
Chapter 2 Who Jesus Is

A rescue is only as strong as the rescuer. If Jesus were merely a gifted teacher, He could advise us but could not bear the sins of the world. If He were not truly human, He could not represent humanity. The Gospel depends on Jesus being exactly who Scripture says He is: the eternal Son of God who became truly human (John 1:1-3, 14; Hebrews 2:14-18).

Jesus Is Fully God

John calls the Word both distinct from God and truly God, then identifies the Word as the One who became flesh (John 1:1-3, 14). Jesus existed before creation and participated in creating all things (John 1:3; Colossians 1:16-17). He received worship (Matthew 14:33; John 20:28-29), forgave sins by His own authority (Mark 2:5-12), and used language that identified Him with the eternal “I AM” (John 8:56-59; Exodus 3:14).

Calling Jesus the Son of God does not mean that He came into existence after the Father. The title describes His unique relationship with the Father and His shared divine nature (John 5:17-23;

10:30-36). The Son was already with the Father before creation and shared the Father's glory before the world existed (John 1:1-3; 17:5).

Jesus Is Fully Human

The eternal Son "became flesh" (John 1:14). He was born, grew, became tired, felt hunger and thirst, wept, suffered, and died (Luke 2:7, 40, 52; John 4:6; 11:35; 19:28-30). After His resurrection He showed His wounds, invited His disciples to touch Him, and ate food before them (Luke 24:36-43; John 20:24-29). His humanity was real, not an appearance.

Jesus experienced temptation yet never sinned (Hebrews 4:15; 1 Peter 2:22). Because He is truly human, He can represent us; because He is sinless, He does not need a sacrifice for His own guilt; because He is truly God, His saving work has perfect worth and power (Hebrews 7:26-28; 9:13-14).

Jesus frequently called Himself the Son of Man. The title emphasizes His true humanity, but it also points to the heavenly ruler in Daniel's vision who receives an everlasting dominion, so that "all peoples, nations, and languages should serve Him" (Daniel 7:14; Mark 14:61-64). Daniel uses this word for "serve" elsewhere for the religious service owed to

God alone (Daniel 3:28; 6:16). Jesus is therefore not merely a human representative or merely a heavenly visitor. He is the promised divine-human King.

One Person, Two Natures

Jesus is not half God and half man. He is one Person who is fully God and fully human (Philippians 2:5-11; Colossians 2:9). We may not be able to explain every mystery of the incarnation, but we must not solve the mystery by denying part of what Scripture teaches (1 Timothy 3:16).

Q One God in Three Persons

The Father, Son, and Holy Spirit are not three gods, and God is not one Person acting under three temporary names. Scripture distinguishes the Father, Son, and Spirit and speaks of all three together, while continuing to affirm that God is one (Deuteronomy 6:4; Matthew 3:16-17; 28:19; 2 Corinthians 13:14). The word Trinity is not found in the Bible, but it gives a short name to this biblical teaching.

Jesus Is Messiah, Lord, and Only Mediator

“Christ” is a title meaning Messiah or Anointed One. Jesus fulfills God’s promises of a righteous King and suffering Servant (Isaiah 9:6-7; 52:13-53:12; Luke

4:16-21). God raised Him from the dead and publicly declared His lordship (Acts 2:32-36; Romans 1:3-4). There is one mediator between God and humanity, “the Man Christ Jesus” (1 Timothy 2:5). Believers do not need a modern apostle, prophet, spiritual specialist, or secret revelation to gain access to God; we come through Christ (Hebrews 4:14-16; 10:19-22).

Jesus Is Prophet, Priest, and King

The Old Testament prepared God’s people to expect prophets, priests, and kings. A prophet spoke God’s word to the people. A priest represented the people before God and offered sacrifice. A king ruled under God’s authority. These roles were carried by different people, and every human officeholder was imperfect. In Jesus, all three come together without failure.

