

STUDIES IN BIBLICAL THEOLOGY

Volume II *Christology*

Compiled by

Stanton W. Richardson, M A.

St. Paul Bible College, St. Paul, Minnesota

Fourth edition, Revised in 1969, printed in United States of America

Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Two into four sections: Christology, Soteriology, Ecclesiology, and Eschatology. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

PREFACE

The following study was compiled as a result of the need for a class-room handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for class-room use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

Rev. Richard W. Rutherford, M.C.M., M.Div.
Omaha, Nebraska, 1998
Printed in United States of America

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SURVEY OF WORK

This text is compiled so as to cover one unit's work. The study given is not intended to be exhaustive. At best a text like this will serve as a guide to further study of the Bible and other writings on theology.

MEANING:

Christology cover the Pre-incarnation, the Incarnation, the Natures of Christ (including His Humanity and Deity) and the character of Christ. Christology should rightly include the Death, Resurrection and Ascension of Christ but these are included under the "Provision of Salvation" in the section on Soteriology.

I. INTRODUCTION

A. “The close kinship of Christ with Christianity is one of the distinctive features of the Christian religion. If you take away the name of Buddha from Buddhism and remove the personal revealer entirely from his system; if you take away the personality of Mahomet from Mohammedanism, or the personality of Zoroaster from the religion of the Parsees, the entire doctrine of these religions would still be left intact. Their practical value, such as it is, would not be imperilled or lessened.” - Sinclair Patterson.

B. “But take away from Christianity the name and person of Jesus Christ and what have you left? Nothing! The whole substance and strength of the Christian faith centers in Jesus Christ. Without Him there is absolutely nothing.” - Sinclair Patterson.

C. “From beginning to end, in all its various phases and aspects and elements, the Christian faith and life is determined by the person and the work of Jesus Christ. It owes its life and character at every point to Him. Its convictions are convictions about Him. Its hopes are hopes which He has inspired and which it is for Him to fulfill. Its ideals are born of His teaching and His life. Its strength is the strength of His spirit.” - James Denny.

II. THE PRE-INCARNATION OF CHRIST.

A. MEANING OF PRE-INCARNATION. Pre-incarnation denotes that time before Jesus Christ was embodied with flesh and bodily form.

1. Scriptural Proof. The Scriptures teach that Jesus Christ existed before His incarnation.

a. John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God."

b. John 8:58 - "Jesus said unto them, 'Verily, verily, I say unto you, before Abraham was, I am.'"

c. John 17:5 - "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

d. Col. 1:15 - "Who is the image of the invisible God, the firstborn of all creation."

e. Col. 1:17 - "He is before all things . . ."

2. Relationship. The Scriptures teach that the pre-incarnate Christ existed and that he may be comprehended in his relationship to the following:

a. To God

b. To creation

c. To the Theophanies

d. To the "Before-time" covenant.

We shall study the Pre-incarnation of Jesus Christ in connection with the relationships mentioned above.

B. THE PRE-INCARNATE CHRIST'S RELATIONSHIP TO GOD.

1. His relationship to God in Essence.

a. John 1:1 - teaches us that in the beginning the Word was with God, indeed, the Word was God. The word used here in John is Logos, indicating that Christ is the Word. The Logos indicates the eternal character of Jesus Christ and thus proves his pre-incarnation.

(1) As Logos, He was in the beginning, thus having an existence that is beyond time eternal.

(2) As Logos, He was with God, thus having a personal existence in eternal communion with God.

(3) As Logos, He was God, thus in nature He is very God in essence.

b. Bishop Lightfoot gives the following meaning to Logos: “A philosophical term denoting ‘reason’ and ‘speech’, to express the manifestation of an unseen God. It includes the modes by which God makes Himself known to man.”

c. In a Christian sense, the Logos or Word, has come to mean the Word as a Divine Person, Jesus Christ. As already indicated in the verse (John 1:1) Jesus Christ existed as God before his incarnation.

d. The Problem of Christ being “begotten.”

(1) We read in John 1:14 that Jesus is the “only begotten from the Father;” also in Col. 1:15 that He is the “firstborn of all creation.” The Arians used these statements to prove that Christ was a created being and not co-eternal with the Father. The Greek word prototokos may denote one prior to creation. Christ is prior to creation and thus not created. God has from eternity communicated the whole indivisible substance of God to the Son, thus it may rightly be said “that in Him should all the fulness dwell.” (Col. 1:19).

