



# Bible Doctrines I - Survey

## *God, the Son*

### I. HIS PERSON

#### A. Demonstrated in His Names/Titles

##### 1. Son (of God)

- a. Two persons of the Godhead being revealed to us as Father and Son anticipates a familial relationship and one of hierarchal structure.
- b. This relationship did not begin with Christ's birth. In fact, the second person of the Godhead was the Son before the incarnation (Psalm 2:7, 12 with Acts 13:33; Proverbs 30:4; Isaiah 9:6; Daniel 3:25 with Revelation 1:15; Hosea 11:1 with Matthew 2:15).
- c. While there are others identified as sons of God (Genesis 6:2; Job 1:6; Job 38:7; Luke 3:38; John 1:12), only Jesus is referred to as the begotten Son of God (Psalm 2:7; John 1:14, 18; John 3:16, 18; Acts 13:33; Hebrews 1:5; Hebrews 5:5; 1 John 4:9) which points specifically to His resurrection (Acts 13:33).
- d. As already stated, the identification of the Son as such preceded the incarnation. This includes one reference to Him as the Son of man (Daniel 7:13). At the incarnation, these references increased.
  - (1) The Son of man (Matthew 8:20; Matthew 9:6; Matthew 10:23; Matthew 11:19; Matthew 12:8, 32, 40; Matthew 13:37, 41; Matthew 16:13, 27-28; Matthew 17:9, 12, 22; Matthew 18:11; Matthew 19:28; Matthew 20:18, 28; Matthew 24:27, 30, 37, 39, 44; Matthew 25:13, 31; Matthew 26:2, 24, 45, 64)
  - (2) The Son of God (Matthew 2:15; Matthew 3:17; Matthew 4:3, 6; Matthew 8:29; Matthew 11:27; Matthew 14:33; Matthew 16:16; Matthew 17:5; Matthew 27:54; Mark 1:1; Luke 1:32, 35; John 1:34, 49; John 3:17, 35-36; John 5:20-23, 25-26; John 9:35; John 11:27; John 17:1; John 20:31)
- e. After His resurrection, Jesus continued to be identified as
  - (1) The Son of God (Acts 3:13, 26; Acts 8:37; Acts 9:20; Romans 1:3-4, 9; Romans 5:10; Romans 8:3, 29, 32; 1 Corinthians 1:9; 2 Corinthians 1:19; Galatians 1:16; Galatians 2:20; Galatians 4:4; Ephesians 4:13; Colossians 1:13; 1 Thessalonians 1:10; Hebrews 1:2, 5, 8; Hebrews 4:14; 1 John 1:3, 7; 1 John 3:23; 1 John 4:15; 1 John 5:5, 10-13, 20; 2 John 1:3, 9; Revelation 2:18)
  - (2) The Son of man (Acts 7:56; Revelation 1:13; Revelation 14:14)
- f. When all things are subdued unto the Father, the Son will also "be subject unto him that put all things under him" (1 Corinthians 15:28).
- g. The identification of Christ as the Son emphasizes two aspects (familial, submissive) of His relationship to the Father. All of this while being equal (Philippians 2:6).



## 2. Christ

- a. The term *Christ* is not intended to be a name of the Saviour, but a title or position. By comparing scripture with scripture, it can be understood that the title *Christ* is identified elsewhere as anointed or Messiah/Messiah.
  - (1) Messiah = Christ (John 1:41; John 4:25)
  - (2) Anointed (Psalm 2:2) = Christ (Acts 4:26)
  - (3) Therefore, anointed = Messiah
- b. The term *anointed* is used in the Old Testament to describe the Lord and others who were consecrated to an office or to a specific role. For most, the appointment to office was accomplished by anointing.
- c. The term *Messiah* or *Messias* is used only for the Lord Jesus (Daniel 9:25-26; John 1:41; John 4:25) and emphasizes the Son of God as the one sent by God, anointed, and consecrated to the Father's work.
- d. Understanding the Son's role as "the Christ" during His earthly ministry was imperative as it pertained to knowing God.
  - (1) Consider the confession of Simon Peter—"Thou art the Christ, the Son of the living God" (Matthew 16:16).
  - (2) Consider the confession of the woman at the well—"I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (John 4:25) and see what happened when Jesus said, "I that speak unto thee am he" (John 4:26).
  - (3) Consider the report of Andrew—"We have found the Messiah, which is, being interpreted, the Christ" (John 1:41).
  - (4) Consider the testimony of John's gospel—he wrote his gospel "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).
- e. Usage of the title *Christ* is for the purpose of identifying the Son's authority to accomplish the work of God and to fulfil His will. In other words, He did not come on His own or to accomplish His own self-derived plans, but was commissioned by the Father and tasked with a great work.
- f. Note: This is obviously contrasted by antichrists, the spirit of antichrist, and the antichrist.

