

## More Than Enough: The All-Sufficient Christ

We enter into a study and hopefully a newfound understanding that Jesus as the Christ, Messiah, and Son of God is more than adequate to meet our needs. The goal of this series is to help us come to the personal conviction that He is without question the only one we can ultimately depend upon.

A relevant truth for us all is that when we experience crisis (lack of provision, security, hope, love, safety, comfort, or self-identity) in our lives we often turn to people for help before turning to God. This is not to discredit the benevolence of those who have helped us in these areas, but to reestablish God as our *first*, if not only recourse.

To turn, first, to any person, group, organization, or entity other than Christ for one's total provision and supply in life, both external and internal, is to deny to some degree the sufficiency of God. And to deny the sufficiency of God is to display a lack of faith, hope, and trust.

Three terms will become essential throughout this study. Sufficiency; is all that is needed in adequate and ample supply. Supply; is what is needed to meet a particular need, solve a particular problem, or overcome a particular lack. Source: is a fountainhead of supply that produces sufficiency.

The Greek noun translated “sufficiency” means “the quality of being able to meet a need satisfactorily, or being fit enough, capable, competent, or adequate for the job.” This is the perfect definition for the Sufficiency of Christ as He is our “all in all”

The Bible, therefore, teaches us that Jesus Christ is our *Sufficiency* for an abundant life, our *Supply* or Provision, and our *Source* of wholeness in this life and eternal life in the future (**Col 2:9-10**). It is when we understand and apply what the Bible says that we truly come to know Christ Jesus as our Sufficiency.

Either Christ has all power and strength, or He does not. Either He is the One we need to depend on, or He is not. Either He can enable us to walk by faith, or He cannot. Sufficiency is an all-or-nothing concept, and we must decide whether we accept that Christ is indeed our all in all.

Unfortunately, if we do not fully know Christ Jesus, we cannot know his sufficiency. And if we do not believe He is sufficient, and have an ability to access His sufficiency, we are vulnerable to arguments that can lead us astray away from Christ and away from the perfection and power to which He calls us.

Understanding the sufficiency of Christ starts with a healthy, righteous, and humble belief in the insufficiency of man apart from Christ and a belief in the sufficiency of Christ. Christ's sufficiency means, by implication, that *we* are insufficient (**2 Cor 3:5**) and powerless (**Rom 5:6**) in and of ourselves.

We lack wisdom (**Col 2:3**), we have no strength (**Phil 4:13**), and we can't accomplish ministry (**Zech 4:6**), just to name a few of our insufficiencies that are made up for by and in Him. But, with Christ indwelling us and as we by faith surrender to Him in humility and obedience, trembling at His Word (**Isaiah 66:2**), we become sufficient to do eternally effective ministry.

The sufficient grace of God (**2 Cor 12:9**) is that in Christ we have an unimaginable *Supply* that equates to the "life and life more abundantly" that Jesus came to ensure as promised. That in and through the "enoughness" of Christ we have essentially everything spiritual thing that we need (**Eph 1:3; Heb 10:14**).

The challenge for so many believers of this day is that because we fail to tap into the Source of all things, we often journey, even with Him, empty and lacking. This often forces us to begin to look for additional and or alternative sources for the things that He has already promised us in His word (**Acts 17:28; Phil 4:19**).

If love, joy, peace, wisdom, intellect, power, enablement, etc. are ultimately from Him and available in Him, then why look elsewhere? Usually, because we are looking for "quick fixes" and "easier alternatives". Yes, it takes time and effort to discover, in Christ, what God's plan and purpose is, but don't abandon the journey for "ready-made remedies".

Christ plus human intellect, or philosophy, or sociology, or mystical experience; or ritual or ceremony, self-denial will likely leave us lacking. Not Christ plus nothing, not Christ all-sufficient, not total completeness in Christ, not absolute abandonment of my life to Christ (**Lk 9:23-24**).

