



The Lord and Savior Jesus Christ

GOLDEN TEXT

“Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me”. (John 14:6)

USEFUL PRACTICE

We believe in the Lord Jesus Christ, the Only Begotten Son of God, fully God, fully Man, and the only Savior of the world.

SCRIPTURE READING

John 1:1-14

- 1 - In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 - He was with God in the beginning.
- 3 - Through him all things were made; without him nothing was made that has been made.
- 4 - In him was life, and that life was the light of all mankind.
- 5 - The light shines in the darkness, and the darkness has not overcome it.
- 6 - There was a man sent from God whose name was John.
- 7 - He came as a witness to testify concerning that light, so that through him all might believe.
- 8 - He himself was not the light; he came only as a witness to the light.
- 9 - The true light that gives light to everyone was coming into the world.
- 10 - He was in the world, and though the world was made through him, the world did not recognize him.
- 11 - He came to that which was his own, but his own did not receive him.
- 12 - Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—



13 - children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 - The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

GENERAL OBJECTIVE

To explain why we believe that Jesus is the Only Begotten Son of God, fully God and fully man.

SPECIFIC OBJECTIVES

- (I) - **To understand** that Jesus is the Only Begotten Son of God;
- (II) - **To show** the deity of the Son of God;
- (III) - **To present** the human nature of the Son of God.

INTRODUCTION

There are countless Christology topics worthy of occupying the minds and hearts of all human beings. Our space here is too small for a thorough study. We need to be content with some relevant points about the true identity of Jesus.

I - THE ONLY BEGOTTEN SON OF GOD

1. The Son of God.

The apostle John explains the reason why he wrote his Gospel with the following words: "But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name." (John 20:31). Here we have two important points. The first one is about the identity of Jesus: He is the Christ and the Son of God; the other is the reason for this revelation: the redemption of everyone who believes in this truth. It is of utmost importance to know the meaning of the title "Son of God." Isaiah's prophecy announces: "For to us a child is born, to us a son is given" (Isa. 9:6). Note that the child was born, but the Son, according to the prophetic word, was not born, but "was given." The



birth of this child took place in Bethlehem, but the Son was begotten before the world began (John 17:5, 24), for he transcends creation: "He is before all things, and in him all things hold together." (Col. 1:17). As Athanasius said, in response to the *Aryanists*, referring to the eternity of Jesus, "The Father would not be Father if the Son did not exist."

2. Meaning.

The meaning of the term "son" in the Scriptures is broad, and one of the definitions concerns the same nature of the father (John 14: 8,9). When Jesus declared himself to be the Son of God, He was reaffirming His deity, and the Jews perfectly understood the message (John 5:17, 18). The Master said, "I and the Father are one" (John 10:30). And later, in the same discussion with the Jews, Jesus clarified what being the Son of God meant: "Do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" (John 10:36). To claim that Jesus is not God, but the Son of God, as some do, is contradictory.

3. Meaning of "only begotten" (v. 14b).

The etymology of the term "only begotten", *monogenés*, in Greek, indicates the deity of the Son. This word appears only nine times in the New Testament, three in Luke (7:12; 8:42; 9:38), once in Hebrews (11:17) and the other five in reference to Jesus in John's writings (John 1:14,18; 3:16,18; 1 John 4:9). The word comes from *monos*, "only", and from *genés*, which, to us, seems to be derived from *genós*, "race, kind", and not necessarily from the verb *gennaio*, "to beget." Then, *only begotten*, when applied to Jesus, conveys the idea of consubstantiality. This is exactly what the Nicene Creed declares: "And [we believe] in one Lord Jesus Christ, the Son of God, the Only Begotten of the Father, being of the substance with the Father, God of God, Light of Light, Very God of Very God, Begotten, not made, of one substance with the Father." (Quotation extracted from the original text in English).

