

I. Introduction

- a. Jesus Christ must be God.
 - b. He must be in order to accomplish the atonement of sins.
 - i. In a lesser way, bulls, goats, and pigeons "atoned" for sins.
 - ii. However, the reality is that they did not actually, realistically, atone for sins (take sins away from the person in order to make them perfect forever), but only allowed the Father to:
 1. See the obedience of one who has faith.
 2. Exercise forbearance (Acts 17:30ff.).
 - c. He also must be in order to be called the Son of God.
 - d. Why does being the Son of God identify Jesus Christ as God?
 - e. In order to understand this, and to be fully convinced in your minds to the point that you can answer the skeptic, we need to build a broad foundation of truth and then build on top of that with more truth.
 - f. That is what we will do today.
 - g. Now, on that phone call that I received a few weeks ago, the caller wanted a verse that specifically stated that "God is three Persons in one God."
 - i. In one sense, there is no verse that makes that statement.
 - ii. However, the reasoning is simple.
 1. Because of fools like this man, God will not make these kinds of statements.
John 7:17
17 "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.
- The nature of the purpose/will of the one asking will determine there understanding.

II. Further, what the LORD has done is overwhelmingly more complex, clear, and expansive.

- a. You would have to completely shut out most of the Scripture in order to miss what the Bible does say about the nature of God.
- b. Because the Bible is so expansive on this, we will only cover one aspect of it all: the Son of God.

II. The Son of God-OT

- a. Let's go back to the beginning and start where the Scripture starts:
Genesis 1:26

26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ
 בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-
 הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ:

- I. Now, I have highlighted some very important things for you to understand.
 - a. In Hebrew, what I have highlighted is the end of a word and that ending acts as a pronoun.

- i. A pronoun refers to either "I, Me, Us, You, We..."
 - ii. It is used instead of "God, Jesus, Bill, Bobm Suzy..."
 - b. Those pronouns are plural in number.
 - i. That means that they refer to a pronoun that is taking the place of more than a singular person.
 - ii. So, we use the pronoun "us," or "our," since it is possessive.
 - 1. "Our image...Our likeness..."
 - 2. Therefore, the nouns that these pronouns are replacing are multiple.
- II. Why is this important?
 - a. Because,
 - i. It refers to a group, or more than one individual.
 - ii. No one was around at this time.
 - iii. The angels existed (Job 38:7), but we are not called the image of angels anywhere in the Bible.
 - iv. The One speaking is God.
 - v. Therefore, if God is speaking, and if we know anything about God and that He does not share His glory with anyone else, then whomever this is, He is equal to God by God's own admission.
 - 1. That is, either we have more than one God, or...
 - 2. We have a God who is more than one Person.

Exodus 20:3–5

3 "You shall have no other gods before Me.

4 "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

5 "You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,

Deuteronomy 32:39–40

39 'See now that I, I am He,

And there is no god besides Me;

It is I who put to death and give life.

I have wounded and it is I who heal,

And there is no one who can deliver from My hand.

40 'Indeed, I lift up My hand to heaven,

And say, as I live forever,

Isaiah 42:8

8 "I am the Lord, that is My name;

I will not give My glory to another,

Nor My praise to graven images.

Isaiah 48:11

11 "For My own sake, for My own sake, I will act;
For how can *My name* be profaned?
And My glory I will not give to another.

- II. Therefore, this verse alone establishes the credibility of the rest of the Scripture insofar as it agrees with a God whom:
 - a. Is Creator.
 - b. More than one in some way.
 - c. Is the image and pattern of man.
 - d. And is not an angel.

