



2024 ST MARY REVIVAL- THE TITLES OF OUR LORD JESUS CHRIST

THE SON OF GOD (By His Eminence Metropolitan Youssef)

Theology is a revelation from God, not a conclusion or a discovery of human being
When the Lord asked- Who people say that I am- some says you are Elisha

Simon Peter answered and said- “You are the Christ, the Son of the living God”- Matthew 16:16

Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My father who is in heaven”- Matthew 16:17

The knowledge of Jesus as the Son of God is a divine revelation, no one can say that Jesus is the Son of God, except by the Holy Spirit.

What does it mean- The Son of God? We know that God is trinity- The Father, and the Son and the Holy Spirit.

The Father is the origin, the Son is begotten, as we say in the Creed- **We believe in one Lord, Jesus Christ, the only-begotten Son of God.** He is begotten from the Father, not the Father from the Son. Begotten, not created, the Father did not create the Son; the Son is begotten from the Father before all ages and there is no time interval between the Father and the Son.

Also, as the Father is a true God, the Son also is a true God as we say in the Creed: **Light of light, true God of true God** (the Son is equal to the Father)

St Paul in Hebrews chapter 1, verse 3, gave many descriptions for the Son of God:

“Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power,”

- 1) **The brightness of His Glory**-There is no glory without brightness, so this means if the glory of the father is eternal and the Son is the brightness of His glory, then the Son is also eternal. The Son is the glory of the Father that is revealed to us
- 2) **The express image of His person**- Means the living image of the Father. No one has seen the Father, but the Son who is in the Bosom of the Father has revealed Him to us; that is why when Philip said to Him: **Lord, show us the Father and it is sufficient to us- John 14:8. Jesus said to him, He who has**

seen Me has seen the Father”-John 14:9, that is the express image of the person of the Father.

- 3) **Upholding all things by the word of His power**- Means He is the “PANTOCRATOR”, He is in control, nothing happens without His permission. He is powerful and almighty.

The Son participated in the creation as we say in the **Creed: “By whom all things were made”**, so the Father created everything in Heaven, in earth, under the earth, He created everything by the Son and by the Holy Spirit.

Also one of the titles of the Son: He is the Logos, He is the word of God, He is the wisdom of God. St Athanasius, when he was debating with Arius: He told him if the Son did not exist from eternity, this means that the Father was without wisdom, and it is impossible for the Father to be without wisdom then the Son is eternal. The Father is the wise one from whom the wisdom is begotten and also the spirit of wisdom is proceeding. So, the Father is the wise one, the prudent one, and the Son is the wisdom, the LOGOS, the word, and the Holy Spirit is the Spirit of the wisdom, the Spirit of the Word.

Then in the fullness of time, the Son of God emptied Himself and became man, as we read in **Philippians, Chapter 2:7- “But made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men”**.

Made Himself of no reputation means- He emptied Himself. What does it mean? Means- As God He is all knowledge, all powerful, all wise, but when he decided to become man, He actually resembled us in everything in order to be perfect Human, except for sin alone; and emptied Himself means He did not allow His Divinity to cancel or to overcome His growth as Human being; that is why we saw the child Jesus was growing little by little, as St Luke said in **Luke Chapter 2:40- “And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.”** And we may wonder how God was growing in stature and wisdom, that is the meaning of emptying Himself. Although His divinity was united with His Humanity, but the Divinity did not intervene to prevent His humanity from growing as a true child into maturity.

Hebrews Chapter 1, verse 2-“has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds”. Maybe we say, He is the Son of God, He is already in control of everything. What does it mean: He appointed Him Heir of all things? We need to ask ourselves this question: Is He speaking about Jesus the incarnate or the Son of God in His Divinity?

If He is speaking about the Son of God in His Divinity, then He is the Heir of all things, He is the almighty, He is the Pantocrator, He is all knowledgeable, He is all wisdom; but if he is speaking about Jesus, the incarnate Son of God, here we need to keep in our minds, the expression of “He emptied Himself”; so this incarnated Son of God, the Father appointed Him to be Heir of all things. And also he gave Him a Name that is

exalted above all Names. No Name can save except the **Name of Jesus**. The Name of Jesus is powerful, when we **say in the Name of Jesus Christ**, we can cast out demons. When Peter and John entered the temple and found a beggar, and Peter told him- **Acts 3:6- Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk**". That, is the power of the name of Jesus.

And the Lord Jesus Christ was seated on the right hand of the Father, in the place of Honor and majesty, in the place of glory and power. And also, as the Son of God who became man, he entered into the Holy of Holies in Heaven. No human nature can enter into the Holy of Holies in heaven, but since the Son of God took our humanity and united our humanity with His Divinity, no one can stop Him from entering into the Holies and He entered with our humanity into the Holy of Holies.