(2) Furthermore, those passages which state, “this day have I begotten thee,” such as Psalm 2:7, Acts 13:33, Heb. 1:5, 5:5; cannot possibly have any reference to time as they all indicate a time reference that is not consistent with another. The passages contain the idea that “eternally, now, forever, Thou art my Son.” They are to be understood in an untimely sense and regarded as an eternal act of God. Indeed, if we tried to interpret Acts 13:33, for example, as meaning that Christ was made the Son of God by resurrection we would have a contradiction with the Scripture that states that He was the Son of God when He was born (Luke 1:32).

2. His relationship to God as distinguished from the person of Jehovah.

a. Meaning of statement. There are several indications in the Old Testament that the person distinguished from Jehovah is also called Jehovah, and therefore must have been the pre-incarnate Christ.

b. Biblical Proof.

(1) Hosea 1:6,7 - “And Jehovah said . . . But I will have mercy upon the house of Judah, and will save them by Jehovah their God.”

(2) Gen. 19:24 - “Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven.”

c. These and other verses indicate that the “Jehovah” mentioned apart from Jehovah could only be the pre-incarnate Christ.

C. THE PRE-INCARNATE CHRIST’S RELATIONSHIP TO CREATION.

1. As to Creation, Christ is the First-born of all creation. Col. 1:15; Rom. 8:29.

a. Scriptural Teaching.

(1) We read in Col. 1:15 - that Christ is “the first-born of all creation.”

(2) In Rom. 8:29 - that He was “the first-born among many brethren.”

(3) In Heb. 1:6 - “When he again bringeth the first-born into the world. . .” See also Luke 2:7.

(4) Again in Col. 1:18 - we learn that Christ is “the first-born from the dead.”

b. Interpretation of “first-born.”

(1) There seems to be at least three distinct teachings embodied in the verses above, namely, the Pre-incarnation, the Incarnation, and Resurrection of Jesus Christ.

(2) Because he is “the first-born of all creation” he is thus before all creation. The idea is similar to the explanation given to the phrase above in John 1:14 of Christ being “the only begotten of the Father.” Christ is distinguished from other creation as being before creation in point of time. But there may be something more indicated in these passages:

(a) The verses that teach that He was the first-born of all creation prove that He existed before He became man - His PRE-INCARNATION.

(b) The verses that state that He was the first-born into the world prove that He existed in point of time as a man with flesh and blood - His INCARNATION.

(c) The verses that speak of Him being the first-born from the dead teach and prove his RESURRECTION.

2. As to Creation, Christ is the Creator.

a. We learn from Hebrews 1:2 that Christ is the One “through whom he made the worlds.” This is corroborated with John’s teaching that “all things were made through Him, (Jesus Christ); and without Him was not anything made.” (John 1:3). Colossians 1:16 and Romans 11:36 agree with this teaching.

b. These verses give the reason for Christ being given the title “the first begotten of all creation.” (Col. 1:15).

c. Thus He is:

(1) The Creator (John 1:3; Col. 1:16).

(2) He is the Framer of the world (Heb. 11:3).

(3) He is the Preserver (Col. 1:17; Heb. 1:3).

D. THE PRE-INCARNATE CHRIST’S RELATIONSHIP TO THE THEOPHANIES.

1. Meaning of Theophany. A theophany is an appearance of or manifestation of God. An appearance of Christ is called a Christophany.

2. The Angel of Jehovah.

a. Practically all of the Theophanies appear in the Old Testament, with the Angel of Jehovah being mentioned any number of times. See:

(1) Gen. 16:10-13; 18:16-22; 22:11,12; 24:40; 48:16

(2) Ex. 3:2; 23:20-25; 32:34; 33:21-23.

(3) Josh. 5:13-15.

(4) Judges 13:3-20.

(5) Isa. 63:9.

(6) Dan. 10:13.