As Prophet, Jesus does more than deliver a message from God; He reveals the Father because He is the eternal Word made flesh (Deuteronomy 18:15-19; John 1:14-18; Hebrews 1:1-3). As Priest, He offered Himself as the final sacrifice and continues to intercede for those who come to God through Him (Hebrews 7:23-28; 9:11-14). As King, He reigns at the Father’s right hand and will openly defeat every enemy (Psalm 110:1; Acts 2:33-36; 1 Corinthians 15:24-28). We

therefore listen to His word, trust His sacrifice, come through His intercession, and submit to His rule.

KNOW THE WORDS

WORD	PLAIN MEANING
Incarnation	The eternal Son of God took on a true human nature without ceasing to be God (John 1:14; Philippians 2:5-8).
Christ/Messiah	God’s promised Anointed King and Savior (Psalm 2:2; Luke 4:18-21).
Lord	A title of authority used of Jesus that also identifies Him with the divine name (Acts 2:36; Philippians 2:9-11).
Mediator	One who stands between parties to bring reconciliation; Jesus alone reconciles sinners to God (1 Timothy 2:5-6; Hebrews 9:15).
Trinity	The one true God eternally exists as Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14).

THINK IT THROUGH

Q Did Jesus Ever Claim to Be God?

Jesus did more than speak the modern sentence “I am God.” He claimed divine authority, accepted worship, forgave sins, said He existed before Abraham, used God’s “I AM” language, and required the same honor given to the Father (Mark 2:5-12; John 5:18-23; 8:58; 20:28-29). His first-century hearers understood the weight of these claims (John 5:18; 10:30-33).

Q Was Jesus’ Deity Invented Later?

The earliest Christian proclamation already presents Jesus as risen Lord (Acts 2:32-36). Paul’s letters, written within the first generation of the church, describe Christ as existing in God’s form, receiving universal worship, creating all things, and possessing the fullness of deity (Philippians 2:5-11; Colossians 1:15-20; 2:9). Later councils did not create Jesus’ deity; they defended the church’s reading of Scripture against denials.

WATCH FOR COUNTERFEITS

Any teaching that makes Jesus a created being, one divine figure among many, merely a moral teacher, or a model for discovering our own divinity gives us a different Jesus (2 Corinthians 11:3-4; Colossians 2:8-10). Biblical Christianity

does not teach that believers become gods; we are redeemed creatures adopted into God's family by grace (John 1:12-13; Galatians 4:4-7).

DECLARATION OF FAITH CONNECTION

This chapter supports these Church of God convictions:

- There is one God, eternally existing in three persons: Father, Son, and Holy Spirit (Matthew 28:19).
- Jesus Christ is eternally existent with the Father, conceived by the Holy Spirit, and born of the virgin Mary (John 1:1-3; Matthew 1:18-23).
- Christ was crucified, buried, raised from the dead, ascended to heaven, and is at the Father's right hand as Intercessor (1 Corinthians 15:3-4; Acts 1:9-11; Romans 8:34).

PUT IT INTO PRACTICE

Read John 1:1-18. Make two lists: what the passage says about Jesus before He became human, and what it says about His coming into the world.

TALK IT THROUGH

1. Why must Jesus be truly God and truly human to save us?

2. What evidence does Scripture give for Jesus' deity?
3. What evidence shows that His humanity was real?
4. What does the title Christ mean?
5. Why is Jesus the believer's only mediator?

FIVE DAYS IN THE BIBLE

Day 1: The Word Became Flesh — John 1:1-18

Mark every statement about Jesus' identity and work.

Day 2: The Image of the Invisible God — Colossians 1:15-20

List what Jesus created, sustains, rules, and reconciles.

Day 3: The Humble Lord — Philippians 2:5-11

Trace the movement from Christ's humility to His exaltation.

Day 4: God's Final Word — Hebrews 1:1-14

Compare the Son with prophets and angels.

Day 5: Our Merciful High Priest — Hebrews 2:10-18; 4:14-16

Write why Jesus' true humanity gives believers confidence.