## 3. Jesus

- a. The name *Jesus* is strictly a New Testament name and was designated to be given prior to His birth (Matthew 1:21).
- b. The name *Jesus* is tied to the earthly aspect of His work and means "he shall save his people from their sins" (Matthew 1:21).
- c. Although He was appointed this name in time, He maintains its use as far out as Revelation 22:16. This may be connected to the fact that Jesus maintains His manhood in heaven (1 Timothy 2:5).
- d. This name appears over 900 times in scripture, all of which are in the New Testament. Although some preachers have maligned those who use the name Jesus without Lord or Christ, the scripture does not follow this rule.



4. Saviour
  - a. The word *saviour(s)* is found thirty-nine times in the scripture, but the breakdown and application is quite surprising. Fifteen of those appearances are found in the Old Testament with few, if any, pointing directly to the Son of God.
  - b. The Son of God was sent (1 John 4:14), born (Luke 2:11), and exalted (Acts 5:31) to be the Saviour.
  - c. He accomplished the redemptive plan to save sinners (1 Timothy 2:3-4; 1 Timothy 4:10; 2 Timothy 1:10; Titus 1:2-3; Titus 3:4-7).
5. The Word of God
  - a. References to Christ as the Word of God
    - (1) In the Gospel of John (John 1:1, 14)
    - (2) In the epistles of John (1 John 1:1-2; 1 John 5:7)
    - (3) In the Book of Revelation (Revelation 19:13)
  - b. The nature of the Word (John 1:1-2)
    - (1) Eternal—"In the beginning was"
    - (2) Diverse from the Father—"the Word was with God"
    - (3) Unified with the Father—"the Word was God"
    - (4) Unchanging—"The same was in the beginning"
  - c. The work of the Word (John 1:3-5)
    - (1) Expressions in words
      - a) A word is the most basic unit of language that expresses thought. By doing so, it declares the otherwise hidden thought of the speaker.
      - b) A word imparts knowledge and truth to the listener. Through words, we understand what someone is saying.
      - c) A word opens a window to the understanding of the one speaking. It reveals his character, personality, and intellect.
    - (2) Expression in creation (John 1:3)
      - a) Christ, as the Word, was responsible for creation (John 1:3; 1 Corinthians 8:6; Ephesians 3:9; Colossians 1:16).
      - b) The creation story is filled with references to the words of God (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
      - c) It is often referenced as "speaking" of God the Father.
        - i) It declares His person and work (Psalm 19:1).
        - ii) The creation is a continual voice (Psalm 19:2).
        - iii) The creation crosses language barriers (Psalm 19:3).
        - iv) The creation covers the world (Psalm 19:4).
        - v) The heavens declare His righteousness (Psalm 97:6).
        - vi) Creation reveals hidden things (Romans 1:19-21).
        - vii) Nature is a witness of God (Acts 14:14-17).
    - (3) Expression in light (John 1:4-5)
      - a) There was a certain level of mystery to the Lord in the Old Testament (Job 11:7-9; Job 26:14; Job 36:26; Job 37:23; Psalm 145:3; Proverbs 30:4-5).
      - b) Christ, as the Word, declares the Father
        - i) The Word declared the unseen God (John 1:18).



- ii) Jesus declared the name of the Father (John 17:26).
- iii) Jesus gave us light of the knowledge of the glory of God (2 Corinthians 4:6).
- iv) God spoke to us “by His Son” (Hebrews 1:1-2).
- v) Jesus gave us an understanding of the Father (1 John 5:20).

