body of Jesus did not it was buried and raised Jesus' body has never decomposed and it is not in this bit of the universe that body is in heaven and he says we're witnesses we've seen it so we're talking about Jesus who was raised physically and bodily it's not imaginary thing it's not talking about hallucinations not talking about visions we're talking about a Jesus who's raised physically and bodily and sensible intelligent credible people saw him touched him spoke to him second thing his resurrection was but one part of a total process that we could call his exaltation meaning his lifting up from death up and he goes death resurrection ascension enthronement it's all going up so Peter describes it this way the resurrection of Jesus he says who has gone into heaven and is at God's right hand with angels authorities and powers in submission to him that's where Jesus is now he is on the throne of the universe he is raised ascended went up into heaven there's a physical demonstration of that and he is now enthroned in heaven

[38:56] Paul refers to this Christ Jesus who died more than that who was raised to life is at the right hand of God and is also interceding for us his exaltation to the right hand of God so he is not simply alive he is the man of new life he is enthroned he is victorious and all powerful please don't be intimidated by the powers and authorities they would like us to think that they're all supreme but actually Jesus is more supreme than them they're in subjection to him they can't do a single thing without his permission number six where is Jesus now well the one of the words used is session

I think meaning to be seated somewhere but he's now seated at the right hand of God a place of unrivaled rule and power so here's Paul talking about this God raised him from the dead and seated him at his right hand in the heavenly places far above all rule and authority power and dominion and every title that can be given not only in the present age but also in the one to come and God placed all things under his feet and gave him to be head over everything for the church notice the last bit! He's raised He's in the place of authority power and dominion every title that can be given in the present age and in the one to come and He is there for the church He is there for you and me Now that doesn't necessarily mean life simple because He will use all sorts of twists and turns of life losses and crosses but He will work all things together for the good of those who love God and are called according to His purpose and He will use bereavement He will use challenges to our mental health He will use challenges to our physical health He will use positive things and negative things for His purposes to save to save His people to bring them to heaven to make them holy and you will have noticed haven't you that when you find things the most tough that's when you pray the most He uses all these things for His church the Lord Jesus is rule for the church for the benefit of his people the progress of his kingdom I think there's a comfort in that and a positiveness and there's also a warning because the person we're speaking about is this glorious mighty enthroned man upon the throne because that's who he is let's also notice that the place at the right hand of God is the place where prayer is heard and actioned because what we have is compassionate omnipotence that's what we've got in our saviour compassionate omnipotence so if he decides to do something he is in the place that nothing can stop him doing it and because he is our saviour who has been tempted as we have been tempted he's compassionate he understands us and is moved with pity and kindness towards us so since we have a great high priest who has gone through the heavens oh dear lots of spelling mistakes there

Jesus the son of God let us then approach the throne of grace with confidence so that we may receive mercy and find grace to help us in our time of need he says throne of grace means the throne where God gives grace I think that's what it means that's a place that we pray to if you like let's come there confidently if I pray he will understand if I pray he's able to do something about it so that we may receive mercy and find grace to help us in our time of need which I think is most days isn't it number seven his future coming he will come in power and glory in the future he will come to judge his enemies and that's no let me stop that start that again we can't have a

[44:14] Jesus who only comes to save his people the Jesus of the Bible comes to save his people and judge those who are not his people because that's what life is lived for it is lived with these very high stakes

that were either for him or were against him there's no neutrality and when he comes again he will make that division very very clear he comes to save his people and to judge those who have always been against him so we had read to us about the son of man coming in his glory and Jesus spends a number of pages telling us he will come again when he comes in his glory and all the angels with him he will sit on his throne in heavenly glory and all the nations will be gathered before him and he will separate the people one from another as a shepherd separates the sheep from the goats so you have this in front and the shepherd says sheep goats divides them up and he says to the righteous come you who are blessed by my father take your inheritance the kingdom prepared for you since the creation of the world and that takes us right back to the beginning doesn't it that before the creation of the world the father had said

I want to bless these people and we might say why and the father says I just want to bless them and we might say but do they deserve it and the father would say no of course they don't deserve it but I do want to bless them I choose to bless these people I choose to confer on them a kingdom it's a kingdom prepared for you since the creation of the world and then the parable says okay they never deserved it it was something decided before the creation of the world but in this world you can tell the difference because the ones who have been chosen by God have this different attitude they are brothers and sisters!

they care for one another in a very deep and costly way and they care for one another in a way that Jesus says that's me they're caring for they're doing that to me to those on his left he says depart from me you who are cursed into the eternal fire prepared for the devil and his angels the the the the way they are described in terms of what happened before they were made is put differently the fire was prepared for the devil and his angels but these people are in there too because they omitted to love Jesus they omitted to serve Jesus they will go into eternal punishment and the righteous to eternal life and that's the final crunch point of history that's the day we're all headed to that's something isn't it we'll each be there on that day because it's all the nations and to some he will say come and inherit the kingdom prepared for you since before the world was made and others he will say depart from me into the place that the devil deserves to go what a fearsome thing that is and it hinges on our relation to

Jesus so I want to ask you what is your relation to Jesus is your relation to him he is my Lord I know I'm not inconsistent about it but the principle is absolutely clear what he says I obey what he tells me I believe he is my Lord and the thing I am staking my whole life on is his promise that he died for my sins and if that's wrong I'm completely sunk but that's where I'm standing that's where I'm standing is that where you're standing get that right if you need to say to him all these years I've been half hearted about this I haven't quite ever settled this with you really settle it now if you think well actually I've forgotten this I need to recall it to mine then get it right now and if it's something you're thinking this is not for me I urge you to reconsider what that decision implies on that day are you prepared to run the risk that he will say depart from me you cursed into the fire prepared for the devil and his angels so we've looked at

[50:51] Jesus before creation you're a Christian he was planning your salvation at creation the father expressed himself through the son speaking the whole cosmos into being in his incarnation the eternal son linked himself with the meat of human flesh!

in his life and death he succeeded as living as the proper human capital P capital H he died as if he were the greatest failure but he died as a substitute bearing God's wrath instead of us in his resurrection and ascension having paid for sins he's rewarded with the highest place and the rule over everything therefore God highly exalted him and gave him a name that is above every name and he is presently reigning in heaven and he rules all things for the church he orders history for his purposes he hears prayer and if your prayer is Lord save me he can do that!

this moment his future coming he is currently invisible to our eyes he's not here on earth but he will not always be unseen he is currently waiting for people to turn to him voluntarily but he will come and judge the living and the dead to a fiery eternal punishment or a radiant future glory and I ask you that question just once again how do you relate to this Jesus