(7) Zech 1:11,12;

(8) Mal. 3:1.

b. In all of the references mentioned above there is a manifestation of God. The question arises, “Is the Angel of Jehovah, Jesus Christ?”

c. The contention is made that if the Angel of Jehovah is God and also distinct from God, then the Angel of Jehovah may well be the Son, Jesus Christ. The following proof is offered.

(1) Indications that the Angel of Jehovah may well be Jesus Christ.

(a) The fact that the Angel of Jehovah never appears after the incarnation is a strong argument that the Angel of Jehovah is Christ.

(b) The fact that the Angel of Jehovah in the Old Testament is the visible manifestation of God indicates quite strongly that the Angel of Jehovah is Christ inasmuch as Jesus Christ is the visible manifestation of God in the New Testament.

(2) The argument is furthered thusly:

(a) Old Testament: God heard - Angel seen - Spirit works.

(b) New Testament: God heard - Christ seen - Spirit works.

(3) The natural deduction in the above argument is that the Angel of Jehovah is Jesus Christ.

(a) John 1:18 teaches that no man hath seen God at any time therefore the Angel of Jehovah is not God, the Father.

(b) The Angel of Jehovah was in bodily form when seen, whereas the Spirit is not characterized by physical attributes, therefore the Angel of Jehovah is not the Holy Spirit.

(4) The above arguments give strong indication that the Angel of Jehovah was the Pre-Incarnate Christ.

E. THE PRE-INCARNATE CHRIST'S RELATIONSHIP TO THE "BEFORE TIME" COVENANT.

1. Meaning of the term. Lewis Sperry Chafer uses this term, "before time," which is a simple paraphrase of the fact that God made some kind of a covenant with Jesus Christ before His incarnation.

2. Biblical Proof. Indication of such a covenant is found in the following verses:

a. Titus 1:2 - "In hope of eternal life, which God, who cannot lie, promised before times eternal."

b. Rev. 13:8 - “And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.” A better translation of this verse reads: “of the Lamb slain from the foundation of the world.” 6

c. 1 Pet. 1:20 - “Who was foreknown indeed from the foundation of the world.”

3. Conclusion. These and other verses indicate that Christ must have existed before His incarnation as is seen in His relationship to this “Before Time” Covenant.

III. THE INCARNATION OF CHRIST

A. MEANING OF INCARNATION. Incarnation is from the Latin, meaning “enfleshment,” the assumption of humanity.

B. THE FACT OF HIS INCARNATION.

1. Scriptural statement.

- a. John 1:14 - “The Word became flesh . . .”
- b. Gal. 4:4 - “God sent forth His son, born of a woman.”
- c. Phil. 2:6,7 - “. . . Who existing in the form of God . . . emptied himself, take the form of a servant, being made in the likeness of a man . . .”

2. The Historical event (His birth). The historical record of the birth of Jesus, that is, the time when He became incarnate, is found in Matthew’s and Luke’s gospels, the first two chapters respectively.

3. External Proof of His existence.

a. The New Testament. The New Testament cannot be accounted for apart from the fact that Jesus Christ lived, died, and rose again.

b. The New Testament Christian Church. The Church of Jesus Christ cannot be accounted for apart from a person who lived in the first century and built His church.

c. The Lord’s Day. The Lord’s Day (Sunday) and its universal observance as a holiday for worship is accountable only in the light of a living Christ.

d. The Testimony of Changed Lives of Believers. Thousands of believers of all centuries since Christ have testified to and experienced a change of life as the result of trusting a living Christ.

C. THE REASONS FOR THE INCARNATION. There may be a score of reasons why Christ became incarnate but we list the following as the more important ones.