This is the ultimate way to find, for ourselves, the experience of being satisfied with Christ in this life and satisfied with this life through Christ. It's not enough for Him to win our hearts, but when He does, we have to also offer Him our everything. He in turn, gives us a life worth living.

With a deep understanding of all that he has provided for us and all that he makes available to us, we will have a solid foundation on which to grow and develop in every area of our lives. A solid foundation established on the eternal principles of God's word, has to be our desire in order to live a meaningful satisfying and victorious life.

### More Than Enough: The All-Sufficient Christ Pt 3

Exploring the multifaceted nature and person of Jesus Christ, we will discover the more than several ways he is able to meet our every need spiritual and otherwise. We have already discovered that he is the only, and all sufficient, way to know and to have an authentic and genuine relationship with God as Father and creator of all.

This comes by way of Jesus showing us what the father is like. More importantly, it comes by way of the reconciliation that we have because of Him (**2 Cor 5:17-19**). This also speaks to the truth that Jesus Christ is totally sufficient for our salvation and our redemption. There are no additional works, rituals, or obligations that could be enough (**Eph 2:8-9**).

First, *reconciliation* implies that a relationship has been broken and needs mending. This is real for us as we are each born into a state of estrangement or distance from God (**Ps 51:5; Rom 3:23**). This sin *nature* separates us from God since God can have no association with it (Isa 59:1-2).

When Jesus died on the cross as our eternal, definitive, substitutionary sacrifice for sin He made it possible, for those who accept that, to have our sin nature changed. Once our sin nature has changed, we are then made acceptable for close and direct intimacy with God the Father.

Our part is to simply believe that Jesus Christ is Lord in our hearts and to be able to make that belief a *lifestyle of confession*, not just a mere statement of faith. This is the change that is birthed out of our reconciliation, an *inside-out* change, but also a daily and perpetual change (**2 Cor 4:16, 5:14-16**).

The change is not something we are required to work up on our own. It's not something we must strive to do. Rather, it is the work of Jesus Christ in our lives. The closer we are drawn to Him, and yielded to Him, a new nature that desires the goodness and righteousness of God takes its place.

This is the newness of life that the Apostle wrote about in his letter addressed to the Colossian believers, that are to be rooted, alive, hidden, and complete in Him (**Col 1:19-22**). There are at least four essential words and phrases in this passage that speak to the sufficiency of Christ and what He has accomplished for us.

1. *Having made **peace** through the blood of His cross...* While many think that we in a tug-of-war with God and he is trying to force His will on us and we are ours on Him, we are not. Yes, our sin nature has put us in a place of enmity with God, but He is not forcing Himself or His will upon us (**Eph 2:14-18**).

Jesus came to bring peace to the hearts of all who would believe in Him. Not just a truce, but a lasting rest in our relationship so we are no longer at odds with the Father. Genuine peace is not in people, things or achievements (**Jn 14:27**). It is only found in relationship with Christ, who is completely sufficient for our peace.

2. *To present you Holy...* Holiness is the exact opposite of the idea of being at enmity. While both of them speak to a separation, enmity is separate from, but holiness is separated unto. Being indwelt by Jesus means to be separate from the world, or those who do not believe in Him as savior (**James 4:4**).

There are numerous admonitions about being set apart and separated from those of the world (**2 Cor 6:14-17; 2 Tim 3:1-5**). Yet, when we accept Jesus and are born again, God no longer sees us as a part of the mass of sinful humanity but, then, looks upon us the same way He looks upon Christ who dwells in us, as His own child.

3. *And blameless...* By the grace of God, this means that there are no eternal consequences associated with our old sin nature. In God's eyes, our salvation completely frees us from the eternal consequences of sin. This means that God no longer remembers our sin once we accept his forgiveness (**Ps 103:12, 32:1-2**).

