

## God the Son

### Introduction

#### I. There are parts of our faith we don't fully understand

A. G.K. Chesterton: "The poet only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head. And it is his head that splits."

B. C.S. Lewis: "I believe in Christianity as I believe that the sun has risen, not only because I see it, but because by it I see everything else."

#### II. Relevant sections of our statement of faith for today's sermon

Point 2. We believe in one God, eternally existing in three Persons: Father, Son, and Holy Spirit, who together share in the work of creation and salvation.

Deuteronomy 6:4; Isaiah 44:6; Matthew 28:19; John 1:1-3; II Corinthians 13:14; I Peter 1:1-2

Point 4. We believe in God the Son, who became flesh in the person of Jesus Christ, was conceived by the Holy Spirit, born of the virgin Mary, and is fully God and fully man.

Matthew 1:18-25; John 1:1-3, 14; John 8:58; Colossians 2:9-10; Hebrews 1:8; Hebrews 2:14-18; I Timothy 2:5

Point 5. We believe in Christ's virgin birth, sinless life, crucifixion, bodily resurrection, ascension into heaven, and present life for us as High Priest, Intercessor, and Advocate.

John 20:25-27; Acts 1:9-11; Romans 1:4; Romans 8:34; Hebrews 7:25; Hebrews 9:11-12; I John 2:1

Point 6. We believe in the personal, bodily, and visible return of Jesus Christ to establish His Kingdom in the new heaven and the new earth over which He will reign forever in righteousness and peace.

Isaiah 9:6-7; Acts 1:11; Matthew 24:30; Matthew 25:31; I Thessalonians 4:16-17; Revelation 21-22

### The Passages

Let's try to get inside the minds and experiences of the 1<sup>st</sup> cent New Testament writers

#### I. They believed in Jewish Monotheism: There is one God (Dt 6:4-5; Is 44:6; Is 45:22-23)

##### A. Yahweh is the Creator God (Jer 32:17)

In the midst of a polytheistic culture where creation was believed to be the result of battles between gods, the Jews believed that Yahweh alone created all things, and that he was (and is) in total control of his creation

##### B. Yahweh is the Covenant God (Ex 20:2-3)

The Creator of all things has entered into a special relationship (covenant) with Israel, saving them, guiding them, blessing them

##### C. Yahweh alone deserves our worship (Deut 6:4-5; Ex 20:2-3; Is 45:22-23)

If there is only one God, it follows that He alone deserves our worship

- II. They met Jesus and concluded that he was the one God, Yahweh, in the flesh
  - A. These 1<sup>st</sup> century Jews weren't looking for God-in-the-flesh
  - B. But through Jesus' birth, actions, words, death, resurrection, ascension, His pouring out of Spirit at Pentecost, he reminded them of Yahweh in every way.
  - C. They concluded that this man, Jesus, did what only Yahweh Himself can do, said what only Yahweh himself can say, and saved the way only Yahweh himself can save
  - D. Thomas' statement to Jesus: "My Lord and my God" (Jn 20:28)
  - E. Jesus fulfils the three basic roles/realities of Yahweh
    - 1. Jesus and Creation (Jn 1:1-3; Col 1:16-17)
    - 2. Jesus and Covenant (Jn 8:58; Ro 10:9-13)
      - a. In Old Testament, Yahweh saves Israel from slavery in Egypt (protects them through the blood of the Passover lamb), and leads them into the freedom of the promise land.
      - b. In New Testament we see Yahweh at work again in the person of Jesus, saving his people from slavery to sin, providing the sacrificial lamb, bringing them to freedom (spiritual freedom)
      - c. see Romans 10:9-13 and Joel 2:31-32: Paul takes Joel's use of "LORD" which was a reference to Yahweh and now applies it to Jesus himself
    - 3. Jesus and worship (Phil 2:9-11; Rev 5:12)  
Worshiping Jesus is not idolatry or blasphemy because he is God

### III. They had to redefine their Monotheism

- A. Jesus is God and yet distinct from the Father (Jn 1:1)
- B. They hold onto their belief in one God but place Jesus right in the center of the identity of this one God
  - Ex: Paul dealing with eating food sacrificed to idols (1 Cor 8:4-6)  
As a monotheist, he quotes Dt 6:4 but he splits LORD and God in Dt 6:4 to make them refer to Jesus and God the Father.
- C. The Triune God (Mt 28:19-20; 2 Cor 13:14)  
The one God has now made himself known as Father, Son, Holy Spirit

### IV. Jesus Christ: Fully God and Fully Man

- A. Jesus Christ is Fully God (Col 2:9-10, Heb 1:8)
- B. Therefore, we can now know God like never before (Jn 1:18, Jn 14:8-10)
  - 1. If you want to know what the living God of the universe is like, spend time looking at this Jewish carpenter from Nazareth
  - 2. Analogy: in Jesus, God has stooped down to our level and laid down on the rug so that we can relate to him and know him in a tangible and tender way
  - 3. In Christ, we see a God who serves and gives himself completely to us, and we see this especially on the cross.
- C. Jesus Christ is Fully Man (Hebrews 2:14-18)

1. The average Christian lost a sense of Jesus' full humanity, but he really felt, got frustrated, got scared, etc like every other human
- D. Therefore, we can be known like never before  
Our savior has been through pain himself as deep or deeper than ours and he can relate and help us in our darkest times. He knows us not just abstractly but experientially.
- E. We have a high priest, intercessor, and advocate in heaven who knows what it's like to be us and can intercede to the father on our behalf
- F. Jesus will always be fully God and fully man. He did not simply become man for 33 years—he is forever a human being.  
Point 6. We believe in the personal, bodily, and visible return of Jesus Christ to establish His Kingdom in the new heaven and the new earth over which He will reign forever in righteousness and peace.  
So, forever we will get to see him, talk to him, worship him, reign with him!

### **Discussion Questions**

1. Opening questions: What struck you most about the sermon/the passage? What surprised you? What confused you? What did you disagree with?
2. What have been the most helpful ideas and/or analogies you've heard that have help you understand the Trinity?
3. How did approaching these subjects through the eyes and experience of the 1<sup>st</sup>-century disciples impact your understanding of the Trinity and/or Jesus as God-in-the-flesh?
4. Do you agree that many Christians don't fully embrace the fact that Jesus is fully human (that he was fully human 2000 years ago and that he still is fully human today)? How would failing to see a fully human Jesus impact our theology and understanding in other areas?
5. It was argued on Sunday that because Jesus is fully God, we can know exactly what God is like by simply looking at Jesus' life in the gospels. How Christ-like is your view of God? Where does your view of God differ from the picture of Jesus in the gospels? Where should it differ if at all?