1. To confirm the Promises of the Old Testament
 - a. The Statement of Prophecy
 - (1) The Protovangelium, Gen. 3:15.
 - (2) The promise reiterated, Isa.9:6; 7:14; Micah 5:2.
 - b. Types of Prophecy (as concerned Jesus Christ)
 - (1) He was to be a Savior from sin. See Isa. 53:3-6; Dan. 9:26.
 - (2) He was to be a King in His kingdom. See 2 Sam. 7:8-17; Isa. 11:1; Jer. 23:5; Zech. 14:9.
 - c. Accordingly when Jesus Christ came to earth, He appeared in a dual role:
 - (1) As Son of David (King).
 - (2) As Son of Abraham (Savior).
2. He came in order to reveal the Father. (John 1:18; 14:9).
3. He came in order to be qualified to act as a faithful High Priest. (Heb. 2:17; cf Heb 5:1-5).
 - a. In order that Jesus Christ might become our High Priest, He must become a man. In becoming a man, He partook of all human experiences except sin. He felt hunger, He wanted sympathy, He was weary, He felt all temptations, He was misunderstood, He was forsaken, He was persecuted, He was delivered to die.
 - b. Certainly Jesus Christ qualified to become our great High Priest.
4. He came to put away sin by the sacrifice of Himself. (Heb 9:26). This was the ‘purpose of all purposes.’” See also John 1:29; Mark 10:45; 1 John 3:5; Isa. 53:6; Heb. 2:9; 2 Cor. 5:21.
5. He came to destroy the works of the Devil. (Heb. 2:14; John 14:30).
6. He came to give us an example of a holy life. (Inferred in Matt. 11:29; 1 John 2:6; 1 Peter 2:21).
7. He came to prepare for the Second Advent. (Heb. 9:28).

D. THE NATURE OF THE INCARNATION.

1. The nature of the incarnation is best taught in Phil. 2:5-8, the passage that is sometimes called the “Kenotic Theory.”

a. “Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” (Phil. 2:5-8).

b. This passage of Scripture gives the true nature of the incarnation. The “kenosis” is the self-emptying manner of existence that took place with the incarnation of Christ. This self-emptying together with the ensuing death is usually referred to as His humiliation.

c. The writer says to have the same mind in you that was in Christ, that is, the incarnation began in the mind of Christ.

(1) Christ who existed essentially as God (hyparchon - essence essential existence) did not change his “form” (morphe - the permanent expression of existence).

(2) He remained essentially the same while at the same time did not believe that he needed to hold to being God and God only.

(3) The being on “an equality with God” did not have to do with essence, but with the rights and privileges that go with being Deity.

(a) Deity must be glorified.

(b) Deity must be worshiped.

(c) Deity always has the prerogative to assert itself.

(4) Christ could give up such desires to be glorified, to be worshiped and to assert Himself. These were things which he did not need to hold on to (“counted not . . . a thing to be grasped).

(5) This then is the “kenosis.”

(a) He emptied Himself of such desires while at the same time was equal to God.

(b) Evidently, the statement of Jesus in John 17:5 - “. . . the glory I had with thee,” has reference to such self-emptying.

d. Having thus emptied himself, he took on an additional “form” - the form of a servant.

(1) His appearance now is in the fashion (schema - transient expression of existence, outward guise) of a man.

(2) Having given himself to be a servant, He is now obligated to be obedient. Full obedience required that He die if He were to take away sin and effect redemption for the world.

(3) He not only gave Himself to die but to the “death of the cross which entailed the shedding of blood as well as the ignominy and shame of death by crucifixion.

e. Summarizing the nature of the incarnation from Phil. 2:5-10 we say that the incarnation began in the mind of Christ.

(1) He did not count being on an equality with God something He could not temporarily lay aside.

(2) He emptied Himself of this right to be God and God only, of the desire of deity to be glorified, of the prerogative of deity to assert itself.

(3) He changed his mode of expression from the glory of deity to humiliation of a bondsman.

(4) He humbled Himself yet more and gave Himself unto death, the extent of which took Him to lower depths in that it was the death of the cross.⁹

E. CONCLUSION CONCERNING THE INCARNATION.

1. Jesus Christ became a man - “enfleshed” as prophesied in the Old Testament.

2. He became incarnate that He might live as a man and thereby be able to take man’s place in death.

3. The incarnation is the best established fact in history - God became man, lived, died the death of the cross, and rose again.

IV. THE NATURES IN JESUS CHRIST

A. THE SCRIPTURES CLEARLY AND DISTINCTLY TEACH THAT JESUS CHRIST IS BOTH HUMAN AND DIVINE.

1. Jesus Christ is both God and man - the God-man.
2. We will study the natures in Jesus Christ under three headings:
 - a. The Humanity of Jesus Christ,
 - b. The Deity of Jesus Christ,
 - c. The Views Respecting the Person of Jesus Christ.

