



God the Son: The Second Person And His work

—

By Luther Smith

Agenda

- Review the Doctrine of the Triunity of God.
- Observe the Person and Work of the Second Person in the Old Testament.
- Observe the work of God the Father in the New Testament.

WHAT IS THE TRI-UNITY OF GOD (I.E. THE TRINITY)

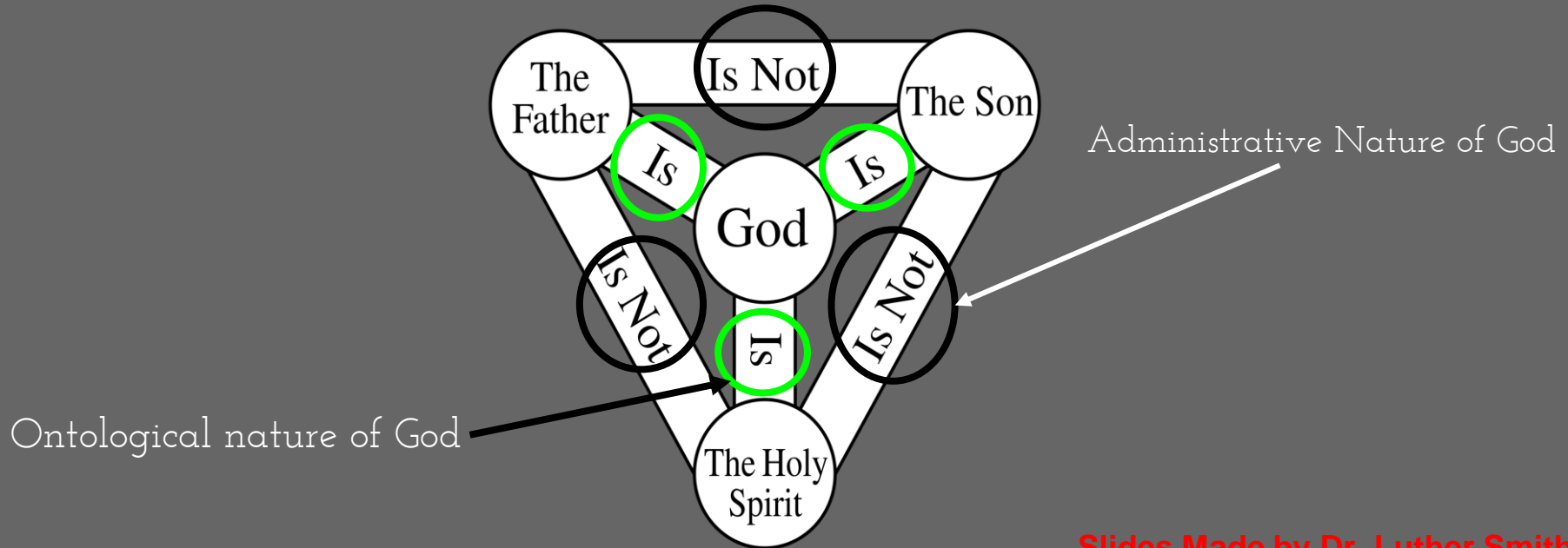
The Tri-unity (or Trinity) of God is defined as “God is one, [and] at the same time consists of three persons, without negating the unity of God.”

THE WESTMINSTER CONFSSION

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Ontological Nature of God: All three persons are the one God because they share the same nature.

Administrative (Economical) Nature of God: All Three Persons, although they have the same nature, they have different functions in the Godhead.



JESUS IN THE OLD TESTAMENT



THE WORD OF THE SECOND PERSON IN THE OLD TESTAMENT

Genesis 1:1

“In the beginning God created the heavens and the earth. **2** The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters...”

John 1:1-3

1 In the beginning was the Word, and the Word was **with** God, and the Word **was** God. **2** He was in the beginning with God. **3** All things came into being through Him, and apart from Him *nothing* came into being that has come into being.

Conclusion: The one who was with God in the beginning, is the one who is God, and is the one who all things came into being (i.e., He is the Creator).

Slides Made by Dr. Luther Smith

The background of the slide is a stunning, multi-colored nebula or galaxy. It features a central region of deep blue and purple, surrounded by swirling clouds of orange, yellow, and white. The overall effect is a sense of cosmic grandeur and light. A semi-transparent white rectangular box is centered horizontally across the upper portion of the image, containing the title text. Below this box is a smaller, solid white rectangular bar.

