Knowing Jesus as *God the Son*

1. **Introduction**.
   a. In this session, look at key texts that summarize ***who*** Jesus is as ***God the Son*** (deity).
   b. Texts also are crucial in the Church's dogmatic formulation (Nicaea and Chalcedon).
   c. ***Why is this important to look at?*** **2 reasons**.
      i. **1st:** ***No greater subject matter than our Lord Jesus Christ***.
         1. Scripture speaks to us on many issues, but none so important, glorious, and central than Jesus Christ our Lord—and this is an understatement!
         2. Jesus is the very heart and substance of the gospel, indeed all of Scripture.
         3. *Examples*.
            a. "Mystery" theme in Paul – see Eph 1:9. All of history is centered "in Christ."
            b. Col 1:16 – "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and *for him* (=see 1:15-20; 2:8-9).
            c. "Eternal life" – John 17:3: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent."
            d. *Trinitarian Caveat*. Christocentric is not anti-Trinitarian. There is a proper Christocentric nature to Scripture/God's plan.
      ii. **2nd:** ***Lack of theological knowledge in evangelicalism*** **('State of Theology' 2025)**.
         1. There is one true God in three persons: God the Father, Son, Spirit (97%).
         2. Jesus is the first and greatest being created by God (58%) [2022].
         3. Jesus was a great teacher, but he was not God (18%, 2% unsure).
         4. God accepts worship of all religions incl Chty, Judaism, Islam (31%, 10% unsure)
         5. Everyone sins a little, but most people are good by nature (42%).
   d. ***How do we know that Jesus is*** **truly** ***God, the eternal Son, one with the Father/Spirit?***
      i. The Bible's entire covenantal story.
      ii. ***Specific data***: Divine status/nature; functions/works; names/titles; and worship.
      iii. ***Our focus***: Specific texts (John 1:1-18; Col 1:15-20; Heb 1:1-3; Phil 2:6-11).

2. **John 1:1-18** (=Prologue of John's Gospel).
   a. To understand who Jesus is, we must go back to eternity (=Trinity).
   b. What frames the entire description of Jesus is the unique title/name – "Word."
      i. ***Meaning***: From the OT. God's powerful self-expression.
      ii. Word is God himself in action (=creation, revelation, redemption).
      See Gen 1:3-27; 3:8-19; 12:1; Ps 33:6, 9; 119:9, 25; Isa 55:11.
      iii. Word refers to the "person" of the Son.
   c. ***John 1:1 is triadic***. The "Word" is ***distinct*** but ***equal*** with the one true God.
      i. The Word is eternal (v 1a).
      ii. The Word is ***distinct*** from God (the Father) (v 1b). Personal relations within God.
      iii. The Word ***is*** God (v 1c). Word/Son and Father are the one true God (w/ the Spirit).
      iv. Verse moves from eternal preexistence to personal intercommunion to intrinsic deity.
      v. Further proof of the Word's deity: vv. 2-4.

1. He is the Creator of all things (v. 3).
2. But as the Creator, he acts from the Father (and by the Spirit, Gen 1:2).

d. ***Use of "God" applied to Son*** (Jn 1:1, 18; 20:28; Rom 9:5; Titus 2:13; 2 Pet 1:1; Heb 1:8)
e. ***John 1:14***. The Word/Son became flesh. Divine action in history.
   i. A true and complete human nature (=body and soul).
   ii. ***Result***: The eternal Word/Son now has 2 natures (Luke 2:42, 52).
   iii. Also, ***only*** the divine Son/Word became human, ***not*** the Father or the Spirit.
f. ***John 1:14-18***. The incarnation brings about the fulfillment of the hopes of the OT.
   i. Revelation of glory from Exodus 33-34. Another affirmation of deity.
   ii. See use of "God" in v. 18. (John 20:28).
g. ***Further teaching on Christ's deity from John's Gospel***.
   i. The Son's relation to the Father: ***Distinction*** but full ***equality*** (John 5:16-30).
   ii. The Son's own identification as God (Yhwh/LORD, John 8:58; cf. Ex 3:14).
   iii. Jesus is the perfect revelation of God, truth itself (John 1:18, 14:6, 8-9).

3. **Colossians 1:15-20**.
   a. ***Glorious, rich text that explains that our Lord Jesus Christ is God the Son***.
      i. Our Lord is the ***divine*** Son (vv. 15-17).
      ii. Our Lord is the triumphant ***incarnate*** divine Son due to his work (vv. 18-20).
   b. ***Colossians 1:15-17***. Emphasis on Christ's ***divine status/nature*** and ***function/works***.
      i. "Image of the invisible God." Image = deity yet personal distinction from the Father.
      ii. "Firstborn" because he is the Creator of all things (see Ps 89:27). Trinitarian agency.
      iii. "Sustainer" of all things. Trinitarian agency and cosmic functions (=the *Extra*).
      iv. Emphasis on Christ's universal Lordship and supremacy (=only true of God).
   c. ***Colossians 1:18-20***. Redeemer, Reconciler. "Firstborn" of the Dead (John 11:35; Rev 1:17-18). Universal work but not universalism.

4. **Hebrews 1:1-3**. These verses are the entire thesis of the book of Hebrews.
   All of God's plan and revelation is centered in the Son (vv. 1-2a). *Chiastic structure*.
   a. The Son is the one who has been appointed heir of all things (v. 2b)
      i. The Son is the one through whom God [Father] created the universe (v. 2c).
         1. The Son is the radiance of God's glory (v. 3a).
         2. The Son is the exact representation of God's being (v. 3b).
      ii. The Son is the one through whom God [Father] sustains all things (v. 3c).
   b. The Son has accomplished our redemption (v. 3d). Assumes his incarnation/work.

5. **Philippians 2:6-11**. Important text in church history tied to *Kenotic Christology*.
   a. ***The text speaks of Christ's two states***: State of humiliation and State of exaltation.
      i. This is tied to the Bible's covenantal story.
      ii. Christ must be true God and true man. As man, he must obey for us as last Adam.
   b. ***Christ is true God (Phil 2:6)***. He is in the very "nature/form" of God.
   c. ***The subject of the verbs*** in Phil 2:2-6 is the Christ Jesus, the Son. Trinitarian agency.
   d. ***Incarnation is by assumption***. Incarnation is not subtraction, loss, or reduction of deity.

e. ***State of exaltation (vv. 9-11)***. The Father is the subject of the verbs. Exaltation due to the work of Christ for us. The Son is LORD twice (Isa 45:23; cf. Ex 3:14; John 8:58).
f. ***Use of LORD/Yhwh*** (Matt 3:3; Rom 10:12-13; Heb 1:6, 11-12; Rev 1:17). ***Also worship applied to Christ*** (Matt 14:33; 21:15-16; John 20:28; Heb 1:6; Rev 5).

6. **Concluding Reflection: The Glory of Jesus who is *God the Son***.