B. THE HUMANITY OF JESUS CHRIST. Conservative Christians everywhere accept the humanity of Christ. It is not our purpose here to debate the question but to offer simple Biblical statements that He was human.

1. He was born of a woman, therefore He is human. Gal. 4:4; Matt. 1:18-2:12; Luke 1:30-38; 2:1-20.
2. He grew and developed as a man.
 - a. He grew and waxed strong - Luke 2:40
 - b. He advanced in wisdom and stature. Luke 2:52.
3. Jesus Christ had the essential elements of human nature.
 - a. He had a human body. Heb. 10:5,10; Matt. 26:12, 35c.
 - b. He had a soul.
 - (1) Matt. 26:38 - “My soul is exceedingly sorrowful.”
 - (2) John 12:27 - “Now is my soul troubled.”
 - c. He had a spirit.
 - (1) Mark 2:8 - “Perceived in his spirit.”
 - (2) Mark 8:12 - “. . . sighed in his spirit.”
 - (3) Luke 23:46 - “Into thy hands I commend my spirit.”

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4. Human names were given Him.
 - a. Jesus - The Greek for the Old Testament "Joshua."
 - b. He was called the Son of Abraham. Matt. 1:1.
 - c. He was referred to as the Son of David. Matt. 1:1.
 - d. He is referred to as the son of man 82 times in the New Testament.

5. He had the sinless infirmities of human nature.
 - a. He was weary. John 4:6
 - b. Hungry. Matt. 4:2; 21:18.
 - c. Thirsty. John 19:28.
 - d. He slept. Matt. 8:24.
 - e. He was tempted. Heb. 2:18; 4:15.
 - f. He was limited in knowledge. Mark 11:13; 13:32 5:30-34; John 11:34.
 - g. Dependent upon his Father for strength (he prayed) Mark 1:35; John 6:15; Heb. 5:7.

6. He is repeatedly called and known as a man.
 - a. He applied the term to himself. John 8:40.
 - b. Others called him man. John 1:30; Acts 2:22; Acts 13:38; 1 Cor. 15:21,47.
 - c. He was known as a man. John 7:27; 9:29.
 - d. Known as a Jew. John 4:9.
 - e. Accused of blasphemy for calling himself anything but a man. John 10:33.
 - f. After his resurrection known as a man. John 20:15; 21:4,5.
 - g. Today he exists as a man.
 - (1) In glory known as a man. 1 Tim. 2:5; Col. 2:9.
 - (2) When he comes again. Matt. 16:27,28; 28:31; 26:64,65.
 - (3) Judge the world as a man. Acts 17:31.

C. THE DEITY OF JESUS CHRIST. We do not need to prove that Jesus Christ is Deity, we simply need to cite the Scriptures that indicate that He is Deity.

1. He possesses the Attributes of Deity.
 - a. He is eternal. John 1:15; 8:58; 17:5,24.
 - b. He is omnipresent and omniscient. Eph. 1:23; John 4:29, etc.
 - c. He is omnipotent. Mark 5:11-15; Matt. 9:25; Matt. 8:26, etc.
 - d. He is immutable. Heb.13:8.

2. Divine Offices and Prerogatives belong to Him.
 - a. Creator of heaven and earth. Heb. 1:10.
 - b. He forgives sin. Matt. 9:2; Luke 7:47.
 - c. He will raise the dead. John 5:25,28.
 - d. He is the upholder of all things. Heb. 1:3.
 - e. He will execute all judgment. John 5:22.

3. Names of Deity are given to Him.
 - a. He is called “the Holy One.” Acts 2:27.
 - b. He is called Lord, Luke 2:11, John 21:7.
 - c. He is called the Son of God. John 9:35-37; Matt. 27:54.
 - d. The Father calls him “Son.” Ps. 2:7; Matt. 3:17; Heb 1:2,8.

4. He is expressly called God.
 - a. “. . . and the Word was God.” John 1:1.
 - b. “. . . The great God and Savior.” Titus 2:13.
 - c. “He who is over all, God blessed forever.” Rom. 9:5.
 - d. “Thy throne, O God, (referring to Christ) is forever.” Heb. 1:8.