As much as the enemy would like to bring parade our sins before God, God looks upon us and sees the blood of Christ and His forgiveness upon our lives (**Rev 12:10**). The idea that in Jesus Christ, our sins are forgiven, forgotten and there can be no charges brought against us should make everyone appeal to Him for a sufficient salvation (**Heb 8:12**).

This does not mean that we, as believers, no longer sin or that our sins are erased from God's mind. It only means that our sins no longer have any bearing on our salvation. Especially when we take the responsibility for confessing, asking for forgiveness, repenting, and trying to do better.

4. *And above reproach in His sight...* Uncommon is the idea that God has no reservations whatsoever about being associated with us. Quite the opposite is His undying desire to be with us, spend time with us, communicate with us, and to shower upon us his unending love (**Mk 3:14**). Both intimately and daily.

Above reproach (disgrace and shame) "in His sight" differs from being above reproach in the sight of others because we want to be regarded as upright as possible for His glory and reputation (**1 Tim 3:2**). Not so with God, primarily because He knows us completely. Additionally, because Christ already paid for our sin and shame (**1 Ptr 4:8**).

This is a great identity to have with God the father once we have accepted Jesus Christ as our savior and have been reconciled to God through his shed blood. It means that we no longer need to strive to get good enough for God, as if we could. It also means that we no longer need to be concerned about our own reputation or success, because he is faithful even if we're not.

## More Than Enough: The All-Sufficient Christ Pt 5

When considering how sufficient Jesus Christ is for our everyday needs, we are often challenged in our belief of His ability to meet our physical and material needs. Most of us believe that He can meet all of our spiritual needs, but when it comes to the physical, emotional, or material things we often look elsewhere.

Yes, the beauty of God's Providence is that he oftentimes uses human agency as a mode and method of His provision. The difficulty is that we become too dependent upon human agency. When it comes to our needs being met God is the source, while human agency, material things, and social systems are only resources.

The fact is, unfortunately, none of us can create any form of *lasting* provision or security for ourselves in the physical or material realm. With every aspect of our life's provision, or its ability to supply, always being in flux or a state of constant change, Jesus yet remains to be the only constant and consistent invariable (**Mal 3:6; Heb 13:8**).

Stock markets rise and fall, jobs are secured and lost, clients come and go, vendors change, children grow up and leave home, loved ones die, government policies and laws are revised, methods change, crime occurs, disease strikes. Nothing stays the same forever except Jesus Christ.

Embracing the sufficiency of Jesus Christ means to, like Paul, have the conviction that He is able to supply and meet all of our needs, both externally and internally (**Phil 4:19**). It is when we recognize that *Him* living in *us* makes all things possible for us that we are able to have Godly contentment (**Phil 4:11-13**).

As long as we are relying on ourselves or any source other than Jesus Christ to be our provision or our security we will not be content. Why? Because deep down inside we know that all man made systems, including our own self efforts, ultimately fall short or fail (**Mt 6:19-21**). Only what Christ provides is lasting and sure (**Eph 1:15-18**).

What He gives us is always fresh and individually designed; It's never stale, second hand, or warmed over blessings. His riches are unlimited, His storehouse is infinite, and His mercy toward us is daily, vibrant, life giving, and steadfast in its supply.

We never outgrow our neediness. We never become so mature physically, emotionally, or spiritually that we no longer have needs. Just like food and the water we have a constant ever present need for God's love, care, comfort, forgiveness, mercy, and security. That's why he taught that we need to abide in Him (**Jn 15:5-10**).

This is not to over-spiritualize our physical and tangible needs, because they too are real and necessary. But we have to trust that those, while necessary, are also given according to His will (**Mt 6:25-34**). We have to be introspective at times considering, why they are or are not being provided.

One of the many reasons that our needs aren't met as quickly or in the way we desire is that we don't truly trust Him to meet our needs in His way, His timing, and according to His purposes

**(James 1:6-8)**. The other two are sin (our willfully doing things our own way) and misplaced motives (our desiring things that are not pleasing to God).

