

THE SECOND MEMBER OF THE TRINITY

The God-Man Jesus Christ

PRE-UNDERSTANDINGS

Theology Proper

- The existence of God.
- The attributes/perfections of God.

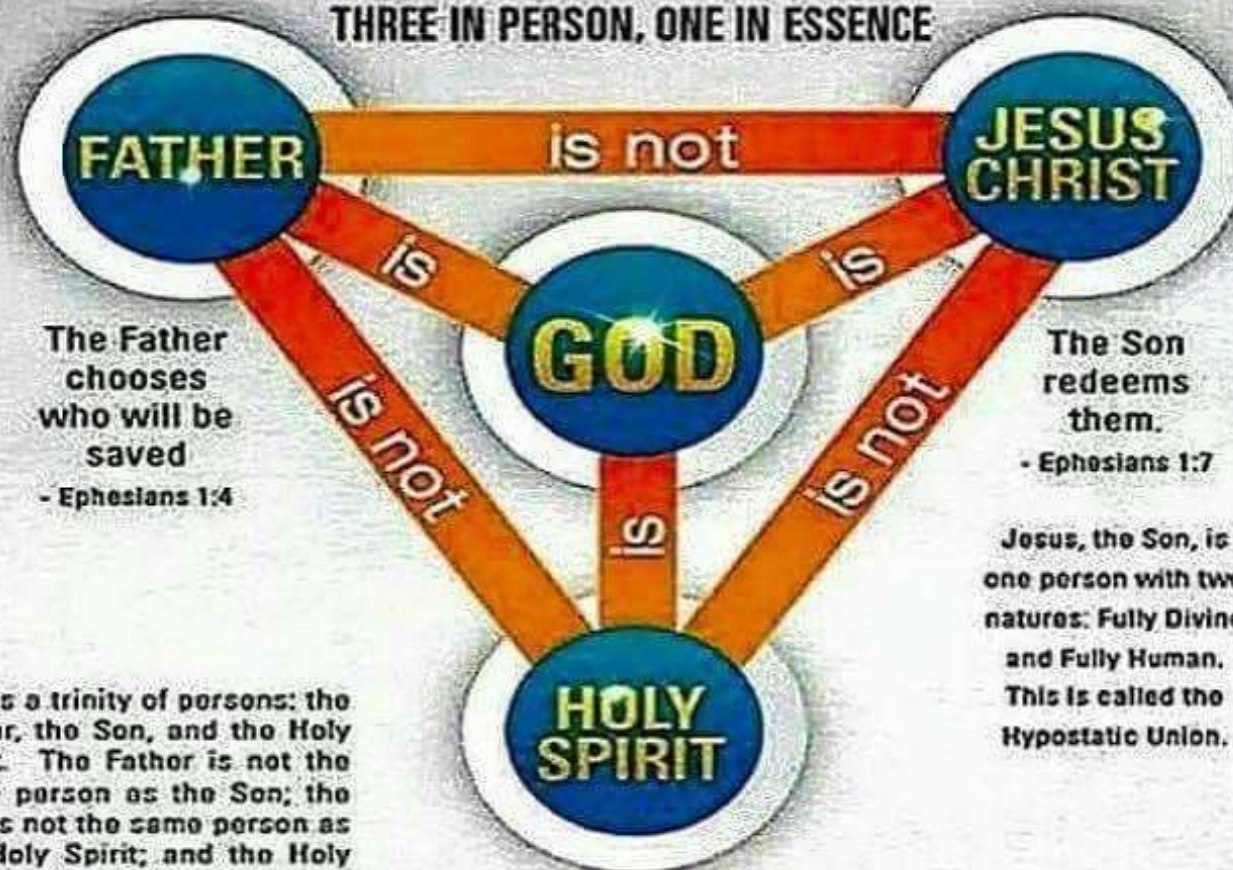
REVIEW

Trinity

Biblical concept of the Trinity.

