



Christmas is not about the Savior's infancy; it is about His deity. The humble birth of Jesus Christ was never intended to be a façade to conceal the reality that God was being born into the world.

No one can really fathom what it means for God to be born in a manger. How does one explain the Almighty stooping to become a tiny infant? It was the greatest condescension the world has ever known or ever will know. Our minds cannot begin to understand what was in God's becoming a man. We will never comprehend why He who was infinitely rich would become poor, assume a human nature, and enter into a world He knew would reject Him and kill Him.

Nor can anyone explain how God could become a baby. Yet He did. Without forsaking His divine nature or diminishing His deity in any sense, He was born into our world as a tiny infant.

People often ask me if I think He cried, or if He needed the normal care and feeding one would give to any other baby. Of course He did. He was fully human with all the needs and emotions that are common to every human.

Yet He was also fully God—all wise and all powerful. How can both be true? I don't know. But the Bible clearly teaches that it is so. In some sense, Jesus voluntarily suspended the full application of His divine attributes. He didn't give up being God, but He willingly set aside the independent use of the privileges and powers that were His as God (Philippians 2:5–8). He chose to subjugate His will to His Father's will (John 5:30; 6:38). Through all that He remained fully God.

For nearly two thousand years, debate has been raging about who Jesus really is. Cults and skeptics have offered various explanations. They'll say He is one of many gods, a created being, a prophet, and so on. The common thread of all such theories is that they make Jesus less than God.

But let the Bible speak for itself. John's Gospel begins with a clear statement that Jesus is God: *"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 came into being through Him, and apart from Him nothing came into being that has come into being."* Who is "the Word" spoken of in these verses? Verse 14 removes any doubt: *"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."*

The biblical evidence is overwhelming that this child in the manger was the incarnation of God. For one thing, He was omniscient. John 2:24-25 says, *"But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man."* Nathanael was shocked to discover that Jesus knew all about him before they ever met, and it was enough to persuade him that Jesus was the Messiah (John 1:48-50). John 4 describes Jesus' meeting with a Samaritan woman at Jacob's well. He knew everything about her, too (vv. 17-19, 29).

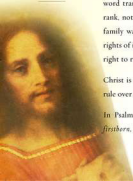
Jesus also did the works of God, saying, *"Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves"* (John 14:11). Jesus' works are convincing proof that He is God. He began His miraculous ministry with a simple act—He created wine at a wedding in Cana (John 2:1–11); only God can create. Moreover, He healed people who were hopelessly ill. He gave sight to the blind (Matthew 9:27–31). He opened ears that had never heard (Mark 7:31–37). He created enough fish and bread to feed thousands (Mark 6:48–52; 8:1–9). He raised the dead by simply commanding them to come forth from the grave (John 11:38–44).

Through Christ, the invisible God has been made visible. God's full likeness is revealed in Jesus. And Jesus is not just an outline of God; He is fully God. Colossians 2:9 makes it even more explicit: "*For in Him all the fullness of Deity dwells in bodily form.*" Nothing is lacking. No attribute is absent. He is God in the fullest possible sense, the perfect image.

Paul says Jesus is "*the firstborn of all creation*" (Colossians 1:15). Those who reject the deity of Christ have made much of that phrase, assuming it means Jesus was a created being. But the word translated "firstborn" is *prototokos*, which describes Jesus' rank, not His origin. The firstborn, the *prototokos*, in a Hebrew family was the heir, the ranking one, the one who had all the rights of inheritance. And in a royal family, the *prototokos* had the right to rule.

Christ is the One who inherits all creation and has the right to rule over it.

In Psalm 89:27, God says of David, "*I also shall make him My firstborn, the highest of the kings of the earth.*" There the meaning



of “firstborn” is given in plain language: “the highest of the kings of the earth.” That’s what *prototokos* means with regard to Christ—He is “King of kings and Lord of lords” (1 Timothy 6:15; Revelation 19:16). God has appointed His Son “*heir of all things*” (Hebrews 1:2). He is the primary One, the Son who has the right to the inheritance, the ranking Person, the Lord of all, heir of the whole of creation.

HE WAS IN THE BEGINNING WITH GOD: ALL  
THINGS CAME INTO BEING THROUGH HIM, AND  
APART FROM HIM NOTHING CAME INTO BEING  
THAT HAS COME INTO BEING.

—*John 1:2–3*

Christ is not only the heir of creation; He was also in the beginning the divine agent of creation, the Person of the Trinity through whom the world was made and for whom it was fashioned.

Think of what that means. The expanse of creation is staggering.

- A hollow ball the size of our sun would hold about one million planets the size of the earth.