God is not obligated to answer requests that are contrary to His plan and purpose for our lives, this is why praying His will (Word) is the most effective way to pray. He will not contribute to our sin, our desire to manipulate other people, or our desires that are rooted in self-pride, greediness, and covetousness.

There is a great relief in knowing that God is not stingy. His supply is abundant. His love and mercy and provision are always overflowing, more than we deserve, and more than enough (**Jn 10:10**). There is no end to the goodness that God desires to pour out on us. As we grow in our obedience to Him, we will experience an increasing supply of His blessing (**Ex 34:6-7**).

We have but one response to the totally sufficient provision made available through Christ Jesus and that is Thanksgiving and praise (**Col 2:6-7**). Not only when all of our needs are met, but grateful also when we are experiencing lack, knowing that Jesus has met, is meeting, and will meet all of our needs.

*Biblical gratitude is an approach to doing something, sustenance that strengthens you, and the intention behind your actions. Gratitude is a positive response to experiencing God's goodness and grace. In other words, once you realize that God is working in your life, you'll show gratefulness in how you live. -Tithely*

The original Greek word for thankfulness, "charis", refers to the quality of intentionally showing appreciation and returning kindness; it's thankfulness in action (**Col 3:16-17; 1 Thess 5:16-18**). This means we can thank and praise God for meeting our needs, and work towards it, even if we don't yet see or experience the reality of his provision (**Heb 11:1**).

Like any wise father, God wants us to learn to be thankful for all He has given us. It is in our best interest to be reminded that everything we have is a gift from Him (**James 1:16-17**). Without gratitude, we become arrogant and self-centered, believing that we have achieved everything on our own. Thankfulness keeps our hearts in right relationship to the Giver of all good gifts.

Praise, worship, thankfulness, and gratitude can all be preparatory. These are the things that we can do and the state of being that we can exist in while we are waiting for God's sufficient provision. It is this level of expectancy that keeps us living a life of gratitude and positions us to receive of His abundance.

## More Than Enough: The All-Sufficient Christ Pt 4

One of the challenges for many, if not all who have made a profession of faith in the Lord Jesus Christ is the ability to perpetually live up to the profession. Not because it's impossible to do, but because it is often the greatest challenge to our human nature, with its propensities and proclivities.

These are the things that we do instinctually, out of habit, and because they are our norm. Unfortunately, our human nature is our first nature and for some time has been our only nature. This is all the more reason why we need help when it comes to living a Godly life based upon our belief in God and Jesus Christ as savior.

This is why it is essential to understand that upon receiving the gift of salvation, we view it from the standpoint of being “born again” and not just being “saved”. Being “born again” speaks to the idea of regeneration (**Titus 3:1-7**), the act of God by which a spiritually dead person becomes spiritually alive (**Eph 2:1; Jn 3:1-8**).

When we receive Christ as our savior and are born again, we receive God's complete forgiveness, and our old sinful nature is replaced with a new nature. Our consequences for past sins are erased, we receive the gift of eternal life with God, we usually experience a sense of peace and joy, and we receive the Holy Spirit into our lives.

Therefore, being born again involves a spiritual transformation that is as complete in the spiritual realm as the physical birth of a person in the natural realm. The part of us that is created in God's image with the ability to think, feel, and exercise free will is changed to do so, more like God.

While we will never have the infinite power, wisdom, or love of God, we have been created in His image to manifest power, wisdom, and love. When we are born again, we begin to think differently and feel differently, and our will is changed so that we begin to think as God thinks, feel as God feels, and make decisions and choices as God would make them (**Rom 8:5; 1 Jn 2:6**).

When we receive the Holy Spirit, we are capable of and expected to respond to life around us as God does; saying what God would say and doing what God would do (**Eph 5:1-2**). This is one of the main themes of Paul's ministry as he wrote repeatedly about the Spirit residing within us and enabling us to live a godly life (**1 Cor 3:16; Rom 8:9-11, 14, 15**).