## B. Demonstrated in His Essence

### 1. His deity

#### a. Seen in His eternal existence

- (1) He was before John (John 1:15).
- (2) He was before Abraham (John 8:58).
- (3) He was sent from heaven (John 3:31; John 6:38; John 16:28).
- (4) He is the beginning and ending (Revelation 1:8).
- (5) He was before all things (Colossians 1:16-17).
- (6) He was there in the beginning (John 1:1-2, 14).
- (7) His goings forth have been from everlasting (Micah 5:2; Matthew 2:5-6).
- (8) He is called the everlasting Father (Isaiah 9:6).
- (9) He had glory before the world was (John 17:5).
- (10) He was loved of the Father before the foundation of the world (John 17:24).

#### b. Seen in His immutability

- (1) Immutability is a trait connected to the Father (Malachi 3:6; James 1:17).
- (2) The scriptures declare this truth of the Son (Psalm 102:24-27; Hebrews 1:8-12; Hebrews 13:8).

#### c. Seen in His right to receive worship

- (1) He is declared to be God or the Son of God (see notes above).
- (2) He is worshipped as God.
  - a) Peter refused worship (Acts 10:25-26).
  - b) Herod was killed for receiving worship (Acts 12:21-24).
  - c) Paul refused worship (Acts 14:11-16).
  - d) An angel refused worship (Revelation 19:5-10; Revelation 22:8-9).
  - e) Christ received worship (Matthew 2:11; Matthew 8:2; Matthew 9:18; Matthew 14:33; Matthew 15:25; Matthew 28:9, 17; Luke 24:51-52; John 9:38).

### 2. His spirituality

- a. Although the Old Testament contains Christophanies (pre-incarnate appearances of Christ), the scripture gives no reason to believe that Christ inhabited a body prior to His placement in the womb of Mary.
- b. This would match the truths taught about the Father (John 4:24) and would align with the thoughts conveyed in Hebrews 10:5—“when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.”



3. His self-existence (Exodus 3:14)
  - a. In the Old Testament, God identified Himself to Moses as “I AM THAT I AM” (Exodus 3:14). In other words, God is the source of His own existence.
  - b. In the New Testament, Jesus claimed the same when He said, “Before Abraham was, I am” (John 8:58).
  - c. To further verify this truth, John 5:26 says, “as the Father hath life in himself; so hath he given to the Son to have life in himself.”
  - d. This ongoing power of life is confirmed in 1 Timothy where Paul said of Christ, “Who only hath immortality” (1 Timothy 6:16).
4. His eternity
  - a. Related title—the everlasting Father (Isaiah 9:6)
  - b. Covering past and future
    - (1) Eternity past—“whose goings forth have been from of old, from everlasting” (Micah 5:2)
    - (2) Eternity future—“unto the Son he saith, Thy throne, O God, is for ever and ever” (Hebrews 1:8)
5. His humanity
  - a. Set forth in the scriptures (1 John 1:1-2)
    - (1) Christ is called a man (John 4:29; John 7:31; 1 Timothy 2:5).
    - (2) Christ was known after the flesh (2 Corinthians 5:16).
    - (3) The Word was made flesh (John 1:14).
    - (4) God was manifest in the flesh (1 Timothy 3:16).
    - (5) Jesus Christ is come in the flesh (1 John 4:2-3; 2 John 1:7).
    - (6) He was found in fashion as a man (Philippians 2:8).
    - (7) He was made like unto His brethren (Hebrews 2:17).
    - (8) A body was prepared for Him (Hebrews 10:5).
  - b. Seen in His life
    - (1) He grew physically (Luke 2:40).
    - (2) He was hungry.
      - a) Deity (John 6:48)
      - b) Humanity (Mark 11:12; Luke 4:2)
    - (3) He slept.
      - a) Deity (1 Kings 18:27; Psalm 121:4)
      - b) Humanity (Luke 8:23)
    - (4) He was poor.
      - a) Deity (2 Corinthians 8:9)
      - b) Humanity (Luke 9:58)
    - (5) He was weary.
      - a) Deity (Isaiah 40:28; Matthew 11:28)
      - b) Humanity (John 4:6)
    - (6) He thirsted.
      - a) Deity (John 7:37)
      - b) Humanity (John 19:28)
    - (7) He was tempted.
      - a) Deity (James 1:13)
      - b) Humanity (Hebrews 4:15)



### C. Demonstrated in His Attributes

#### 1. His Greatness

##### a. Omnipresence

- (1) Definition: He is all-present.
- (2) During His earthly ministry
  - a) On earth (1 John 1:1)
  - b) In heaven (John 3:13)
- (3) Now
  - a) In believers (Ephesians 3:17)
  - b) At the right hand of the Father (Acts 2:33; Hebrews 1:3; 1 Peter 3:22)

