**Understanding the God Being**

The Bible revels the nature of God as spirit, unity, and trinity. **He is spirit**- a personal, infinite being (John 4:24), **He is one**- one in substance or nature and incapable of being divided into separate parts (Deut. 6:4); and **He is three-eternally** existing in three coequal persons (Matt 28:19). While great mystery surrounds God’s natural, it is reassuring to know that our God is above all.

God’s attributes are merely words we use to describe how God is and how he acts toward us. Among these attributes are love, holiness, constancy, justice, truth, eternalness, omniscience **(all-knowing),** omnipresence **(all-presence),** and omnipotence **(all-powerfulness).** The fact that we can grasp and understand this much about God is evidence of God’s desire that all people may know him.

The word Father is variously applied in the Bible. When God is spoken as the Father of all humankind, it is as Creator; as the Father is Christ, it expresses an eternal, unique relationship; as the Father of believers, it denotes a relationship established by grace; and as Father of Israel, it indicates a bond established by covenant. However, “Father” is used it is a deliberately chosen word to communicate one of the primary ways God wants us to conceive of him.

The title Son of God is one that Jesus never directly applied to himself; but when others applied it to him, Jesus willingly accepted it as a claim to his own deity (John 10:24-38). Jesus often referred to himself as “the Son”, which was certainly an abbreviation for “Son of God”. Because Jesus was the Son of God, we have confidence that He spoke with the authoritative words of God. The Son of God also accepted the role of the “Lamb of God” to die in the place of sinners and provide forgiveness of sins for all who believe. It can be said as our relationship with the Son of God determines whether we will become Christians, our relationship with the Spirit of God determines what kind of believers we will be.

**God the Father of All**

*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?* Malachi 2:10

The Fatherhood of God applies in a general sense to everyone since all men and women are created by God in his image. (Gen 1:26a/27; Gen 5:1,2). Thus, their creaturehood is derived from his Fatherhood. Paul even agrees with a heather poet that all people are God’s offspring (Acts 17:28). He does not mean, of course, that everyone will have eternal life but that all men and women are the offspring of God in their created natures. James says that people still bear this image (James 3:9).

God is also the Father of all as sustainer of life. Every person is an object of his fatherly care (Matthew 18:10) and a candidate for his kingdom (Luke 18:16). Furthermore, God is not willing that any should perish (Matthew 18:14. 1Timothy 2:4). Even when people reject God, he still provides for them as he does believers with rain, fruitful seasons, food, and joyful hearts (Matthews 5:45; Act 14:17).

**God the Father of Christ**

*And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:17*

Every new Christian eventually wonders in what sense God may be called the Father of Christ and Christ the Son of God. The answer to this question is not a simple one. First, one must recognize that the title “Son of God” does not speak of physical nature, for God is spirit Z(John 2:24), and Christ was the Son of God before he assumed a human body in Bethlehem (John 3:16;Galalatian 4:4). Passages which use terms implying physical origin much be taken in a figurative sense (Hebrew 1:5).

Second, the title expresses a unique relationship. Christ distinguished his sonship from that of his disciples (John 20:17). He has a relationship to God that no one else has (John 1:14; 3:16). Some call it “eternal generation,” signifying that timelessness of this “God from God” relationship.

Third, the title describes a relationship of equality. The Son of God is no less than God. When Jesus claimed to be “one” with the Father, he was speaking of a unity of “substance: with the Father and thus equality in all the attributes if deity (John 10:30). The Jews certainly understood this claim, for they took up stones to stone him, protesting “you …. Have made yourself God” (John 10:33).

Fourth, the title especially emphasizes Christ’s role as the revealer of God. He alone possesses the knowledge of the Father (John 14:6-9; 1John 1:2). And he is the sole mediator of that knowledge (1Timothy 2:5). Therefore, no one can know the Father except through the Son (John 14:6). The narrowness of this way to God should be a sober incentive to take to all the world the message that the Son of God has come to impart to every person the life of the Father.