THE GODHEAD

THREE IN PERSON, ONE IN ESSENCE



The Father chooses who will be saved

- Ephesians 1:4

The Son redeems them.

- Ephesians 1:7

Jesus, the Son, is one person with two natures: Fully Divine and Fully Human. This is called the Hypostatic Union.

God is a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as Father. They are not three gods and not three beings. They are three distinct persons; yet, they are all the one God. Each has a will, can speak, can love, etc., and these are demonstrations of personhood. They are in absolute perfect harmony consisting of one substance. They are coeternal, coequal, and copowerful. If any one of the three were removed, there would be no God.

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The Holy Spirit seals them.

- Ephesians 1:7

	FATHER	SON	HOLY SPIRIT
Called God	Phil. 1:2	John 1:1,14	Acts 5:3-4
Creator	Isaiah 64:8	John 1:3	Job 33:4
Resurrects	1 Thess. 1:10	John 2:19	Rom. 8:11
Indwells	2 Cor. 6:16	Col. 1:27	John 14:17
Everywhere	1 Kings 8:27	Matt. 28:20	Psalms 139:7-10
All knowing	1 John 3:20	John 16:30	1 Cor. 2:10-11
Sanctifies	1 Thess. 5:23	Heb. 2:11	1 Pet. 1:2
Life giver	Gen. 2:7	John 1:3, 5:21	2 Cor. 3:6,8
Fellowship	1 John 1:3	1 Cor. 1:9	2 Cor. 13:14
Eternal	Psalms 90:2	Micah 5:1-2	Rom. 8:11
AWOL	Luke 22:42	Luke 22:42	1 Cor. 12:11
Speaks	Matt. 3:17	Luke 5:20	Acts 8:28

CHRISTOLOGY

CHRISTOLOGY

1. The Preincarnate Christ
2. The Incarnation of Christ
3. The Deity of Christ
4. The Humanity of Christ
5. Ministries of Christ
6. Hypostatic Union, Kenosis, and Historical Theology
7. Resurrection, Ascension of Christ
8. The Post-Ascension Ministries of Christ

CHRISTOLOGY

3. The Deity of Christ

Christ is fully God, not simply “Godlike.” He is entirely God, possessing all the attributes of the Godhead. (Phil 2:6). B.B. Warfield wrote: “He is declared, in the most express manner possible, to be all that God is, to possess the whole fullness of attributes which make God God” (quoted in Enns, p. 238).

CHRISTOLOGY

4. The Humanity of Christ

In order to fully represent and die for man Christ took on humanity (1 John 4:2). But although the Bible teaches the true humanity of Christ the Word also demonstrates that He did not possess man's sinful or fallen nature (1 John 3:5). In theology this is referred to as the "hypostatic union" (Phil 2:6-7).

CHRISTOLOGY

4. The Humanity of Christ. The hypostatic union teaches:

- Christ has two distinct natures, deity and humanity.
- The natures of Christ are united but not mixed.
- Although Christ has two natures, He is one Person.

CHRISTOLOGY

4. The Humanity of Christ (continued).

Concerning Christ sinlessness while on earth (Heb 4:15), was He not able to sin (non posse peccare) or able not to sin (posse non peccare)? There are substantive arguments for each position—neither being of great import as long as the interpreter maintains the sinlessness of Christ and His ability to be genuinely tempted.

CHRISTOLOGY

4. The Humanity of Christ (continued)

- He was virgin born.
- He had a true physical body.
- He had normal development as a child.
- He had immaterial being (mind, soul, spirit).
- He had the characteristics of a human being.
- He chose to limit His divinity (kenosis theory).
- He is *undiminished deity* and *true humanity*.

CHRISTOLOGY

5. Ministries of Christ

The purpose of Christ's earthly ministry included seeking and saving the lost (Luke 19:10), providing the validation of His deity (John 8:58), living a sinless life to become a substitute for sin (Heb 9:14), demonstrating a model of godliness even in suffering (1 Pet 2:21), rightly interpreting the OT (Matt 23:13-39), training and commissioning disciples (Matt 28:18-20), and completing His work in order to send the Holy Spirit (John 16:7).

