

Doctrine

The Son

Fairview Missionary Church | Angola, IN

Scripture: Assorted

Speaker: Joel Greenwood

September 04, 2026

We have been running out of parking spots on Sunday mornings, so two weeks ago we started a series called "Doctrine." Just kidding, don't get mad, don't send emails, alright? No, we're really, we started this series because we do feel it's important for us to take time as a church and as a community to address what we believe and why we believe it. What are the core doctrines of our faith, of Christianity?

And if you were not raised going to a Christian church, an evangelical church, it is possible that some of our beliefs, even the very foundations of our faith, may be strange to you. They may not just seem like a normal thing. And even if you were raised in a Christian church, you may know what you are supposed to believe, but you don't know why you believe it. And if somebody were to ask you the question about why you believe these things, maybe you couldn't give them an answer.

Some beliefs you may even just take for granted and you haven't given much thought to because you've always read these beliefs in Scripture and you've heard pastors preach about them, and for you that works, you're okay with that, but for many that only works until it doesn't work. With something as important as our faith, which certainly impacts our worldview and the decisions that you and I make on a daily basis, we believe that time and effort and energy should be given to the study of our faith, to understand why we believe to the best of our ability and what exactly it is that we believe.

Because if you've had conversations with individuals of other faiths, faiths that you don't believe in, if they use "I feel" statements, it just doesn't cut it, does it? If you're talking with somebody and they say, "Well, I just feel this way," to you that doesn't mean anything. "I feel" statements can't be defended. "I feel" statements are cheap and unconvincing, and so for us, we need to be able to explain why it is we believe what we believe and not just because we feel that or because we've always been taught that way.

And so we began this series trying to understand and explain this foundational truth of Christianity that you and I worship a triune God, one being and three persons. So Pastor Sam, two weeks ago, discussed this idea of the Trinity, and last week I took the opportunity to talk about the first part of the Trinity, God the Father. And I told you that this week we're going to talk about God the Son, and next week we're going to talk about God the Spirit.

Now, these can be difficult things to address. I was talking with somebody in between services, and even just studying this can be difficult to make sense of. I remember taking a class in college called Systematic Theology, and we had three books for that class, and I specifically remember the author of those three books, Thomas C. Oden, and the first book was about God the Father and it was this thick. The second book was about God the Son and it was this thick, and the third book was about God the Spirit and it was maybe a little thinner but still very thick.

And I thought, man, I should go back and reread those books as I'm teaching this. You know what it's like when you're in college and you're like, "Hey, I just got to pass this class," you know? Even when it's about spiritual things and it's like, "I'm going to be a pastor," and I'm like, "I just got to get through this." But these are good

things for us to talk about. They're good things for us to know and to explain. So when we talk about God the Son, we are referring to the second person of the Trinity who is revealed to creation as the only begotten Son of God the Father.

God the Son, we believe, according to Scripture, took on flesh, actually became a human being, 100 percent human, and lived as the historical figure that you and I now know as Jesus Christ of Nazareth. God the Son is also seen in the Old Testament, which may be surprising to some of you. He is seen not just physically but certainly through prophetic messages about Him.

Now, when we see God the Son physically present in the Old Testament, there is a theological term that we don't use in our daily language called Christophanes. This is when God the Son took on physical form before being Jesus. And in the Old Testament, we see that as the language that is used is "angel of the Lord" or even sometimes "the Lord appeared." So we have two examples I just want to quickly share with you.

When the Lord appeared to Abram in Genesis chapter 18, there was a physical presence that Abram saw. We would say that's a Christophane. It was God the Son in flesh, God in the flesh. Another one you might be more familiar with is in Daniel chapter 3 when we see this fourth man who appears in the fire that's walking around with Shadrach, Meshach, and Abednego, and even Nebuchadnezzar recognizes that he looked like a son of God, right?