One of the most wonderful truths in scripture is that as believers we have been indwelt by the very Spirit of Christ Jesus (**1 Jn 4:4,13**). From the inside, His function is to seal us into the life of Jesus by marking us as God's own forever and protecting us from being claimed by the enemy or any other force in this world (**2 Cor 1:21-22**).

Another function of the Holy Spirit is to *convict* us of our sins; to inform us that our actions, behaviors thoughts have been misaligned with the will and word of God (**Jn 16:7-8**). While we as believers should have no desire to willfully sin, as much as we are capable of stumbling, but conviction exposes it to us and challenges us to turn from it.



This is not so that the believer's life might be miserable under the load of condemnation. Quite the opposite, He removes the possibility of condemnation (**Rom 8:1**). The Spirit's conviction is so that the believer might quickly confess sin, be forgiven for it, and move forward in his life without guilt, shame, or feelings of condemnation.

Also, the Spirit leads us to decisions, choices, and an understanding of God's will that is "right" or true from God's perspective; His eternal truth over and against our personal "truths". It's His empowering presence that helps us to both know and keep God's commands (**1 Jn 3:24**).

He leads us in such a way that, over time, believing, saying, and doing the right thing becomes as natural to us as our human nature, i.e. breathing. The more we rely upon the help of the Holy Spirit to guide us into all truth and into the path of God's perfect will, the more we take on the character of Christ and automatically seek to do what is pleasing in his sight.

Consequently, Jesus and the Holy Spirit are sufficiently all we need to live a Godly life. This in turn what makes our witness of Christ effective. He is the one who makes our prayers effective (**Rom 8:26-27**). He is the one who causes our ministry efforts to meet the needs in the lives of others (**Zec 4:6; Jn 14:12-14**).

It's by the Spirit's presence and enablement that we are able to do, as believers, anything in the name of Jesus, for the cause and purpose of Christ, and the advancement of the Kingdom. It is also by the Spirit that we are able to overcome the challenges of our human nature and the flesh that we are currently confined to (**Rom 7:14-25**).



## More Than Enough: The All-Sufficient Christ Pt 6

In an age where so much of our identity, value, and meaning in life is wrapped up in what the culture deems worthy, for the believer, Jesus Christ must be the standard. As we are image-bearers our life's goal should be to let His presence in us be sufficient for giving meaning and purpose to our daily living.

Like the First-century Greek culture, we too have similar life defining questions, "Who am I? Why am I here? What is life all about? Where does it all end?" (**COLOSSIANS 2:8-10**). All of these philosophical questions can be answered by looking to the Creator of all things that pertain to life in the "now" and in the "not yet".

The apostle Paul's use of the word "cheated" is also translated "captured" and literally means "taken away as booty" and in the process being "deprived of freedom". This is what the wisdom of the world does to us. It holds us back, keeps us in bondage, and hinders our walk with Christ by erroneous thinking (Phil 2:5; Rom 12:1-2).

Our spiritual freedom and liberty can be taken away if we buy into the philosophy of the world that is concerned with three things. 1. The existence of man; "who am I" 2. The source of all things: "Where did I come from?" 3. The purpose of all things: "Why am I here?" This is why we must learn to stick with the simplicity of the gospel.

These simple truths answer those questions. 1. We are the beloved children of God, made in His image (**Gen 1:27**). 2. We are a creation of God, born again by the power of the Holy Spirit at work in our life (**Titus 3:4-6**). 3. We are destined by God from creation to be conformed to the image of Christ and to fulfill God's unique plan and purpose for us on earth (**Rom 8:29**).

Any other proposed replacement of these principles is a denial of the simplicity of the gospel and is the empty deceit that Paul spoke of; leading to nothing. So much of the "*traditions of men*" that have been added to the gospel narrative detract from and leads us away from the truth.