**God the Father of Believers**

*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Romans 8:15*

God is the Father of all who believe in Christ in a special sense not shared by unbelievers. God is called their Father, first of all, because they have a new standing before him. While unbelievers are the offspring of God because he created them (acts 17:28-29), they do not have the standing of sons. Their standing is rather as condemned sinners before God the judge (John 3:18; Revelation 20:11). When we believe in Christ as Savior, our estate is wonderfully charged from grim condemnation to privileged sonship. This new standing grants to all believers the legal right and spiritual “privileges of divine sonship: “And since we are his children, we will share his treasures” (Romans 8:17).

God is the Father of believers also in the sense that he gave them new life (John 3:3). This relationship then is a family one involving many of the same realities that exist between and earthly father and child: birth of the child (John 3:3); the father’s care for the child (Matthew 6:32-33;7:9-11); and the father’s discipline of the child (Hebrew 12:6-8). Furthermore, this new Father-child relationship carries with it new brothers and sisters (Hebrews 13:1).

To obtain God as Father is not a result of one’s own merit but a result of Christ’s. The person who believes in Christ as Savior enters the blessed Father-child relationship with God solely on the grounds of Christ’s sonship (Romans 8:17; Hebrews 2:17). It is the grand privilege and calling of those who know God as Father to graciously invite unbelievers to meet God as Father and not as Judge.

**The Person of the Son of God**

*For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah 9:6*

It is crucial to remember that the existence of the Son of God did not commence with His birth in Bethlehem. He is spoken of as the Son before he became a man (Isaiah 9:6; Galatians 4:4). Micah prophesies of his birth, but states that his “origins are from the distant past” (Micah 5:2). John says that he existed “in the beginning” before anything was created (John 1:1-3).

Even before he was born to Mary, he appeared to people in the old testament as the “angel of the LORD.” It is clear that this angel is no ordinary angel because he is identified as God (Exodus 3:1, 4); and he is worshiped (Joshua 5:13-15). While these passages do not say that this member of the Godhead was the preincarnate Christ, we may conclude that they are the same person since their work is the same.

While Christ was preexistent and appeared occasionally to people in the old testament, he took on a body permanently when he was conceived in Mary’s womb. This incomparable event of God’s becoming man in Jesus is call the incarnation. This miracle was prophesied hundreds of years previously (Isaiah 7:14) and was fulfilled historically in Mary in whose womb the Holy Spirit’s power conceived a child (Matthew 1:23; Luke 1:35). Thus Christ the sinless God-man, was qualified to become our Redeemer (2 Corinthian 5:21).

Having been born of a woman, Jesus Christ was fully man apart from sin (John 1:14). As a man, he experienced the normal physical, mental, social, and spiritual growth as others did (Luke 2:52). He experienced pain, hunger, thirst, fatigue, temptation , pleasure, and rest. Because of his complete humanity, he can be sympathetic and compassionate toward us (Hebrew 4:15).

While Christ was fully man, he was also fully God, as these facts indicate: He is called God (John 1:1); Hebrew 1:8); he did works that only God could do, such as forgive sins (Mark 2:7) and create (Colossians 1:16); he had attributes that only God could have, such as truth (John 14:6) and omniscience, all-knowing (John 2:24-25); and he claimed equality with God (John 10:30).

The question may then be raised as to whether Christ lost any aspect of deity when he became a man (Philippians 2:6-8). While there is an inscrutable mystery involved in this unparalleled act of condescension, one can be certain that he lost none of God’s attributes, because he was still God (John 20:28). He was fully God and fully man united in one person forever. Even now at the right hand of God, he is the God-man (1Timothy 2:5). The great condescension of the Son of God becoming a man serves eternally as a perfect model of humility and self-giving love (Philippians 2:5-7).

**The Earthly Life of the Son of God**

*The thief cometh not, but for to steal, and to kill, and to destroy I am come that they might have life, and that they might have it more abundantly.* John 10:10

Since the gospel narratives are mainly concerned with Jesus’ earthly ministry, it is important that the main aspects of his teaching be recognized. The most important of these are: the Kingdom of God (Matthew 5-7;24-25); his divine authority over humankind (Matthew 7:28-29, Mark 2:10); his own role as God and Messiah demonstrated by miracles and signs (Matthew 16:15-20); the significance of his death and resurrection (Matthew 16:21; Luke 24:26); the relationship his disciples and subsequent believers are to share with him (John 13-16); and the urgency of his commission to believers to make disciples (Matthew 28:19-20).