This would be a Christophane when Jesus appears in the Old Testament. And as I mentioned, we also have these prophecies about the Son in the Old Testament, things that Jesus would fulfill. For example, we have prophecies, very specific prophecies, about His birth, about His ministry, and even how He would die. Now, in the New Testament, it is important before we even jump into this to know Jesus never said the words specifically in this way, "I am God." And you will find many that want to argue then, other faiths, other people, that say, "Well, look, Jesus never claimed to be God.

Why do you believe He is God?" But can I just assure you that because He never said, "I am God," doesn't mean He never claimed to be God. Because He didn't use that exact phrase, and we're going to look at some of those ways that Jesus definitely claimed to be God. I'm going to start again by reading the missionary church's statement on God the Son, and we're going to take some time to unpack that and remember that this statement that is the missionary church statement on the Son would be accepted by most, and I only say most, I really think it would be all evangelical churches.

This is just our wording for it because we're a missionary church, and of course everybody has to have their own statement, right? So just understand that this is no different than what evangelical churches would believe. So let me pray, and then we'll jump into that statement. Heavenly Father, we come before You today fully admitting, understanding, realizing that trying to understand You with our finite minds is going to be a difficult task but not an impossible task.

I truly believe that You have revealed Yourself enough to us through Your Word and through Your Son Jesus that we can understand this enough to make a decision, and we can explain it to others. And so, Father, I pray that You would open our hearts and that You would open our minds as we read Your Word and as we do our best to interpret it and understand it, God, that we would do this for Your glory and that it would strengthen our faith.

We ask this in Jesus' name. Amen. So here is the missionary church's statement on God the Son. We believe in Jesus Christ, the eternally begotten Son of the Father. He is fully divine, the living Word of God who also became fully human, how? Conceived by the power of the Holy Spirit and born of the Virgin Mary.

His sinless human life, His humble obedience to His Father's will, His sacrificial death, and His bodily resurrection made sufficient provision for the salvation of all people. In His ascension, He returned to His Father where He still currently reigns as Lord, Advocate, Great High Priest, and Coming Judge.

Now, let's unpack this statement a little bit. First, you and I need to understand that when we talk about Jesus and God the Son, that Jesus is not God's Son in the sense of a human Father and a human Son. Some people try to make this very strange, which Scripture does not talk about this at all, that somehow God mated with Mary and produced a son, alright? That's not what Scripture teaches at all, and that's not what we mean when we say God the Son.

When we say that Jesus is God's Son, we're saying that in the sense that He is God made manifest in human form. He is God, 100 percent God made manifest in human form, so He's also 100 percent human. We see this in the New Testament because Jesus claimed to have the same nature as God, which is the very reason why the Jews charged Him with blasphemy and wanted Him dead.

The very reason the Jewish people wanted Jesus dead was because of His claim to be God. Now, He never said, "I am God," but they certainly picked up on His claim that He was God. So God the Son is of the same essence as God the Father and God the Spirit. That's why we say one God, but distinct from them in personhood and function.

They have different roles, different responsibilities, different purposes, but they are one person, one being. Three persons, three functions. Jesus, God the Son, is one with God the Father, but He submits Himself to the Father in function and work. Let's get to some Scripture, alright? I'm making all of these statements, and I just need you to know I'm not making them up. History hasn't made them up. The church hasn't made them up. They're pulling these from Scripture.

So let's look where we get some of our theology. John chapter 10, verse 30, Jesus says, "I and the Father are one." Alright? He's arguing with the Jewish leaders at this point, and He makes the statement, "I and the Father are one." And you go, "Okay, well, yeah, He didn't say, 'I am God,' but isn't this pretty close?" Right? You have to kind of scratch this out of your Bible if you don't want to believe that Jesus is God.

He's saying, "I and the Father are one." And the apostles later on, the apostle Paul in 1 Corinthians chapter 15, verse 28 says, "When he has done this, then the Son Himself will be made subject to Him who put everything under Him so that God may be all and in all." The primary work of God the Son is to fulfill the work of God the Father. That's His function, to fulfill the work of God the Father.