##### b. Omniscience

- (1) Definition: He is all-knowing.
- (2) His knowledge of thoughts (Psalm 44:21)
  - a) Thoughts about Him being Beelzebub (Matthew 12:24-28)
  - b) Reasoning over leaven (Matthew 16:6-8)
  - c) Reasoning over forgiveness of sins (Mark 2:5-12)
  - d) Thoughts concerning healing on the Sabbath (Luke 6:6-11)
  - e) Thoughts of greatness (Luke 9:46-48)
  - f) Thoughts of offense (John 6:60-63)
  - g) A question the disciples desired to ask (John 16:16-20)
- (3) His knowledge of future events
  - a) He knew of His betrayal and the identity of the betrayer (John 6:64).
  - b) He knew of His sufferings (Mark 8:31).
  - c) He knew about the events that will occur at the end (Matthew 24:4-31).

##### c. Omnipotence

- (1) Definition: God is all-powerful.
- (2) His power to create
  - a) All things were made by Him (John 1:1-3; Colossians 1:16).
  - b) All things are of the Father and by Christ (1 Corinthians 8:6).
  - c) The Father created all things by the Son (Ephesians 3:9).
  - d) The Son made the worlds (Hebrews 1:1-2).
- (3) His power to preserve
  - a) By the Son do all things consist (Colossians 1:17).
  - b) The Son upholds all things by the word of His power (Hebrews 1:3).
- (4) His power to forgive
  - a) The power to forgive sins was understood to be an ability only known to the Lord (Isaiah 43:25; Daniel 9:9).
  - b) The Lord Jesus demonstrated that the forgiveness of sins was within His power, but He also demonstrated that it was just a fraction of His power (Mark 2:1-12; Luke 7:44-50).
- (5) His power to raise the dead
  - a) Others



- i) The nobleman's son (John 4:46-53)—the son was at the point of death
      - ii) Raising Jairus' daughter (Luke 8:41-42, 49-56)—still in the bed where she had died
      - iii) Raising a widow's son (Luke 7:11-17)—during the funeral procession
      - iv) Raising Lazarus (John 11:1, 6, 11-14, 20-27, 38-44)—had been dead four days
    - b) Himself
      - i) Christ resurrected Himself (John 2:19; John 10:17).
      - ii) It was not possible for the grave to hold Him (Acts 2:23-24).
  - (6) His power over nature (Luke 8:24-25; Psalm 65:5-7)
- 2. His goodness
  - a. Holiness
    - (1) Seen in His names
      - a) The Holy One of God (Mark 1:24; Luke 4:34)
      - b) Thine Holy One (Acts 2:27; Acts 13:35)
      - c) The Holy One and the Just (Acts 3:14)
      - d) Thy holy child Jesus (Acts 4:27, 30)
    - (2) Seen in the declaration of His character (Hebrews 7:26; Revelation 3:7)
    - (3) Seen in His sinlessness (John 7:18)
  - b. Truth
    - (1) He was declared to be the truth (John 5:33; John 8:32, 36; John 14:6) and true (Matthew 22:16; Mark 12:14; Revelation 3:7; Revelation 19:11).
    - (2) He was full of grace and truth (John 1:14, 17).
    - (3) He was identified as the true...
      - a) Light (John 1:9)
      - b) Bread (John 6:32)
      - c) Vine (John 15:1)
  - c. Love
    - (1) The declaration of love
      - a) Toward the Father (John 14:31)
      - b) Toward man (Mark 10:21; John 11:3, 5, 36; John 13:1, 23, 34; John 14:21; John 15:9, 12; John 19:26; John 20:2; John 21:7; Revelation 3:9)
      - c) Of righteousness (Hebrews 1:9)
    - (2) The fruit of His love (Galatians 2:20; Ephesians 5:2, 25; Revelation 1:5)
    - (3) The inseparable nature of His love (Romans 8:35-39)
    - (4) The incomprehensibility of His love (Ephesians 3:19)
    - (5) The motivation of His love
      - a) It constraineth us (2 Corinthians 5:14).
      - b) It calls us to love (John 13:34)
    - (6) The correction of His love (Revelation 3:19)