There are four prevalent streams of thought, both then and now that will always attempt to lead us away from the truth of the gospel and its power. Legalism, asceticism, mysticism, and hedonism have always worked against the Spirit's work in the life of the Church, disciples, and would-be converts.

**Legalism**, is the strict by the book approach to the code of the law with little concern for the "spirit of the law"; holding people to the letter of the law without regard for the intent of the law (James 2:10-13). This is how the culture pushes judgmentalism as fearmongering, without the concept of things like love, grace, mercy, forgiveness (**Jn 3:16-17**).

**Asceticism**, often took the form of extreme self-denial; renouncing worldly pleasures that distract from spiritual growth and enlightenment as a mode of increasing spirituality or spiritual depth. This is not the self-denial that the gospel taught (**Lk 9:23; 1Cor 9:24-27**). It included fasting, celibacy, poverty, sleep deprivation, flagellation, and self-mutilation.

**Mysticism**, was and is the concern for all things that are ethereal, celestial, and unknown. It's the attempt to tap into any and all aspects of the spiritual realm by any and all means. While Christian Mysticism, is the pursuit of the experience of the presence of God, the corresponding reality is that this is done in and through Jesus Christ (**Jn 14:6-11**).

**Hedonism**, is a philosophy that supports pursuing all kinds of pleasure and self-indulgence believing that the ultimate meaning of life is pleasure and should be man's greatest pursuit (**Lk 8:14**). From this perspective the body could be abused through drunkenness, gluttony, sexuality, and sensuality because in the end, the body was of little importance.

Not only are we to avoid the "*traditions of men*", but to understand the true meaning of life that the sufficiency of Christ brings about we have to "turn away from the principles of the world". These are the ideas that man is sufficient unto himself, today is all that matters, happiness can be bought, and fate determines much of life.

Firstly, man is not an end unto himself and with as much will, wisdom, and work that he can muster he still needs redeemed and cannot determine his own fate. Secondly, instant gratification is nearly the bane of human existence, disregarding future and eternal consequences.

Thirdly, we have long ago discovered that happiness cannot be bought or generated by the possession or use of thing no matter emotion they create for the moment. Fourth and finally, to believe in fate is to deny the omnipotence and omniscience of God, suggesting that there are moments in one's life in which God is not involved, aware or in control.

When it comes to finding meaning in life we may need to know certain facts, formulas, principles, or procedures as we make our way through this material world. However, the only opinions and truth that we need for our eternal soul, both now and forever, are found in and are founded upon God's word.

When it comes to the truth you stake your life on, when it comes to what you believe, when it comes to the foundation for your faith, when it comes to where you turn to for meaning that is deep, abiding, and eternal, there is no substitute for God's word. Jesus Christ in you, and as His words abides in you, is your total sufficiency for truth, meaning, and value in life. Did you mean to call me

**(Mt 5:3-6).** Ascetics renounce worldly pleasures that distract from spiritual growth and enlightenment and live a life of abstinence, austerity, and extreme self-denial. The Greeks, like the current culture, regarded beauty as a very high ideal. the practice of self-denial in an attempt to draw closer to God.

## More Than Enough: The All-Sufficient Christ Pt 7

One of the essentials of our faith is the ability to have confidence that helps to power us through our daily living, challenges, opposition, and even self. This confidence breeds faith, joy, and hope, and is the exact opposite of the fear, anxiety, stress, and worry that come from being blinded to the deity and power of Christ (**2 Cor 4:3-4**).

Since this is necessary, our confidence can't be in self, especially when we, oftentimes, falsely consider ourselves higher than we ought to, knowing the weakness of our flesh (**Zec 4:6; Rom 12:3**). Real confidence arises from who we are on the inside, because of our new birth, and His indwelling presence.

Confidence is seen in having the power to be effective, and the necessary resources, insight, and wisdom or information to make choices and decisions that truly matter. It is also having the inner fortitude to endure opposition, the status necessary for success, and feeling a special calling of God to undertake tasks for his purpose.