John chapter 6, verse 38, this is why we know this to be true. Jesus said, "For I have come down from heaven not to do my will but to do the will of Him who sent me." God the Father sending God the Son. So through His incarnation, that's another theological word that we use that simply means God taking on flesh. Through His incarnation, God the Son took on flesh and experienced humanity in all of its temptations, its trials, its weaknesses, and its emotions.

Jesus was fully human, which is a blessing to us because it means that He can relate to us. He understands what it's like to have deep and strong emotions. He understands what it is like to be tempted and to have trials and to have difficulties in this life. Why? Because He took on flesh. Philippians chapter 2, verses 5 through 8, the apostle Paul says, "In your relationships with one another, have the same mindset as Christ Jesus." And what was that mindset?

Paul's going to tell us, verse 6, "Who being in very nature God did not consider equality with God something to be used to His own advantage, but rather He made Himself nothing by taking the very nature of a servant, being made in human likeness, and being found in appearance as a man.

He humbled Himself by becoming obedient to death, even death on a cross." Paul recognizes the truth that Jesus was in the very nature God, but He did not use that to His own advantage. He did not use that to make Himself better. He still was 100 percent human at the same time.

Hebrews chapter 2, verse 17 says, "For this reason Jesus had to be made like them, fully human in every way, in order that He might become a merciful and faithful high priest in service to God and that He might make atonement for the sins of the people ." He had to be human. He had to be 100 percent human, but He also had to be 100 percent God. In taking on flesh, He did not lose any of His divinity.

He didn't lose any of His divinity. Rather, He voluntarily limited His divine privileges so that He could perfectly obey the will of God the Father. Alright. I know this is all super deep, and we're all trying to make sense. How can 100 percent plus 100 percent equal 100 percent, right? I get that. I get the struggle in us trying to understand, but based on what Jesus is saying and based on how the apostles are interpreting what Jesus said, He had to be 100 percent human, and He had to be 100 percent God.

And so how can we say that Jesus is God when He makes statements in the New Testament like, "Only the Father knows when that day is going to come, not even the Son"? Doesn't that seem like there's two people there? How do we justify that? How do we make sense of that? There's lots of books that are written about this. There's lots of theological conversations. This didn't go over well in first service, but I'm going to share you it again, alright?

This is how I try to understand this. As a person right now, I am not blind. My eyes work. They don't work well. I wear contacts, but I can see, alright? You would not call me blind. But yet, I can make the choice within my own will to close my eyes, right? And now when I close my eyes, it's as if I am blind. It was my choice to do that, but I was able to limit my abilities.

And so here is my question, or here is my thought or my recommendation, my belief, that just as I can close my eyes and so limit my ability, so Jesus could choose to close His eyes and limit His ability as God for a time. So when Jesus took on flesh, when He became 100 percent human, He still was 100 percent God, but He chose in His divine foreknowledge and in His authority to say, " You know what?

I am going to limit my God abilities so that I can relate with man." Went over about as good in this service too, okay. It just helps me to say, is it wrong? Does it go against God's character to limit His ability for a time? It doesn't go against His character. It doesn't go against anything in Scripture. And yet, I believe that's what Jesus did to become 100 percent human so that through His substitutionary death on the cross and His resurrection from the dead, God the Son purchased eternal salvation for all those who receive Him by faith.

That was His choice. It was His decision. That substitutionary death, meaning He took my place because of my sins, because of my failures, because of my disobedience to God. Titus chapter 2, verse 11 says this, "For the grace of God has appeared that offers salvation to all people ." Now, let me give you an acronym that maybe will help a little better because this is not original with me, alright? This is good.

We're going to use the acronym of HANDS, H-A-N-D-S, to help us understand the deity of Jesus and why it is that you and I can say, "Jesus is God ." The first one is H, and that stands for honor. Jesus accepts the worship and honor which only belong to God. Scripture indicates over and over again that God alone is to be worshipped.