How can I benefit from this title: That Jesus is the Son of God? We need to understand that all things he completed with our humanity is for our sake. What do I mean by for our sake? When we abide in the Son, "in the Son we become Heir too". **As St Paul wrote in Romans 8:17- "and if children, then heirs-heirs of God and joint heirs with Christ"**. If Jesus was seated on the right hand of the Father, then we will be seated in Him, in the heavenly places, as **St Paul said in Ephesians, chapter 2:6- "and made us sit together in the heavenly places in Christ Jesus"**.

And if the Lord Jesus Christ was able to enter (by our human nature) into the heaven of heavens, the Holy of Holies, then in Him, the way to the Holies is now open for us. Only in Jesus, we can enter into the Holy of Holies. That is why no other name, no other person can save us except Him, because no one was able to enter the Holy of Holies except Him. He is the only one, and those who abide in Him can enter in Him but those who don't believe in Him and don't accept Him, they cannot enter into the Holy of Holies. He resembled us in everything except sin in order to fulfill all the righteousness that we failed to fulfill, as He said to John the Baptist we ought to fulfill all righteousness. We failed to fulfill all the righteousness required by the law. So, Jesus came and fulfilled all the righteousness requirement of the law. Then when we abide in Him, His righteousness is considered our righteousness, we become righteous in Him (through His righteousness), and this is exactly what happens in the baptism. In baptism, the man who is born with the sin and corrupted nature dies in the water of baptism and then we are risen as new creatures. We put on the righteousness of Christ because we die with Him and we are risen with Him. After we come out of the water of Baptism we are righteous, not our own righteousness, but this is the righteousness of Christ.

The Lord Jesus Christ came in order to die, so He would abolish the power of death and abolish the power of Satan, as we read in **Hebrews Chapter 2:14- "In as much then as the children have partaken of flesh and blood, He himself likewise shared in the same, that through death he might destroy him who had the power of death, that is, the devil"**.

So, the Son of God came and took our flesh and our blood and died in order to pay the penalty of death instead of us and also by paying the penalty of death He destroyed Satan who has the power of death because the wages of sin is paid off. And by going through the death and the resurrection He released those who through fear of death were all their lifetime subject to bondage.

So here we can understand why the Son of God became man: In order to take our humanity and die and rise again to destroy death and to destroy the devil.

In the Old Testament, when they chose a high priest, he must be chosen from among men and he is appointed to intercede for the people, so he is taken from men to intercede for the people. And because he is taken from the people, he understands their struggle, their temptations, so Jesus when He came to be our High Priest: he had to be taken from men in order to understand and to sympathize with our weakness, that is why **St Paul said in Hebrews, Chapter 2, verse 17: “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people”.**

So, He took our humanity, the Son of God became the Son of man and He took our humanity that He himself has suffered being tempted then He is able to aid those who are tempted.

In the same meaning **St Paul said in Hebrews Chapter 4, verses 14 & 15: Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confessions. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”**

How can we benefit from this? St Paul said if we understand this: That the Son of God became our High Priest who can sympathize with us and now He is in Heaven, **let us therefore come boldly to the throne of grace in the blood of Jesus, in Him we can approach the throne of grace so we may obtain mercy and find grace to help in time of need.** When we are in need, we can actually stand before the throne of grace in Jesus Christ, our High Priest.

The same meaning was repeated by **St Paul in Hebrews Chapter 6, verse 20: “where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek”.** He entered for us in our humanity, so that we in Him can enter into the heaven of heavens.

And Jesus was taken from men He can have compassion on those who are ignorant and those who are astray.

Understanding the incarnation, that the Son of God became the Son of man was done for us, that is why we say in the Creed: **Who for us and for our salvation, came down from heaven”.** All of this for us. He became High Priest, He went through death, He

took our humanity, he was tempted in everything, He fulfilled all the righteous requirement of the law, etc. he did all of this for us. So, in the Son, we receive all these blessings, as **St Athanasius said: The Son of God became Son of man, so we become children of God, and in Friday Theotokia we pray: He took what is ours: He took our sins, He took our humanity, He was tempted like us, He resembled us in everything, and He gave us what is His. He gave us His Name, He gave us His righteousness, He gave us His Holiness, He gave us His inheritance, he gave us everything that is His, He gave us His glory. So let us praise Him and glorify Him and exalt Him forever.**