With these things in mind, Jesus is the only one who can give us genuine confidence that makes us effective in all that He leads us to do. We do not discount the contribution of unconditional love from parents, teachers, others, etc. But Jesus is the only one who can fully satisfy our needs for love, acceptance, belonging, competency, and worthiness.

It is in this area of sufficiency that we find that any confidence that we may have should be birthed out of the fact that Jesus is the all-sufficient source of our confidence (Rev 5:12-13). He is the One, and only one, from whom all power, riches, wisdom, strength, honor, glory, and blessing come.

In other words, He is the one who imparts to us the power or strength that we may be lacking, but that is required of us, to be effective and to make a difference for good. He is the one who imparts to us the resources, wisdom, endurance, status, reputation, and faith calling that we need to be effective.

There are three specific reasons that we can base our confidence on Jesus: He alone knows who we are completely. He alone knows what's missing in our lives. He alone can supply us with what is missing to make us whole and effective. Effectiveness is the goal of faith, righteousness, and purpose.

He knows exactly who we are, and exactly what we are capable of being and doing because He was present and involved in our creation (**Col 1:15-18**). "First" in this case, refers to position, preeminence, and power not first in time or chronology, meaning that Jesus is the most important, the most prestigious, the most revered, the most worthy.

Because all things were made through Him and for Him, He knows our beginning and our purposeful end and will be the one to finish our story accordingly (**Heb 12:1-2**). Our

confidence should be in the fact that He has already providentially laid out His plan and purpose and that provisionally He is the one to bring it to pass.

Because He made us and knows us inside out; what He made, He can remake. What He created; He can refashion. What He caused to come into being, he can heal, restore, and mend. God has a plan for us to fulfill and has designed us to do a specific work here on earth for His purposes and His glory (**Eph 2:10**).

He is not only the One who made us, but He is the One who governs all of the natural systems and laws that impact our lives (Col 1:16). He holds it all together (**Col 1:17**). This means that all processes, procedures, systems, and laws are subject to Jesus Christ. It means that he can use any method he desires to bring us the things we need.

He can tap any resource and any system to bring us the power, ideas, information, courage, resources, help, energy, or creativity that may be necessary for us to fulfill God's plan for our lives. In His sovereignty, there is nothing in existence that He cannot order, orchestrate, or manipulate for His purpose and our good (**Rom 8:28**).

The primary reason that most don't put their entire trust and confidence in Christ is because the enemy has blinded them to the power and deity of Christ (**2 Cor 4:3-4**). When people are blinded to Christ's presence, nature, and identity, and they do not fully recognize who he is, they tend to make their own "gods".

These are the kind of gods that are always on their side, always do what they want, and always approve of their desires; much to their own demise. But, once we recognize fully the nature, character, and identity of God the son, Jesus Christ we are free from struggling and striving to "work up" confidence and effectiveness.

Ultimately, according to the Apostle Paul and his prayer for an appropriate response to the sufficiency of Christ, our confidence is birthed out of three things (**Eph 1:17-19**). A complete understanding of the hope of God's calling on our lives; knowing the future and destiny that He built into our very creation.

Fully knowing the riches of our inheritance as believers and receiving all that Christ makes available to us to help us fulfill His God-given plan and purpose. And finally, the greatness of Christ's power through the Holy Spirit to help us become, say, and do all that He desires for us to become, say, and do.

## More Than Enough: The All-Sufficient Christ Pt 2

One of the challenges to embracing the truth of the total sufficiency of Jesus Christ is of who He is; what does the word of God say about Him and what does He say about Himself. This tension and debate typically evolves around whether or not He directly claimed to be God.

As we have come to understand, through revelation, study, and relationship that He is God manifested in the flesh many have a hard time comprehending it. This does not make it untrue. While many refute claim, or try to discredit it, genuine believers have staked their lives on it.