Yet in the New Testament, Jesus is worshipped by others, and He accepts that worship as only God should. Matthew chapter 14, verse 33, speaking of His disciples, we read, "Then those who were in the boat worshipped Him, saying, ' Truly You are the Son of God.'" What doesn't come in verse 34 is Jesus saying, "Whoop, time out, I'm not God," right? He doesn't do that. He doesn't confront them. He doesn't try to change their mind.

And if He were merely human, it would be wrong to honor Him as God. Yet these devout Jews in the New Testament, not just here, but in multiple locations, bowed down and worshipped Jesus as if He was God, and He receives that. That is the honor that comes. God the Son, God the Father, God the Spirit, they all share the same honor. The second letter, A, stands for attributes.

Jesus shares the divine traits of God, such as being eternal, being all-powerful, being all-knowing, being loving. Jesus shares all of these attributes with God the Father. John chapter 8, verse 58, and we're going to come back to this verse at the end of the message, but Jesus, arguing with the Jewish authorities, says, "Very truly I tell you, before Abraham was born, I am ." I'm just going to leave it at that for now, but He's saying, "I've existed eternally." He's saying a lot more than that, but we'll get to that later on, okay?

Matthew chapter 28, verse 18, "Then Jesus came to them, to the disciples, and said, ' All authority in heaven and on earth has been given to me.'" He holds the same authority as God the Father. And so if someone possesses the same characteristics of God, the same nature as God, in the same way that God does, what does that make Him? God. God. John chapter 1, verses 1 through 3 will validate that.

John says, " 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 through Him all things were made. Without Him, nothing has been made that has nothing was made that has been made. The attributes of God are shared by Jesus. He has always existed. He's eternal. He's all-knowing. And now we move to the N, which stands for names.

The Bible applies specific names and titles of God to Jesus. Titles that should only be used of God are used for Jesus. Jesus is said to have been given the name that is above every other name. Philippians chapter 2, verses 9 through 11, Paul says, "Therefore, God exalted Him ." He exalted Jesus to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow in heaven and on earth and under the earth, and every tongue acknowledge or confess that Jesus Christ is Lord to the glory of God the Father.

Paul is definitely making the claim that Jesus is God. He is called God. John chapter 20, verse 28, Thomas, after he touches the side that has been pierced and he puts his hands, his fingers in the holes of Jesus' wrists, Thomas' response to him is, "My Lord and my God ." Capital G. My Lord and my God.

And Jesus doesn't say, "Whoop, time out, Thomas, nope, you got this wrong ." He receives it. " You're right, Thomas. My Lord and my God ." Jesus is called Lord. He's called God. He is called King of Kings. John in Revelation chapter 19, verse 16, speaking of Jesus, says, "On His robe and on His thigh, He has the name written King of Kings and Lord of Lords." That is a name only reserved for God. He is called Savior in Luke chapter 2, verse 11.

Today, in the town of David, Luke says, "A Savior has been born to you. He is the Messiah. He is the Lord ." He is called Savior, Lord, King of Kings, God. He carries the names that belong only to God. Honor, attributes, names. Now let's look at deeds. Jesus does the work or the deeds that only God can do.

One specific example is creating the universe. Jesus is said to be the creator. Well, who created the universe? Of course, God created the universe. John chapter 1, verse 3 again, "Through Him all things were made. Without Him nothing was made that has been made." Jesus is the creator. He was there at the creation. Jesus is also the sustainer of all things.

Hebrews chapter 1, verses 2 through 3 says, "But in these last days, God has spoken to us by His Son, whom He appointed heir of all things, and through whom He also made the universe." The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word. And after He had provided purification for sins, He sat down at the right hand of the Majesty in heaven.

Jesus is sovereign over the forces of nature. Who can be sovereign over the forces of nature? I love fall. I'm going to appreciate fall, but if I had sovereignty over nature in Northern Indiana, winter wouldn't exist. I would just speak it into being, but I can't do that. Why? Because I'm not God. Only God has authority over nature, over creation.