If we understand that Jesus is the Son of God, we can understand our relationship with the Holy Trinity. Although we believe in the Holy Trinity, but in the relationship with God we follow as if we believe in one hypothesis only and we lose the richness of dealing with the TRIONE God (the Trinity). Any gift is given **from** the Father, **in** the Son, **by** the Holy Spirit. You cannot receive any gift from the Father except in the Son (abiding in the Son) and by the Holy Spirit. You cannot be Holy except in the Son. Those who do not believe in the Son cannot receive these gifts. And how we become in the Son, that is the work of the Holy Spirit, because the Holy Spirit makes us believe in the Son. No one can say that Jesus is the Son of God, except by the Holy Spirit. The Holy Spirit gives us the righteousness of the Son in the Baptism, when we are born of the water and the Spirit, we put on the righteousness of Christ, and when we are “Chrismated”, the Holy Spirit change our members to be members of Christ. We are the temple of God and the Holy Spirit abide in us. The Holy Spirit is the one who forgive us in order to be brides befitting for Christ and in communion with the Holy Spirit we are united with the Son. So, all the gifts are given to us from the Father, in the Son, by the Holy Spirit.

There are prayers for the Father, prayers for the Son and prayers for the Holy Spirit, we also pray for the Holy Trinity when we pray- O Holy Trinity have mercy on us, but most of our prayers are directed to the Father and we cannot stand before the Father except in the Son. We have no boldness except through the Son, and the Holy Spirit is the one who unite us with the Son, so when we pray to the Father, we pray to Him while we are standing united with the Son and the Holy Spirit is the one who is doing this union.

The Son of God became man in order to make us Children of God the Father and the Holy Spirit testifies that we are children; the Holy Spirit crying in our hearts saying, or make us able to say “Abba”, calling God the Father as our “Abba”, as **St Paul explains in Romans chapter 8: 15~17“ For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption by whom we cry out, “Abba, Father. The Spirit Himself bears witness with our spirit that we are children of God. And if children, then heirs-heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together”.**

No one has seen the Father. The word “seen” here means no one has known the Father. There are 3 incidents in the Scripture that there are people who saw the Father:

Daniel 7: 9- I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool”----- God the Father

Then

Daniel 7:13- I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds heaven. He came to the ancient of Days”—God the Son

Daniel has seen the Father and the Son

The other incident in the book of **Acts 7:56-“Look I see the heavens opened and the Son of Man standing at the right hand of God!** So here he saw the Son and the Father, he saw both.

Also in the book of **Revelation Chapter 5:1-7 “ And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?”.....stood a lamb as though it had been slain, having seven horns and seven eyes which are the seven Spirits of God sent out into all the earth. Then he came and took the scroll out of the right hand of Him who sat on the throne”.** So John saw the Son and the Father

So, what does it mean when we read in the Gospel of John no one has seen the Father (**John 6:46- Not that anyone has seen the Father, except He who is from God, He has seen the Father**). “Seen the Father” does not refer to seeing with the eye, but to “knowing the Father”. No one has known God the Father. Who declared God the Father to us? **The Son. Our Lord Jesus Christ.**

So, the Son of God became the Son of man in order to make us children of God, to make us heirs of the kingdom and to bring to us the knowledge of the Father. Now we know the Father through the Son; as the Lord Jesus Christ also said **in Matthew 11: 27: and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.”**

So, it is through the Son, we know the Father; through the Son, the knowledge of the Father is revealed to us. So, He became man in order to make us Children of the Father, in order to reveal to us the knowledge of the Father, and to make us Heirs of the Kingdom.

To summarize I can say now we are children of God the Father. How? Through our union (through our marriage) to His only begotten Son Jesus Christ, and this is through the work of the Holy Spirit in the sacrament of the church. We are children of God the Father, through our unity with the Son, through the work of the Holy Spirit in the sacrament of the church.

When the Lord Jesus Christ appeared to St Mary Magdelene, after His resurrection, He told her, **John Chapter 20, verse 17: go to My brethren and say to them, I am ascending to My Father and your father and to My God and your God.**

How can we understand these 4 expressions? My Father and your father, My God and your God? By nature: He is the Son of God, and by nature, God the Father is our God. When He said “My Father, by nature, and your father (that is by adoption), because you are united with me, united in me, so He became your father. And when He said My God, by His incarnation, He emptied Himself and took the form of a man.

So, I am ascending to My Father by nature and your father by adoption and to My God by incarnation and your God by nature.

So this title that **Jesus is the Son of God** is a very important title for us because it explains to us all the blessings that we received from God the Father: How we are called in the Son, how we became sanctified in the Son, how we became justified in the Son, how we became glorified in the Son, how we became children of God the Father and the Son, how we defeated death and destroyed Satan in the Son, how we became heirs in the Kingdom in the Son, how the knowledge of the Father was revealed to us in the Son. All these blessings, we cannot understand it, unless we understand that Jesus is the Son of God who became man in order to make us children of God the Father, and glory be to God, forever and ever Amen.