THEOPHANIES

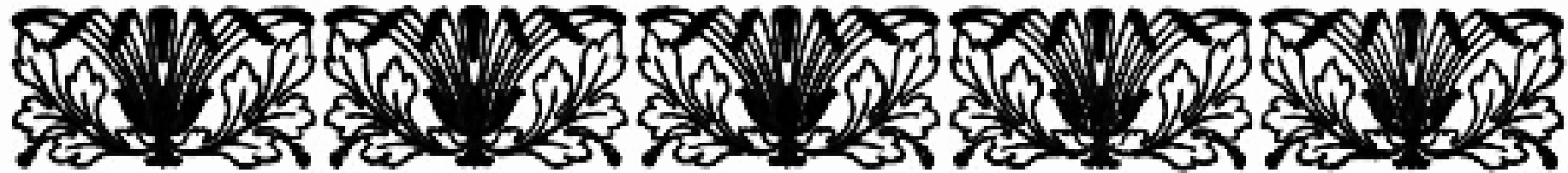
WHAT IS A THEOPHANY?

A THEOPHANY IS A VISIBLE, AND PHYSICAL MANIFESTATION OF GOD TO MAN.

- Abraham meets God (**Genesis 18:1-33**): Tells Abraham that Sarah would receive a son a year after the Lord and Abraham met.
- Jacob wrestles with God (**Genesis 34:24-32**): Jacob says “I have seen God face to face, yet my life has been preserved.”
- Moses and the burning bush (**Exodus 3:1-9**): The Second Person was called “the angel of the Lord” refers to Himself as God...BUT the angel of the Lord is NOT a created angel.
- Manoah meets the Lord (**Judges 13:1-23**): The Second Person again referred to as “the angel of the Lord.” Told her she would receive a son. That son would be Samson.

PROOF THE ANGEL OF THE LORD IS NOT A CREATED ANGEL

1. The angel of the Lord declares that He is God of the patriarchs (**Exo. 3:6**). A mere angel cannot claim that they are God, because they are created.
2. The angel of the Lord declares that Israel are "His" people (**Exo. 3:7; 10**). No angel can claim that Israel for himself.
3. The angel of the Lord declares that He will rescue Israel personally (**Exo 3:8**). No angel acts on their own initiative.
4. The angel of the Lord sends Moses to Pharaoh (**Exo. 3:10**). No angel can command freely on their own initiative.
5. The angel of the Lord attributes the name of God (i.e., "I AM THAT I AM") to Himself (**Exo. 3:14**). **NO ANGEL CAN CLAIM GOD'S NAME TO HIMSELF!!!**



*What of the Old Testament
Prophecies of Christ? ❁ ❁*

THE PROMISE OF CHRIST DECLARED

Genesis 3:15

"And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

1. God would put enmity between the serpent and the woman's "seed."
2. The woman's seed (referred to as a the "He") will bruise (or crush) the head of the serpent.
3. The serpent will bruise "Him" on the heel.

THE BIRTH OF THE SECOND PERSON OF THE TRI-UNITY IN OT

Isa. 7:14

14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel .

1. The Lord Himself will give a sign to the nation for their redemption and salvation.
2. We get some more details about "the woman" from Gen. 3:15: She will be a virgin.
3. The woman will bear a son, and will call her name "Immanuel," which means "God with us."

The
WORK
of
CHRIST

THE WORK OF THE SECOND PERSON OF THE TRI-UNITY IN OT

Isa. 35:5-6

Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer.

1. The Second Person of the Tri-unity would open the eyes of the blind.
2. The Second Person of the Tri-unity would open the ears of the deaf.
3. The Second Person of the Tri-unity would heal the lame.
4. This is not a fulfillment of this text, but this is what I call a "*comparative referent of similarity*"