And yet in the New Testament, do you remember when Jesus' disciples were in the boat with Him on the Sea of Galilee, and the waves come crashing and the winds come, and they begin to cry out, and Jesus stands in the boat, and what does He do? He refutes the winds and the wave, and they listen to Him. Only God has authority over creation and over the universe and over nature. He is also the one who forgives sins. Who can forgive sins but God alone? He is the one who gives life.

John chapter 5, verse 21, "For just as the Father raises the dead and gives them life, even so the Son gives life to whom He is pleased to give it ." We have this story in the New Testament. Remember when Jesus heals the paralyzed man, and He says to the paralyzed man, "Your sins are forgiven. Get up and walk." Why are the Jewish authorities that are there mad at Jesus? Because they make the statement, "Only God can forgive sins." And yet Jesus very clearly says, "Your sins are forgiven." He is forgiving their sins.

Why were the Jewish authorities mad at Him? They were mad because He was claiming and doing things that only God is supposed to do. Everything that God does for us, Jesus does for us. What does that mean? To me, it means He is God. Let's look at the last letter, S, seat. Jesus sits on the throne of God and rules over all creation.

Revelation chapter 3, verse 21, John tells us, "To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on His throne." Jesus is sitting on the throne with His Father. Jesus is the judge of all of history, of the entire world, of each person. And Scripture says, "To Him every knee will bow ." He is sitting on the throne that exists for God alone.

That makes Jesus God. So here's the question. Did Jesus ever say He was God? Let's go back to John chapter 8, verse 58. Remember this verse? Jesus said, "Very truly I tell you, before Abraham was born, I am ." I know I've talked about this in the past, but to me, this is so crucial. Jesus is saying this in reference to Exodus chapter 3, verse 14, when God revealed Himself to Moses.

You remember the story, right? You remember in Exodus when Moses runs away from Egypt and God gets His attention through a burning bush. And in this burning bush that's not being burnt up, Moses hears the voice of God, and God is trying to convince Moses, "I have created you to go back and to rescue my people from Egypt." And Moses comes out with every excuse he can possibly come with. You know, "I don't know how to talk. I'm not eloquent of speech," and all these things. And finally, through some signs, God convinces Moses to go back and rescue the Israelites.

But Moses says, "Okay, God, great. I will do it. But when I get there, if they ask me, 'Who sent you to do this?' how am I to respond?" And God said to him in Hebrew, "Tell them that Ehyeh Asher Ehyeh sent you." What does that mean in English? It means, "I am who I am sent you." So that was Moses' response to the Israelites, "Who sent you to do this for us?" And he said, "I am who I am sent me." Now, maybe you picked up on that Hebrew, Ehyeh Asher Ehyeh.

We have a Hebrew word that is still used to this day that Jews will not say, and they wouldn't say in the New Testament times either. It was Yahweh. Ehyeh Asher Ehyeh. Yahweh. That was the name for God, and it meant "I am ." And it was so holy that they would not use that because they didn't want to be confused as mistaking themselves to be God. And so they came up with a different pronunciation of those same Hebrew letters, and so instead, they would call Him Jehovah God.

They would not say Yahweh because it was too close to Ehyeh Asher Ehyeh. And what did Jesus say here in John chapter 8, verse 58? He said, "I am ." "I am Yahweh ." That is who I am. And the Jews heard this loud and clear. When they heard this statement from Jesus, they recognized that He was applying God to Himself, which is why they responded by picking up stones and were ready to kill Him for blasphemy, believing that they were following the Mosaic law because they did not believe Jesus was God.

He was not Yahweh. So did Jesus say, "I am God"? No. But He said, "I am," and that was enough. "I am ." We also see not only did He claim to be God, His followers declared Jesus as God. Acts chapter 20, verse 28 says,

"Keep watch over yourselves, and all the flock of which the Holy Spirit has made you overseers, be shepherds of the church of God, which He bought with His own blood ." Who shed His blood?