- III. So, the question is, then, "Who are the others?"
 - a. Genesis 1:2 = the Spirit.
 - i. He is creating.
 - ii. He is existing.
 - iii. He is considered God.
 - b. So, from the very beginning of the Bible, God is at least two Persons.
- IV. It could be that the "our" in "our image" = God and the Holy Spirit.
- V. The problem with that is that there is more revealed than simply God and the Holy Spirit.
 - a. Example: Genesis 3:8 = "walk"
 - i. They hear the sound of steps walking.
 - ii. This could refer to "God."
 - iii. The reader does not know much about God up to this point.
 - iv. Given the title "Spirit" it is very unlikely that the One walking in the garden is the Holy Spirit.
 - b. What is also significant is that from Genesis 2:4 on, the new title "YHWH Elohim" is used seemingly interchangeably for God.
 - i. = LORD God.
 - ii. Later in Scripture, Exodus 3:4; 4:4 = interchangeable.
- VI. Psalm 45:6-7
 - 6** Your throne, O God (Elohim), is forever and ever;
A scepter of uprightness is the scepter of Your kingdom.
 - 7** You have loved righteousness and hated wickedness;
Therefore God (Elohim), Your God (Elohim Elohika), has anointed You
With the oil of joy above Your fellows.
- I. Hebrews gives us the understanding that is crucial for our purposes here:
 - a. Hebrews 1:8,9
 - i. "of the Son"
 - ii. "God, your God, has anointed You.."

1. The Hebrews writer tells us that the One to whom the writer of the Psalm refers is none other than the one called the Son of God.
 2. Further, we know this because of the fact that
 1. The God of the next verse calls the Son God.
 2. The God of that one has anointed Him.
- b. Hebrews 1:5-7
- i. God speaks of the other as His Son.
 - ii. God commands the angels to worship Him.
 1. For God to command worship of another is unlikely unless that other is worthy of that worship and is the glory of God (see before).
- VII. With all of that in mind, let's see why it matters.
- a. Genesis 5:1-4.
 - i. The indication from this early passage is that the phrase "image and likeness" = sonship.
 - ii. Luke 3:38, for example, indicates this understanding throughout OT history and into NT history.
 - b. Therefore, to be a reflection of God is to be a son of God.
 - c. Now, did you notice a consistent reference from God to God as "Son"?
 - i. This indicates that, as stated before, God recognizes another, who is not the Spirit, as God and calls Him "Son."
 1. Isaiah 7:10-14
 1. God gives Ahaz a sign.
 2. God will make a virgin conceive, apart from a man, and that Child will be "God with us."
 3. The fact is this woman will bear a Son and the Son will be God.
 - II. Isaiah 9:2-7
 - a. "Mighty God"
 - b. "Forever Father"
 - c. This is the same Son whom the virgin will bear.
 - II. The descriptions of this Son make Him.
 - a. The seed of the woman-Genesis 3:15
 - b. The seed of Abraham-Genesis 22:17
 - c. The seed of God-Isaiah 9:5-7
 - III. This is significant as we enter the NT.
- b. The Son of God-NT
- i. The Christ of the NT = the Son of God.
 Matthew 16:16–17
 16 Simon Peter answered, "You are the Christ, the Son of the living God."

17 And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

Matthew 26:63–64

63 But Jesus kept silent. And the high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.”

64 Jesus *said to him, “You have said it *yourself*; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.”

John 11:27

27 She *said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, *even* He who comes into the world.”

Luke 2:10–12

10 But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

12 “This *will be* a sign for you: you will find a baby wrapped in cloths and lying in a manger.” (Luke 2:26).

b. The Devil said He was:

- Matthew 4:3,6.

c. The Father said He was:

- i. Matthew 3:16-17
- ii. Mark 1:10-11

d. The Demons said He was:

Matthew 8:29–31

29 And they cried out, saying, “What business do we have with each other, Son of God? Have You come here to torment us before the time?”

30 Now there was a herd of many swine feeding at a distance from them.

31 The demons *began* to entreat Him, saying, “If You *are going to* cast us out, send us into the herd of swine.”

Mark 3:9–12

9 And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;

10 for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him.

11 Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!"
 12 And He earnestly warned them not to tell who He was.

- e. The Disciples said He was:
 - i. Matthew 16:16
- f. The Gospel writers said He was:
 - Mark 1:1

Preaching of John the Baptist

1 The beginning of the gospel of Jesus Christ, the Son of God.

- vii. The Apostle Paul said He was:
 - Titus 2:11–13
 - 11** For the grace of God has appeared, bringing salvation to all men,
 - 12** instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,
 - 13** looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
- viii. Most importantly, Jesus said He was:
 - Luke 22:67–71
 - 67** "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;
 - 68** and if I ask a question, you will not answer.
 - 69** "But from now on the Son of Man will be seated at the right hand of the power of God."
 - 70** And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."
 - 71** Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