THE ADMINISTRATIVE NATURE OF CHRIST IN THE NT

THE MIRACLES OF JESUS CHRIST				
MIRACLE	MATTHEW	MARK	LUKE	JOHN
Healing the possessed man in Capernaum		1:23-28	4:33-37	
Healing of Peter's Mother-in-law	8:14-15	1:29-31	4:38-39	
Cleansing of a Leper	8:1-4	1:40-45	5:12-16	
Turning Water to Wine at Cana				2:1-12
The Miraculous Catch of Fish			5:2-11	
Healing of a Paralytic	9:1-8	2:1-12	5:18-26	
Cure of the Man with a Withered Hand	12:9-14	3:1-6	6:6-10	
Healing of Official's Son in Capernaum				4:43-54
Healing of Centurion's Servant	8:5-13		7:2-10	
Raising of Widow's Son at Nain			7:11-17	
Calming of the Storm at Sea	8:23-27	4:35-41	8:22-25	
Cure of the Gerasene Demoniac	8:28-34	5:1-20	8:26-39	
Healing of a Paralytic in Bethesda				5:1-47
Cure of Woman afflicted with Hemorrhage	9:20-22	5:25-34	8:43-48	
Raising of Jairus' daughter	9:23-26	5:35-43	8:49-56	
Healing Two Blind Men	9:27-31			
Healing A Possessed Mute	9:32-34			
Feeding the 5000	14:13-21	6:34-44	9:10-17	6:1-14
Walking on Water	14:22-33	6:44-52		6:16-21
Healings at Gennesaret	14:34-36	6:53-56		
Cure of Syro-Phoenician's Daughter	15:21-28	7:24-30		
Healing of Deaf-Mute		7:31-37		
Feeding the 4000	15:32-39	8:1-9		
Restores Sight to the Blind Man of Bethsaida		8:22-25		

THE WORK OF THE SECOND PERSON OF THE TRI-UNTIY IN OT

Matt. 11:1-3

1 When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities. **2** Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples **3** and said to Him, "Are You the Expected One, or shall we look for someone else?" **4** Jesus answered and said to them, "Go and report to John what you hear and see: **5** *the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.* **6** "And blessed is he who does not take offense at Me."

THE WORK OF THE SECOND PERSON OF THE TRI-UNITY IN OT

Isa. 61:1

1 The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted

1. The anointing of the Holy Spirit on Messiah.
2. The Gospel of the Kingdom of the Jews proclaimed.

THE WORK OF THE SECOND PERSON OF THE TRI-UNITY IN OT

Isa 53:1-10

1. He was to be despised and forsaken by men (vs. 3-4)
2. A man of grief (vs. 4)
3. Our griefs and burdens He carried (vs. 4)
4. Smitten and afflicted by God Himself (vs. 4)
5. He was punished for our sins and God caused all of our iniquity (sin and trespasses) to fall on Him (vs. 5)- Penal Substitution

THE WORK OF THE SECOND PERSON OF THE TRI-UNTIY IN OT

Isa 53:1-10

1. He would atone (justify) the Jews (and Gentiles also)!
2. God, as a man, would die and be buried (vs. 8-9)
3. The second Person would resurrect, conquering death (Ps. 16:10)

Conclusion: The work of the Second Person was to be born, take on flesh, display miracles to show He was the Messiah, pay for our sins, and resurrect on the third day, to justify the faith of the saints past, present, and future.

THE ONTOLOGICAL NATURE OF CHRIST IN THE GOSPELS

1. Jesus and the God the “Father” have the same nature.
 - A. “I and the Father are one” (Jn. 10:30)
 - B. “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are” (Jn. 17:11)

THE ONTOLOGICAL NATURE OF CHRIST IN THE GOSPELS

1. Jesus, the Second Person of the Tri-une Godhead took on flesh.

John 1:1-3, 14

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God 3 All things came into being through Him, and apart from Him nothing came into being that has come into being...

14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth

- In the beginning was the Word, and the Word was with God, and was God
- The Word was also the whom all things were created through.
- The Word is also the one whom became flesh and dwelt among men.

THE ONTOLOGICAL NATURE OF CHRIST IN THE GOSPELS

1. Jesus says that He is God
 - A. “truly, truly I say to you, before Abraham was born, I AM (Jn 8:58). **This is the same word that is used in Exodus 3:14!**
 - B. Jesus makes Himself equal with God (Jn. 5:18)

THE ONTOLOGICAL NATURE OF CHRIST IN THE NT

1. The Epistles say that Jesus is God.
 - A. “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”
 - B. “Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our **God and Savior**, Jesus Christ” (2 Pet. 1:1).
 - C. And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the **true God and eternal life.**

THE ONTOLOGICAL NATURE OF CHRIST IN THE NT

1. Let us not forget...Jesus Christ's Second Glorious Return!

Revelation 19:11-16

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. **12** His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. **13** He is clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. **15** From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the winepress of the fierce wrath of God, the Almighty. **16** And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

LETS DISCUSS



IT!