Of the many events of his earthly life, the most significant, without a doubt, are his death and resurrection. On these two pivotal, historical incidents rests the validity of the entire Christian faith (1Corinthian 15:14). It is vital then to understand the nature of these two events. The death of Christ was first a humiliating physical death (John 19:18,33). More than that, for a brief time it constituted a spiritual separation from God (Matthew 27:46). Within this moment there occurred the inexplicable mystery of the Father punishing the Son for sins of the world (1Peter 3:18; 2Corinthians 5:21). This event, although it was the greatest crime of human history, was in the plan of God (Acts 2:23), and thus became the basis of salvation for sinners (Isiah 53:5).

The power of the death of Christ would be nullified without his bodily resurrection. Although it does not justify us, the resurrection demonstrated that his death, by which believing sinners are justified was valid (1 Corinthian 15:12-20). While skeptics have dined the bodily resurrection of Christ, the historical evidence for it is overwhelming: the many separate accounts of post resurrection appearance, the empty tomb, and the transformed disciples. Every life that has been dramatically and wonderfully changed by believing in Christ since the first century is a testimony to its historical reality. Furthermore, it is the power of the Resurrection that marvelously empowers Christians today to live the Christian life. (Ephesians 1:19-20; Philippians 3:10).

**The Ministry of the Son of God**

*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:45*

The ministry of Christ is threefold:

1. **He is Savior** the Savior implies many important and interrelated truths: the need of sinful people to be saved (1 Timothy 1:15); the qualification od Christ as God-Man to be our Savior (John 10:18); the humiliating death he experienced to become our Savior (John 19:18); the victorious, body resurrection he experienced as a sure guarantee of our salvation ( 1Corinthians 15:13-22); and the glorious results of salvation (John 5:24). It is no wonder that considering these precious realities Paul speaks of Christ as “our great God and Savior” (Titus 2:13).
2. **He is High Priest** The high priest was of supreme importance in the old testament. It was on the basic of his mediation for the people before God on the Day of Atonement that they were brought near to God and protected from judgement (Leviticus 16:16). Therefore, his qualifications were exacting appointed by God, physically perfect, ceremonially pure, and so on (Leviticus 21). Jesus is eminently qualified to be our High Priest: He was appointed by God (Hebrew 5:5); he is eternal (Hebrew 7:24-25); he is sinless (Hebrew 7:26); his offering was final (Hebrew 9:28); and his mediation is effective (Roman 8:34; Hebrew 7:25; 1John 2:1). As the only qualified High Priest for men and women, Jesus Christ thus constitutes the only way to God (1 Timothy 2:5).
3. **He is King.** The position of king implies sovereign authority and rule overall. The scriptures clearly teach that this right belongs only to Jesus Christ, who is called “the King of kings and Lord of lords” (Revelation 19:16). This title means that he is destined to rule as King and that every knee must ultimately bow and acknowledge Christ as King and Lord in this life will reign with him; those who does not will be judge by him (Revelation 20:11-15). The weight of eternity hangs on this solemn decision.

**The Lamb of God**

*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.*

*Isaiah 53:7*

The imagery of Jesus as a lamb invokes the rich significance of the old testament sacrificial system. Jesus suffered and died to fulfill the spiritual significance God had build into those sacrifices when he instituted the Levitical rituals.

1. **The Passover Lamb**. Jesus died as an unblemished lamb in the place of those who by faith apply his blood to the doorpost of their hearts. Death has no claim on them (1Corienthians 5:7; Exodus 12).
2. **The Day of Atonement**. The new testament looks at Jesus fulfilling the Day of Atonement imagery primarily through his activity High Priest (Hebrew 9:11-12) because the offerings that day were a bull and two goats. However, it was his own blood that Jesus offered to God as High Priest. (Isaiah 53:14).

Jesus was “the Lamb of God who takes away the sin of the world” (John 1:29) because he died in the place of sinful humans. His death was a substitutionary sacrifice (Mark 10:45; John 10:11; 2Corinthians 5:21; 1Peter 2:24; 3:18).