5. He sustains certain relations to God that prove His Deity.
 - a. He is put side by side with the Father and the Holy Spirit in the baptismal formula. Matt. 28:19.
 - b. In the Apostolic Benediction. 2 Cor. 13:14.
 - c. He is the effulgence and image of God. Heb. 1:3; Col 1:15.
 - d. He and the Father are one. John 10:31.

6. Divine worship is rendered and accepted by Him. See Luke 5:8; Matt. 14:33; 15:25; 28:9; 1 Cor. 1:2.

7. Christ's own consciousness and claims prove His Deity.

- a. At the age of twelve. Luke 2:49.
- b. At his baptism. Matt. 3:17.
- c. With His disciples. Matt. 10:1,8.
- d. He claimed He was the Son of God. John 10:36.
- e. He claimed He and the Father were one. John 10:30.

C. VIEWS RESPECTING THE PERSON OF JESUS CHRIST. Our study will include (1) the Errors of the early Centuries, (2) Modern errors, and (3) the Orthodox Doctrine.

1. Errors of the Early Centuries.

a. The fact that Jesus Christ is both God and man long has created a problem as to the nature of the union of the two natures. Many errors crept in probably because men failed to make a clear distinction between his two natures and failing to hold fast to the unity of His person.

b. One of the errors of the early centuries came as a result of interpreting the coming of the Holy Spirit upon Jesus at his baptism as the time when he received his Deity.

(1) Some of the Gnostics adopted this error.

(2) Others denied the essential reality of his humanity, such as the Docetics who said that his body only "seemed" real.

(3) The Apollinarians denied the integrity of the human nature by saying that the eternal Son, or Logos, supplied the place of human intelligence.

(4) Nestorius denied the unity of his person by separating the two natures into two personalities.

(5) Eutyches, denied the essential integrity of both natures by confusing them, that is, running them together, so as to make a third nature separate and different from either the human or divine nature.

c. Perhaps the most subtle and damaging teaching of the third and fourth centuries was taught by Arius, a presbyter, who said that Christ was simply the first of created beings, and through him all other things are made.

(1) In other words, Christ was not actually the Son of God; of course, if Christ was created He could not be God.

(2) The fact that He was created, says Arius, made Him subordinate to the Father.

(3) In anticipation of the glory that He was to receive finally He is called the Logos, the Son, only-begotten.

2. Modern Errors.

a. Modern errors regarding the natures in Christ center mostly in denying that Christ is actually God. Liberal theologians and others who deny the Deity of Christ are only reviving the old Arian heresy of the third and fourth centuries.

b. Some of the cults that deny the Deity of Christ are Christian Scientists, who deny the reality of matter, deny also the reality of Christ's body; Jehovah's Witnesses virtually deny the present and personal existence of Christ.

3. The Orthodox Doctrine.

a. The Orthodox Doctrine concerning the natures of Christ was drawn up at the Council of Chalcedon in 451 A.D. and reads as ff:

(1) In the one person Jesus Christ there are two natures,

(a) a human nature

(b) and a divine nature,

(2) each in its completeness and integrity,

(3) and these two natures are organically and indissolubly united,

(4) yet so that no third nature is formed thereby.

b. This form of the doctrine is generally accepted among orthodox theologians, the questions arising from the mystery of the union of the two natures.

(1) How can a person with two separate natures still be one person?

(a) How are they joined?

(b) How do they function?

(c) Does each nature have a will and consciousness of its own?

(2) These and other questions have arisen and we look to the Scriptures for an answer.

D. EXPLANATION OF UNION OF TWO NATURES IN CHRIST.

1. The union of the Two Natures.

a. The union of the two natures in Christ is not something to be explained, but to be believed.

b. The human nature found its personality only as it was joined to the divine nature.

(1) The human nature did not have a personality of its own before Christ took it for Himself.

(2) In other words, the Logos did not take an already developed personality.

(3) The two natures thus joined constitute one personal subsistence.

c. The personality of the Logos formed an organizing principle of Jesus Christ's two-fold nature.

(1) It was God in the person of Christ who took upon Himself the nature of a man.

(2) The union of the natures is thus theanthropic, God-man.

(a) He had a divine intelligence and a human intelligence;

(b) he had a divine will and a human will;

(c) he had a divine consciousness and a human consciousness.