SUMMARY

- Christ existed eternally as God in eternity past.
- The incarnation of Christ was a supernatural event that produced the God/Man—uniquely prepared to represent God to man.
- Christ was completely God, and completely man without the sin nature.
- Jesus Christ perfectly fulfilled the plan of God by modeling perfection while suffering in all points as we do. God accepted Christ's atonement for us.

CHRISTOLOGY

6. The Hypostatic Union: Definition

The hypostatic union is the one-person association of the divine and human natures of the incarnate Christ (undiminished deity, and sinless humanity). Orthodox Christology regards Christ as having two natures (divine and human) united in one person. However, a debated question is how these two natures interact in one person.

CHRISTOLOGY

6. The Hypostatic Union: Meaning of Nature

A part of the debate is what is meant by “two natures.” In Christology “natures” describe the subsistence of the person of Christ (similar to the Persons of the Trinity). That is, Christ is one person in terms of substance or essence, but two in subsistence or natures. Another way of putting it is that Christ’s natures, or subsistence, is a “complexity of attributes” (Ryrie, p. 287).

CHRISTOLOGY

6. The Hypostatic Union: Ryrie Quote

“The single person of the incarnate Christ retained the total complex of divine attributes and possessed all the complex of human attributes essential to be a perfect being” (Ryrie, pp. 287-88).

CHRISTOLOGY

6. The Hypostatic Union: Chalcedonian Creed

The Chalcedonian Creed: The two natures were united without mixture, without change, without division, and without separation.

CHRISTOLOGY

6. The Hypostatic Union: Illustration

Illustration: Salt and pepper on fried eggs.
When salt and pepper are applied while the eggs are soft and uncooked, they **integrate** into the eggs and cannot be divided, yet both the salt and pepper **retain** their properties.

CHRISTOLOGY

6. The Hypostatic Union: Other Thoughts

How did the two natures interact? Did they think and act separately? Answer: No, since Christ was one person the natures seamlessly integrated. But this can be difficult to understand, since Christ was both God (omniscient, omnipotent, omnipresent) and man (learning, limited, local). This is best resolved by seeing Jesus voluntarily (and temporarily) laying aside the manifestation of His divine attributes.

CHRISTOLOGY

6. Kenosis: Definition

The term “kenosis” comes from the Greek word “emptied” in Phil 2:7 (Phil 2:5-11). Kenosis has to do with how Christ emptied or laid aside the manifestation of His deity in order to accomplish His earthly ministry, suffering, and death on the cross; while remaining fully God.

CHRISTOLOGY

6. Kenosis: Self-Emptying of Christ

An understanding of the central points of Phil 2:5-11 help us to conceptualize kenosis theory.

Verse 6: The eternal preexistence of Christ.

Notice “exists” (*hyparchon*), “form” (*morphe*, vv. 6, 7), and “forcibly grasped” (*harpagmon*).

Possible word play: roughly in English—

“although He did exist, He did not insist”.

CHRISTOLOGY

6. Kenosis: Self-Emptying of Christ

Verse 7: The self-emptying (vv. 7-8). Notice “emptied” (*ekenosin*). This refers to a self-imposed state of being rather than one forced from the outside. Louw, Nida Lexicon: “To completely remove or eliminate elements of high status or rank by eliminating all privileges or prerogatives associated with such status or rank—‘to empty oneself, to divest oneself of position.’”

CHRISTOLOGY

6. Kenosis: Self-Emptying of Christ

Verse 7: Notice “form” (*morphe*), “likeness” (*homoiotēs*), and “appearance” (*schema*).

Morphe indicates that Christ was just as much a servant as he was God (verse 6), but *homoiotēs* and *schema* say that he was man, but not quite completely or entirely man. Christ was “like” men but yet “different” from men. He was different in that He was sinless. See also John 1:14.