While it is not fully possible for any of us, in our finite human state, to comprehend the fullness of our infinite God, there are some things we can know, even in part (**1 Cor 13:12**). These truths must become, with time and maturity, our convictions; facts that we know with certainty.

Jesus Himself made the bold, yet “pretentious”, declaration that He is the means and measure to relationship with and understanding of the eternal God of the Universe (**Jn14:6-7**). While this is not a new argument, our stance on it will help determine several important aspects of our faith (**Mt 16:13-20**).

It will help determine the relationship we believe we have with God, how we respond to Jesus Christ, how we live our lives in relationship to other people. It will also help determine the power of our faith, the quality of our life as believers, and how we face opposition to our living.

Paul addressed this argument when writing to the Colossians (**2:8**), who were being swayed by false teachers to believe that other doctrines and beliefs were equal to Christianity and its claims. At the core was their disbelief in the incarnation of Christ and the misunderstanding of the atonement that was made by Him on Calvary.

*Incarnation* means “the act of being made flesh” (**Jn 1:14; Gal 4:4**). *Atonement* means to cover or to take away, more specifically our sins by way of a sacrifice (**Lev 14:18-19**). These two acts make Jesus unique in His person and in His offering of Himself for the salvation of the world (**Heb 9:11-15**).

The overwhelming theological significance of the incarnation is that Jesus, having a dual nature, can serve as the perfect mediator between God and humanity (**1 Tim 2:5**). It is only through Him and our relationship that we can be made right with God, once and for all and repeatedly (**2 Cor 5:17-19**).

There are a number of instances in the Old Testament of “the Lord” having physical characteristics. This is a form that many Bible scholars term “the pre-incarnate” Christ. In essence, whether it was a physical manifestation or His presence recognized as the Angel of the Lord God has revealed himself to humanity in many ways in times past.

Therefore, Christ as the *image of the invisible God* is not new. The Hebrews of the OT, believed that God was Spirit, invisible to man and clothed in brilliant light. They also believed that He manifested Himself in human form from time to time for the purpose of communication and giving human aid; like when He wrestled with Jacob or stood in the fiery furnace.

Upon His arrival, Jesus, born in human form by human means, in His flesh was fully man. In His Spirit; His nature, His character, His inner being, He was fully God. In theological terms it is called the hypostatic union or the mysterious joining of the divine and the human in the one person of Jesus.

*Hupostasis* (GR) simply means personal and speaks to the personal union of Jesus' two natures, having always been God and becoming man (**Jn 1:1-4, 8:58, 10:30**). Because He is God, and became a perfect unblemished human sacrifice there is no mixture or dilution of either nature.

Jesus became a human being in order to identify with us in our struggles (**Heb 2:17**) and so that He could die on the cross to pay the penalty for our sins (**Phil 2:5-11**). Equally important is the fact that Christ came into the world in this way so that we could truly know Him (God) in a more intimate way (**Heb 1:1-3**).

It is in the human nature and person of Jesus Christ that we know the heartbeat, mind, plans and purposes, nature and character of God. He came to show us what God is like. He came to explain God to us. He came as the "express image" of God to speak to us God's words, and to show us how God thinks, feels, and loves.

Jesus came to show us the Father in a way that we could fully understand. This is why we cannot know God, truly, apart from Jesus Christ. Even with the laws of nature speaking to His might and power, to know His character and love we have to turn to Jesus (**Ps 19:1-2**).

Christ came to take away the veil of mystery from God's plan and purpose for mankind. If Jesus was not the Son of God, if He was not God, not deity, then He is not sufficient. But because Jesus is indeed God the Son, He is completely sufficient, completely able, completely loving.

Because He is sufficient, what need could we possibly have that God cannot meet? What lack could we possibly experience that God cannot feel? What problem could we possibly have that God cannot solve? God is all powerful, all wise, all loving, and is ever present and eternal. He is entirely sufficient. And Jesus is God.