2. With regard to Christ having two intelligences.

(1) Jesus Christ, as God, is omniscient and knows all things;

(a) He does not need the reasoning processes of the human mind to know any truth -

(b) He was the embodiment of "Truth" (John 14:6).

(2) But as a man:

(a) He "advanced in wisdom" (Lk 2:52);

(b) As a man he was dependent upon the Holy Spirit to recall the Scriptures (Lk 4:121);

(c) As a man he used the Scriptures in a reasonable way to support his actions and his teachings.

3. With regard to Christ having two wills.

- a. We note that there were times when Jesus expressed the will of unfallen humanity;
- b. Other times when he expressed the will of Deity; e.g. Jesus said, “Nevertheless not my will, but thy will be done,” (Lk 22:42), which expresses human will. Again he said, “Thy sins be forgiven thee,” (Matt 9:2,5) a statement that could never be attributed to man as only God can forgive sins.

4. With regard to Christ having two consciousnesses.

- a. We state that there were times when Jesus was conscious humanly speaking; and other times divinely speaking. e.g., Jesus said, “I thirst,” (John 19:2) which indicates he was conscious, humanly speaking. On the other hand, Jesus said, “I and the Father are one.” (John 10:30).
- b. Inasmuch as the Father was not human, he could only have been referring to His Deity.

5. CONCLUSION: Jesus Christ is just one person.

- a. All attributes and powers were ascribed to just one person. Whatever he did, whether from the human (Jesus wept) or from the divine (multiplying the loaves and fishes), was ascribed to just one person.
- b. Christ continually refers to Himself as a single person; He always speaks of Himself as “I”.
- c. We can understand salvation only when we understand that Jesus Christ was the God-man, not just a man of God.
- d. Christian consciousness recognizes Jesus Christ as a single undivided personality.
- e. Both human and divine qualities and acts may be ascribed to the God-man under either of His names.
 - (1) “the blood of God.” Acts 20:28
 - (2) “They crucified the Lord of Glory.” I Cor 2:8
 - (3) “The virgin shall bring forth a son . . . he shall be called the son of the Most High.” Luke 1:31,32.

V. THE CHARACTER OF CHRIST.

A. INTRODUCTION. We study the character of Christ in order to know the ideal, the standard of the Christian's walk. Under this heading we note: His holiness, His love, His humility, His meekness, His sobriety, His prayer life, and His life as a worker.

B. HE WAS ABSOLUTELY HOLY.

1. Holy in nature. John 14:30; Heb. 4:15; Luke 1:35.
2. Holy in conduct. Heb. 7:26; John 8:29; 1 Pet 2:22,23, John 8:46
3. The Scriptures above indicate that Jesus was sinlessly perfect.

C. HE HAD GENUINE LOVE. Paul says that the love of Christ "surpasseth knowledge," (Eph.3:19), thus instead of trying to define His love we merely show how His love was manifested.

1. His love goes out to the Father. John 14:31.
 - a. In submission. Matt 26:39,42.
 - b. In delighting to do His will. Ps. 40:8; Heb 10:9.
2. He loves the Scriptures.
 - a. Received as relating truthfully the doctrines which it treats. Matt. 5:17-18.
 - b. Used it in temptations. Matt. 4:7.
 - c. Expounded prophecies referring to Himself. Luke 4:16,21; 24:44,45.
 - d. Declared Scriptures cannot be broken. Matt. 5:17-18.
3. He loves all men in general.
 - a. The rich. Mark 10:21.
 - b. Publicans and sinners. Matt. 11:19'
 - c. Loved the lost and laid down His life for them. John 10:11; 15:13; Rom. 5:8
 - d. He loves His own. Eph. 5:2,25; John 15:9; John 13:1.
 - e. Loves His enemies. Luke 23:34; Matt. 5:44

C. HE WAS TRULY HUMBLE.

1. “In humility think more of each other than you do of yourselves.”
Phillips translation on Philippians 2:3. The above translation gives us a good definition of humility. Humility is an act of submission. It is taking the lowly place. Humility is the opposite of pretention.