II- THE DEITY OF THE SON OF GOD

1. The Word of God (John 1: 1).

The "Word" is the Word, from Greek *Logos*. The term "God" appears twice in this passage, one referring to the Father: "and the Word was with God." Here we have an indication of the intra-Trinitarian relationship, that is, among the Trinity, even before the foundation of the world. The Greek preposition *pros*, used for "with" in this second clause, refers to the plan of equality and intimacy, face to face, in addition to showing the distinction



between the Father and the Son, a mortal blow against *Sabellianism*. The second reference, "and the Word was God," points to the Son. It is not about adding another God here, since it was revealed to the apostle by the Holy Spirit that the divine Word is included in the one and indivisible essence of the Deity, even though He is distinct from the Father (John 8:17,18; 2 John 3). In the same way, the apostle Paul transmitted this truth by saying that "for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live." (1 Cor. 8:6). This is Christian monotheism.

2. Reactions to the deity of Jesus.

It is noteworthy that the apostles John and Paul, like the others, were Jews and were raised in a monotheistic context. Therefore, they did not admit, by any means, any other deity, but the God Yahweh of Israel alone (Mk 12:28-30). Note that every time the Lord Jesus spoke about his divinity, his equality with the Father, the apostle John himself records the reaction of the Jews in protest (John 5:18; 8:58, 59; 10:30-33). Even so, these apostles did not hesitate to boldly and openly declare Jesus' absolute deity (John 20:28; Rom 9:9, Col 2:9; Titus 2:13; 1 John 5:20).

3. The relationship between the Father and the Son.

The Fathers of the Church also realized that, in addition to the tripartite constructions of the intra-Trinitarian and historical-salvific relationship revealed in the Holy Scriptures, there were still the bipartite constructions that identify the same deity in the Father and the Son. The Father and the Son appear on the same level of divinity (Gal 1:1; 1 Tim 6:13; 2 Tim 4:1). These bipartite expressions prove that the Father and the Son are the same God, possessing the same substance, but are different in form and function, not in power and majesty. See the following example: "Grace and peace to you from God our Father and from the Lord Jesus Christ" (Rom.1:7). The early Christians needed no further explanation to understand the deity of Jesus in statements like these (2 Peter 1:1).

III - THE HUMAN NATURE OF THE SON OF GOD

1. "And the Word became flesh" (John 1:14a).

The prologue to the Gospel of John begins with the deity of Jesus and ends with his human nature. The Lord Jesus Christ is the true God and the true man. His divinity is present in the whole Bible, directly and indirectly, in the teachings and works of Jesus, with such an abundance of details that, unfortunately, it is not possible to mention them here for absolute lack of space. The incarnation of the Word means that God took



on a human form. The conception and virgin birth of Jesus (Isa. 7:14; Matt. 1:23) are the work of the Holy Spirit (Matt. 1:20; Luke 1:35). This incarnation of the Word is a mystery (1 Tim. 3:16).

2. Human characteristics.

Just as the Scriptures reveal the absolute deity of Jesus, so they teach that He is fully man: "the man Jesus Christ" (1 Tim. 2:5). There is abundant and undeniable evidence of his human nature, that is, that he was born, grew up and lived among us. His birth is told in detail in the first two chapters of Matthew and Luke. He grew physically and intellectually (Luke 2:52); and he felt hunger, thirst, sleepiness, and weariness (Matt. 4:2; 8:24; John 4:6; 19:28).

3. Need for the incarnation of the Word.

Jesus was clothed with a human body because sin entered the world through the couple Adam and Eve, human beings, and through the justice of God sin had to be overcome also by a human being (Rom. 5:12, 17-19). Jesus became flesh. He became a man subject to sin, though he had never sinned, and he overcame sin as a man (Rom. 8: 3). The Bible shows that the entire human race is doomed; that mankind is lost and under the curse of sin (Ps. 14:2-3; Rom. 3:23). All are debtors, so no one can pay the debt of others. The Bible states that only God can save (Is. 43:11). Then this same God became man, bringing us the forgiveness of our sins and fulfilling the law that He Himself had enacted (Acts 4:12; 1 Tim 3:16; Col. 2:14).

CONCLUSION

The Lord Jesus Christ is the most controversial of all characters in history, because he is the only one who is the true God and true man, and his true identity is only possible through revelation (Matt. 16:17; 1 Corinthians 12:3). This proves his deity.