



Provided by the Church of the Lutheran Confession - Board of Missions

A Systematic Study of Bible Teachings (Dogmatics) Lesson 6.1 – The Doctrine of Jesus, Son of God, Messiah (Christology)

Jesus, Son of God, Is God

Now we begin a study of the central teaching of Christianity: the doctrine of the Christ, the Messiah – the Anointed One whom God sent to the world to be its Savior. This is the teaching that separates Christians from Jews, Muslims, Buddhists, Hindus, Sikhs, and all the man-made religions of the world. Other religions may say that Jesus as a good teacher or prophet, but only Christians know Jesus to be the unique Son of God, who is eternal and almighty God Himself.

When God announced through His prophets the coming of the Messiah, He indicated that this coming Messiah would Himself be God. For example, Psalm 45 makes a clear distinction between the Anointer, who is God, and the Anointed One, who is also God: **“Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions”** (Psalm 45:6-7). Here we see One who is God anointing someone else who is also God, God anointing God, that is, the Father anointing the Anointed One, the Messiah, the Christ. Remember that the meaning of “Christ” and “Messiah” is the same; they both mean “Anointed One”.

Psalm 2 also refers to the Anointed One and calls Him God’s King and the LORD’s Son, begotten of the Father: **“The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed”** (Psalm 2:2). **“The LORD...shall speak to them in His wrath...: ‘Yet I have set My King on My holy hill of Zion.’ I will declare the decree: The LORD has said to Me, ‘You are My Son, today I have begotten You’”** (Psalm 2:5-7). The psalm ends with this warning: **“Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him”** (Psalm 2:12).

David also referred to the Anointer and the Anointed One in Psalm 110:1: **“The LORD said to my Lord, ‘Sit at My right hand till I make Your enemies Your footstool.’”**

The New Testament says that Jesus of Nazareth is the fulfillment of these prophecies in all three of these psalms (2, 45 and 110).

The prophets Isaiah, Jeremiah, and Micah made the same claim in their prophecies concerning the Messiah. Isaiah 9:6: **“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”** Jeremiah 23:5-6: **“Behold, the days are coming,’ says the LORD, ‘that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which he will be called: THE LORD OUR RIGHTEOUSNESS.”** Micah 5:2: **“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.”**

As we saw briefly in lesson 2.7.3.3, there are also many New Testament passages where Jesus is clearly called God. John’s Gospel begins by introducing the Word, who is with God and who is God at the same time: **“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made”** (John 1:1-3). Later in the first chapter this Word is called the true Light coming into

the world and we read: **“He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him”** (John 1:10-11). How did He come into the world? John says: **“the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth”** (John 1:14). John identifies the Word as the Son of God, begotten of the Father. Finally, John says that this Word is **“Jesus Christ”** (John 1:17), that is, Jesus of Nazareth, Son of Mary, the promised Anointed One, the Christ, the Messiah.

John 10 records for us a conversation between Jesus and the Jewish leaders. Because of what Jesus said in this conversation, the Jews accused Him of blasphemy and they were preparing to stone Him to death. Jesus asked: **“For which of those works do you stone Me?”** They replied: **“For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God”** (John 10:32-33). What had Jesus said that led them to understand that He was claiming to be God? Jesus always said **“My Father,”** rather than “Our Father.” He said: **“I and My Father are one”** (John 10:30). Jesus showed them they were wrong to call Him a blasphemer because His miracles proved that He was who He claimed to be: **“Believe the works, that you may know and believe that the Father is in Me, and I in Him”** (John 10:38).

Thomas confessed the truth when he called the risen Christ: **“My Lord and my God”** (John 20:28). The apostle Paul on numerous occasions referred to Jesus as God. In his farewell address to the elders of the Ephesian church Paul said: **“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood”** (Acts 20:28). In his letter to the Roman Christians he wrote: **“Of whom (the Jews) are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God”** (Romans 9:5). He wrote to the Colossians: **“In Him (Christ) dwells all the fullness of the Godhead bodily”** (Colossians 2:9). He wrote to Titus that we are **“looking for the blessed hope and glorious appearing of our great God and Savior, Jesus Christ”** (Titus 2:13).

Peter, John, and the author of the letter to the Hebrews join Paul in this testimony. Peter wrote: **“There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them”** (2 Peter 2:1). John wrote: **“We are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life”** (1 John 5:20). The letter to the Hebrews quotes Psalm 45:6-7 and applies the words spoken there to Jesus: **“To the Son He says: ‘Your throne, O God, is forever and ever’”** (Hebrews 1:8).

Even the demons recognized that the Man Jesus was the Son of God. The two demon-possessed men in the country of the Gergesenes greeted Jesus with the words: **“What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”** (Matthew 8:29). Likewise, a man with an unclean spirit in the synagogue at Capernaum cried out to Jesus: **“Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are – the Holy One of God!”** (Mark 1:24).

Questions

1. How does the doctrine of Christ separate Christians from other religions?
2. How does Psalm 45 teach that Jesus is true God?
3. In Psalm 45, who is the Anointer and who is the Anointed One?
4. What are two other names that mean “the Anointed One”?
5. How do the Old Testament prophecies show us that the Messiah is God?
6. What is the term used for the Son of God in the first chapter of John?
7. What does it mean to become flesh?
8. Why did the Jewish leaders want to stone Jesus?
9. How Jesus’ apostles show that they believed Jesus to be God?
10. How did the demons in Jesus’ time show their fear of Him?
11. Which groups in your locale deny that Jesus is God?
12. Which Bible passages in this section would be most helpful to you in conversations with such persons?
13. Why is it so important to believe that Jesus is true God?