2. As seen in his humiliation. Phil 2:5-8 (See notes under "Nature of Incarnation")

3. As seen in his poverty.

a. Lived in poverty. 2 Cor. 8:9.

b. Born in a stable. Luke 2:7.

c. No place to lay his head. Luke 9:58

d. Peter caught the fish to supply money for temple tax. Matt. 17:27.

e. Buried in a borrowed tomb. Matt 27:57-60.

4. As seen in His association with the lowly.

a. Friend of the publican and sinners. Matt. 11:19.

b. Welcomed the anointing by a woman who was a sinner. Luke 7:37.

c. All disciples of lowly origin.

5. As He engaged himself in menial service. Matt. 20:28; John 13:5.

D. HE WAS THOROUGHLY MEEK. “Meekness is that attitude of mind that is opposed to harshness, and contentiousness and that shows itself in gentleness and tenderness in dealing with others.” (R.A. Torrey, What the Bible Teaches, p.139).

1. His statement. Matt. 11:29.

2. Paul's statement. 2 Cor. 10:1.

3. As exemplified in his actions.
 - a. Gentle dealings with repentant sinner. Luke 7:37-39.
 - b. Accommodating himself to doubting Thomas. John 20:27-29.
 - c. Tenderness subsequent to Peter's denial. Luke 22:61, John 21:15-23
 - d. His dealing with the traitor Judas. John 13:21; Matt.26:50
 - e. With those who crucified him. Luke 23:34.

4. The admonition. 2 Tim. 2:24-25

E. HIS SOBRIETY. "He was grave without being melancholy - joyful without being frivolous."

1. John 15:11 - "My joy in you . . . your joy may be full."

2. John 17:13 - His joy was that of anticipation.

3. Heb 12:2. Note: We have no record that Jesus ever laughed, yet he sometimes introduced the humorous and ridiculous. Matt 19:24; 23:24; Luke 7:31-35.

4. He wept. Luke 19:41; John 11:35.

F. HE LIVED A LIFE OF PRAYER. "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear." (Heb.5:7).

1. Jesus prayed often. Luke mentions 11 occasions when Jesus prayed.

2. He spent long seasons in prayer. Sometimes He spent whole nights in prayer. Luke 6:12; Matt. 14:23.

3. At times He arose early and sought seclusion for prayer. Mark 1:35

4. He prayed before engaging in great tasks; as before entering upon a missionary tour in Galilee, Mark 1:36-38, before choosing the 12 apostles, Luke 6:12,13, before He went to Calvary, Matt. 26:38-46.

5. He prayed after great successes. John 6:15

6. While He prayed for Himself, He never forgot to pray also for His own. John 17; Luke 22:32.

7. He prayed earnestly, Luke 22:44; Heb. 5:7, perseveringly, Matt.26:44, believingly, John 11:41-42, and submissively, Matt. 26:39.

8. If the Son of God needed to pray, how much more do we need to wait upon God.

G. HE WAS AN INCESSANT WORKER. “Jesus answers them, ‘My Father worketh even unto now, and I work.’” (John 5:17); “we must work the works of Him that sent me, while it is day: the night cometh when no man can work” (John 9:4).

1. He began early in the morning. John 8:2; Mark 1:35.

2. He continued until late at night. Matt. 8:16; John 3:2.

3. He forgot about food (John 4:31-334; Mark 3:20,21), rest (Mark 6:31-34), and His own death pains (Luke 23:40-43), when He had the opportunity of helping a needy soul.

4. His work consisted of:

a. Teaching (Matt. 5-7).

b. Preaching (Mark 1:38-39).

c. Casting out demons (Mark 5:12,13).

d. Healing the sick (Matt. 8:7).

e. Saving the lost (Luke 7:48; 19:9).

f. Raising the dead (Matt. 9:25; Luke 7:14).

g. And calling and training His workers (Matt. 10; Luke 10).

5. As a worker He was characterized by:
- a. Courage (John 2:14~17; 3:3; 19:10,11).
 - b. By thoroughness (John 7:23; Matt. 14:36).
 - c. By impartiality (Matt. 11:19).
 - d. By tact (Mark 12:34; John 4:7-30).

NOTE: The Work of Jesus Christ is studied under the heading of “Provision of Salvation” in the section on Soteriology. The Work of Christ includes His Death, Resurrection, Ascension and Exaltation.