

## XII. Christology; His Person

1. Definition: Jesus Christ was fully God and fully man in one person.
2. The Humanity of Christ:
  - a. The Virgin birth: Matt. 1:18, “<sup>This</sup> is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.”
  - b. John 3:16, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”
  - c. Did not inherit Adam’s sin nature. Luke 1:35, “The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.”
  - d. Had a man’s physical body with its frailties. John 4:6, “<sup>Jacob’s</sup> well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.” Matt. 4:11, “<sup>Then</sup> the devil left him, and angels came and attended him.”
  - e. Had a human mind. Luke 2:52, “And Jesus grew in wisdom and stature and in favor with God and men.”
  - f. Had human emotions. Matt 26:38, “Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”
  - g. Others saw merely a man. John 7:5, “For even his own brothers did not believe in him.”
  - h. But he was sinless. Heb. 4:15, “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are, yet was without sin.
  - i. Could Jesus have sinned because he was a man? The argument for the “impeccability of Jesus.” James 1:13, “<sup>When</sup> tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone;”
3. Why did Jesus become a man?
  - a. “Representative Obedience.” I Cor. 15:45-47, “So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven.”
  - b. To be the “Substitutional sacrifice.” Heb 2:16-17, “<sup>For</sup> surely it is not angels he helps, but Abraham’s descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.”

- c. To be our “Mediator.” I Tim 2:5, “For there is one God and one mediator between God and men, the man Christ Jesus,
4. The Deity of Christ:
- a. He is called the Word of God...John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."
  - b. Kurios (Lord) equals Yahweh. Heb 1:10-12
  - c. He had attributes of God. Matt. 8:26-27, “<sup>He</sup> replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.”
  - d. Jesus’ surrendering his attributes or just status and privileges? Phil. 2:5-7
  - e. Col. 1:19, “For God was pleased to have all his fullness dwell in him”
5. The Incarnation:
- a. Apollinarianism: Jesus had a human body, but not a human mind or spirit.
  - b. Nestorianism: Jesus was actually 2 separate persons in one body. A human one and a divine one.
  - c. Eutychianism: The 2 nature got mixed up and a third came to be.
  - d. The Chalcedonian Definition: In AD 451, the church council defined it as the **Hypostasis union**. There is the union of Christ deity and humanity in one person.

*“We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten God (μονογενῆ Θεόν), the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.”*