

# Jesus: Of The Greatness Of God

Words: of Jesus | Actions: of Jesus

## A) GOD'S NATURE (ESSENCE OF GOD)

### Ontological Being

The essential being of God — who and what God is in Himself, eternally and indivisibly. (Essence = the one, simple, undivided being of God.)

• God is Spirit — immaterial, incorporeal being. God the Spirit is the infinite, personal, holy Lord.

Words: — John 4:24, "God is spirit..." — John 6:63, "It is the Spirit who gives life..." — John 3:8, "So it is with everyone who is born of the Spirit."

Actions: — Jesus relates true worship to Spirit and truth (John 4:20-24). — Jesus breathes the Spirit onto the disciples as the new-covenant life-agent (John 20:21-23). — Jesus is the Spirit-empowered witness, grounding access and mission in God's own presence (John 14-16).

• God is One — perfect unity of essence.

Words: — Mark 12:29, "That one God, the Lord is one."

— John 10:30, "I and the Father are one."

— John 17:13, "that they may be one, even as we are one."

Actions: — Jesus requires total covenant love toward the One God (Mark 12:30). — Jesus reconstitutes the people of God around obedience to His word (Mark 3:3-5).

• God is Light — holiness, truth, purity as essential being (holy light, not physical).

Words: — John 12:2, "I am the light of the world."

— John 9:5, "I am the light of the world."

— John 12:46, "I have come into the world as light..."

Actions: — Healing the man born blind as enacted illumination and judgement (John 9:1-4).

— Jesus exposes darkness in religious hypocrisy and false righteousness (Matt 23:13-36).

— Jesus transfigures in unveiled splendor, previewing glory that rewards perception (Matt 17:1-12).

• God is Love — eternal self-giving communion.

Words: — John 15:19, "Greater love has no one than this..."

— John 13:34, "A new commandment I give to you... love one another."

— John 13:35, "I have come that you may have life for the sheep."

Actions: — Jesus washes the disciples' feet as enacted self-giving love with authority (John 13:1-15).

— Jesus touches and cleanses the leper (Mark 14:40).

— Jesus gives His life as ransom and shepherd-substitute (Mark 10:40; John 19:30).

• God is Living — source of life, self-existent.

Words: — John 11:25, "I am the resurrection and the life."

— John 14:6, "I am the life..."

— John 5:26, "the Father has life in Himself, the Son also..."

Actions: — Jesus raises Lazarus as public disclosure of life as divine prerogative (John 11:38-44).

— Jesus' resurrection is the climactic vindication of life-in-Himself (John 24:5-6).

• God is a Consuming Fire — holy in purity and judgment.

Words: — Luke 12:49, "I come to cast fire on the earth..."

— Matt 13:42, "threw them into the fiery furnace..."

— Jesus' judgment is for everyone will be saluted with fire.

Actions: — Jesus cleans the temple as enacted holiness, jealousy, and judgement (Mark 11:15-18; John 2:13-17).

— Jesus pronounces covenant lawsuit "woes" as judicial fire against hardened leaders (Matt 23:27-36).

— The risen Christ threatens purgative-judicial action against persistent corruption in the churches (Rev 2:16-23).

• God is Invisible — transcendent Spirit, unseen by creatures.

Words: — John 14:9, "Whoever has seen me has seen the Father."

— John 1:18, "the only God... has made him known."

— John 12:45, "Whoever sees me sees him sent me."

Actions: — Jesus' works function as visible disclosure of the Father's character and authority (John 5:21-25).

— Jesus performs signs explicitly framed as revelation (John 2:11; 20:30-31).

— Jesus embodies the Father's name and makes it known (John 17:6, 26).

• Aseity / Self-Existence — "I AM," uncaused being.

Words: — "Before Abraham was, I am..."

— John 18:5, "I am" (he with the arrest party breaking back and falling).

— John 5:26, "in himself, so has he granted the Son also..."

Actions: — Jesus gives life as inherent authority, not as a delegated prophet-only function (John 5:21-25).

— Jesus forgives sins with a claim that provokes the "Who can forgive sins but God alone?" question (Mark 2:5-12).

— Jesus exercises lordship over Sabbath, implying authority at the creation-and-law level (Mark 2:27-28).

• Incomprehensibility — God cannot be fully known, surpasses full human understanding.

Words: — Matt 11:27, "No one knows the Father except the Son..."

— Matt 11:26, "Yes, Father, for such your gracious will."

— John 16:12, "I still have many things to say... but you cannot bear them now."

Actions: — Jesus reveals the capacity of the creature's capacity (John 16:12-15).

— Jesus uses metaphor as both revelation and judgment, exposing hearts (Mark 4:11-12).

— Jesus refuses premature disclosure in hostile contexts, showing controlled, purposeful revelation (Mark 3:0; John 7:6-8).

• God is Blessed — God's perfect, self-sufficient joy (Beatitude).

Words: — Luke 10:21, "he rejoiced in the Holy Spirit" and thanks the Father.

— Matt 11:26, "Yes, Father, for such your gracious will."

— John 20:35, "It is more blessed to give than to receive" (a saying of the Lord Jesus)

Actions: — Jesus rejects Satan's grasping offers, displaying divine sufficiency and worship-only loyalty (Mark 4:1-11).

— Jesus grants gives thanks and blesses, portraying abundance rather than need (Mark 4:41; John 6:11).

— Jesus promises and acts from filial fullness: "All things have been handed over to me" (Mark 1:12-17).

• Impassibility — not subject to involuntary change or passions.

Words: — John 8:31, "being born of the spirit... no one takes it from me..."

— Hebrews 13:8, "Jesus Christ is the same yesterday and today and forever."

Actions: — Jesus weeps at Lazarus' tomb (John 11:35), showing real covenantal compassion in the incarnate heart.

— Jesus looks with anger and grief at hardness of heart (Mark 3:5), showing moral affections aligned with holiness.

— Jesus sets his face toward Jerusalem in resolve obedience (Luke 9:51), showing steadfastness rather than volatility.

— Jesus refuses to satisfy demand for signs on hostile terms (Matt 12:38-39; Mark 8:11-12).

• Incomprehensibility — God is known, but beyond full human understanding.

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