CHRISTOLOGY

6. Kenosis: Ryrie Quote

Speaking of Phil 2:5-11, “That passage does not discuss at all the question of how or how much Christ’s glory was veiled. Nor does it say anything about the use or restriction of divine attributes. It does say that the emptying concerned becoming a man to be able to die” (Ryrie, p. 301).

CHRISTOLOGY

6. Kenosis: Ryrie Quote / Summary

“Thus the kenosis means leaving His preincarnate position and taking on a servant-humanity” (Ryrie, p. 301). It is probably best to take the “emptying” in a relative or temporal or situational sense during the earthly life, ministry, and death, resurrection, ascension, session of Christ. That is, Christ may have used more or less of His deity during different times of His incarnation. But aren’t we speculating here? We are trying to explain the unexplainable.

CHRISTOLOGY

6. History of the Doctrine of Christology

Church history shows that the controversies and heresies concerning Christology had to do with overemphasizing either His humanity at the expense of His deity (Monarchianism or Socianism), or overemphasizing His deity at the expense of His humanity (Gnosticism).

CHRISTOLOGY

6. The Hypostatic Union: First Seven Church Councils

- First Council of Nicaea: Christ's relation to the Father (325)
- First Council of Constantinople: Holy Spirit's relation to the Father and Son (381)
- Ephesus: Repudiate Nestoriansim (two persons of Christ) (431)

CHRISTOLOGY

6. The Hypostatic Union: Church Councils

- Chalcedon: Clarified hypostatic union (451)
- Second Council of Constantinople: Further condemned nestoriansim (553)
- Third Council of Constantinople: Affirmed Christ had both human and divine wills (680)
- Second Council of Nicaea: Condemned images (787)

SUMMARY

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SUMMARY

- Jesus Christ perfectly fulfilled the plan of God by modeling perfection while suffering in all points as we do. God accepted Christ's atonement for us.
- In the incarnation (hypostatic union) the Lord Jesus always remained completely God. However, at given times He chose to voluntarily lay aside (kenosis) the manifestation of His divine attributes in order to better serve the purposes of His earthly ministry.

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CHRISTOLOGY

7. Resurrection, Ascension of Christ

The resurrection of Christ is a vital part of redemption (1 Cor 15:17). It ...

- Validates Christ's payment for sin at the cross
- Demonstrates His victory over death
- Signifies the completion of His atoning work.

Christ predicted His resurrection (Matt 16:21, Mark 14:28).

CHRISTOLOGY

8. The Post-Ascension Ministries of Christ

The ascension (and session at the right hand of the Father) ended the self-limitation that Jesus chose during His earthly life (Acts 9:3, 5). Christ entered a new work in heaven as the believers' great high priest (Heb 4:14-16, 6:20).

CHRISTOLOGY

8. The Post-Ascension Ministries of Christ

Christ's current ministry includes...

- Forming His church (1 Cor 12:13)
- Sovereignly ruling as Head of the church (Col 1:18, Eph 1:22-23)
- Nourishing and cleansing His people (Eph 5:25-30)
- Granting gifts to the church (Eph 4:8, 11-13)

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- Judging the churches (Rev 1:11)
- Producing fruit through His disciples (John 15:1-7)
- Praying for His people (Heb 7:25)
- Advocating for believers when they sin (1 John 2:1)
- Preparing heaven (John 14:1-3).

CHRISTOLOGY

8. The Post-Ascension Ministries of Christ

Christ's future ministry includes His return in the rapture, His second advent, His decisive victory during the Armageddon campaigns at the conclusion of the seven year tribulation, ruling during the 1,000 year millennium, participating in the restoration of all things (Rev 19-22).

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SUMMARY

- The resurrection, ascension, and session of Christ all serve as vital parts of Christ's overall ministry, not only to secure substitutionary atonement and victory over death (resurrection and ascension) but to remain vitally connected in guaranteeing His intercession and power for His people as they serve Him on earth.