Jesus. And it's the church of who? God. Very clear. Luke is saying Jesus is God. Titus chapter 2, verse 13, "While we wait for the blessed hope, the appearing of the glory of our great God and Savior," who? Jesus Christ. Titus, calling Him God, calling Him Savior, Jesus Christ. We are awaiting His return. And Jesus never rebukes the people for worshipping Him.

And in allowing people to worship Him, Jesus makes it very clear that He is claiming to be deity. He is claiming to be God. Now let me just close with this. There is a reason that Jesus must be God. I know that you will get in conversations with some individuals that will say, "Hey, I kind of buy into this whole Christianity thing, but I'm not sure I can buy into the fact that Jesus was God.

I think instead, maybe He was a good prophet, or He was a good guy, or He was a good teacher, but I just can't believe He was God ." Let me share with you why that is pulling out the very foundation stone of our faith. The most important reason that Jesus must be God is that if He is not God, His death would not have been sufficient to pay the penalty for the sins of the world. If Jesus was not God, then His death on the cross was not sufficient to pay the price that was necessary.

1 John chapter 2, verse 2 says, "He is the atoning sacrifice for our sins, and not only for ours, but also for the sins of the entire world ." A created being cannot pay the infinite penalty required to forgive sin against an infinite God. It needed to be God Himself.

And so as God in human flesh, Jesus could die, and He could be resurrected, proving His victory over sin and death. It is crucial to why we believe what we believe. So the question we're left with, is Jesus God? I would say yes. Why? Because Jesus declared Himself to be God, because His followers believed Him to be God, and because the provision of salvation only works if Jesus is God.

Therefore, our belief is that Jesus is God incarnate, the eternal Alpha and Omega, beginning and end. He is God. He is our Savior. This is why it's important to believe in the Trinity. So in conclusion, you and I should rejoice that Jesus is the one true God, that this is the same Jesus who died on the cross for our sin, and because He was fully human, He knows our pains, He knows our struggles, and He understands us, and that's why He came to help us.

This is the same Jesus who rose from the grave and promises to come again and to take on all who confess Him as He truly is. And as such, you and I should have confidence in Him and should be willing to share with others the good news of who Jesus is and what He has done. The altar is always open for you to do your business with God. We'd like to say that we respect your privacy.

If you'd rather just do business with God, you can come to the altars. If you want somebody to pray with you, you can come to the sides, and we would love to pray with you. Now, please don't look at coming to the altar in fear, that somebody in the congregation is going to look at you and go, "Oh, so - and - so went to the altar. I wonder why they're doing that ." Can I just tell you that's not your problem. That's their problem. All right? Don't be afraid to go to the altar. Maybe you're coming to the altar because you are making that first - time decision to say, "Wow, all of this just clicked.

It made sense. God, in His bizarre way, used a message on doctrine to draw me to Jesus." That'd be great. The altar's open for that. But maybe you're also coming because you just got something going on in your life, and you just want to pray, and you feel," You know what? I'm going to come to the altar. I'm going to lay it down before God ." That's fine. Of course, you can do it from your seat, but you can come to the altar. You can come to the altar as a praise. You can be coming to the altar to say, "God, I just want to glorify You and praise You ." That's what it's for.

Now, if you want prayer, if you have questions, again, we have people that would love to pray with you and for you on the sides. Please take advantage of that. Let me close. Heavenly Father, thank You for the love that You have shown us by sending us the Son, Jesus.

Thank You that we don't serve a great high priest, Jesus, that doesn't understand our weaknesses, doesn't understand our frailties, our temptations, our trials, our struggles, but instead, we serve a high priest who fully understands that. And yet, because Jesus claimed to be fully God, we also know that His death on the cross was sufficient to pay the price to an infinite God because of my sins, that He truly took my place.

And it is through that death and that resurrection that I can have a relationship with You. And so God, continue to speak to us. And next week, as we talk about God the Spirit, may we be amazed at the fact that You allow us to be the temple that holds the divine, God the Spirit, to help us, to walk with us, and to save us. It's in Jesus' name we pray. Amen.