

LESSON 3 – DOCTRINE OF CHRIST [CHRISTOLOGY]



Reading Assignment:

Bible Reading: Genesis 1; John 1

Text Reading: Level 2 – Showers, Chapters 8 - 22

Level 3 – Theissen, Chapters 21 - 26

Audio Lectures 10 - 16

I. Areas Not Covered in This Course.

A. Old Testament Christophanies.

B. Christ's Bodily Resurrection.

II. The Eternality of Christ.

This deals with the fact that Christ has always existed as a Person from eternity past, with no beginning and no end.

A. Evidences for Christ's Eternality.

1. Direct Biblical Statements.

a. Micah 5:2.

b. Isaiah 9:6.

c. John 1:1-3.

2. Christ's Deity.

3. Christ's Role in Creation.

B. The Problem of Colossians 1:15.

Does the expression "the first-born of all creation" mean that Christ was the first thing created? No !! Paul is not saying that Christ is a created being.

Evidences for this conclusion:

1. Paul wrote Colossians against a heresy (_____) that taught that Christ was part of creation.

2. The idea that Christ was created goes contrary to the context. The context teaches that He created everything that has been created (w. 16-17).

3. There was a Greek word (*protoktistos*), which meant "_____". Paul did not use it here, nor is it ever used of Christ.

4. The word that Paul did use (*prototokos*) has two connotations: _____ and _____. The first connotation (priority) has two possible sub-connotations: The first part of something, or existence before something. The context determines which sub-connotation is intended. The Colossians context demands the sub-connotation of existence before something. Thus, Paul is teaching that Christ _____ before creation and is _____ over creation.

III. The Pre-Existence of Christ.

Here the emphasis is not necessarily the idea that Christ is eternal, but that Christ existed before His incarnation in human flesh.

Evidences for Christ's pre-existence:

A. Christ is Eternal.

B. John 8:58.

C. The Pre-Incarnate Appearances of Christ.

Before he became incarnated in human flesh, Christ made several Old Testament appearances. These will be dealt within another course.

D. John 1:14

IV. The Deity of Christ.

Christ is fully God, possessing all the attributes of deity.

Evidences for His deity:

A. The Old Testament Ascribes Deity to Messiah.

1. Isaiah 9:6.

2. Daniel 7:13.

B. The Name "Immanuel" Given to Christ- Isaiah 7:14; Matthew 1:23.

C. God Exhorted All The Angels to Worship Christ- Hebrews 1:6.

D. Human Beings Worshipped Christ- Matthew 2:11; 14:33; 28:9,17; John 9:38.

E. Jesus Claimed Deity for Himself.

1. John 8:58.

2. John 10:30.

3. He Claimed to be the Son of God- Matthew. 27:43; Luke. 22:67-71;
John 5:18; 10:36; 19:7.

4. He Claimed the Authority to Forgive Sins- Mark 2:5-11.

5. He Claimed That He Would Come With the Clouds of Heaven
Matthew 24:30; 26:63-66.

F. Other Persons Ascribed Deity to Christ.

1. God the Father did. Psalm 45:6-7 (Heb. 1:8-9) _____;
Jeremiah 23:5-6 _____.

2. King David did while influenced by the Holy Spirit. Psalm 110:1 (Mt.
22:41-46) _____.

3. Demons. Matthew 8:29; Luke 4:41.

4. Satan. Luke 4:3,9.

5. Group of Disciples. Matthew 14:33.

6. Mark. Mark 1:1.

7. Peter. Matthew 16:16.

8. Roman Soldiers. Matthew 27:54.

9. Gabriel. Luke 1:35.

10. John the Baptist. John 1:34.

11. Nathaniel. John 1:49.

12. Martha. John 11:27.

13. Apostle John. John 20:31

14. Paul. Acts 9:20; Colossians. 2:9.

15. Thomas. John 20:28.

16. The writer of Hebrews. Hebrews 1:1-9.

G. His Bodily Resurrection Demonstrated His Deity. Romans 1:4.

V. The Incarnation of Christ.

Historically some persons and groups have denied the fact that Christ became incarnated in human flesh. By contrast the Scriptures teach that the eternal, pre-existent Christ became incarnated in human flesh at a period of time in history, thus. He had His own human body and human nature.

A. The Biblical Evidence for Christ's Incarnation.

1. Jesus Christ had Human Genealogies.

a. Matthew 1:1-17.

b. Luke 3:23-28.

2. The Witness of the Apostle John.

a. John 1:1,14.

b. I John 1:1.

c. I John 4:1-3.

3. The Witness of Paul.

a. Colossians 1:22.

b. Colossians 2:9.

c. I Corinthians 15:3-4.

d. Philippians 2:5-8.

e. I Timothy 3:16.

f. Ephesians 2:13-15.

4. The Witness of Peter.

a. I Peter 1:18-19.

b. I Peter 2:24.

c. Acts 2:22-24.

5. The Witness of Pilate.

a. Matthew 27:24.

b. John 19:5.

6. The Witness of the Writer of Hebrews- Hebrews 2:14,17.
7. The Announcement to Mary- Luke 1:26-38.
8. The Witness of Elizabeth (under influence of the Holy Spirit) Luke 1:41-45.
9. The Records of His Birth and Presentation in the Temple
 - a. Matthew 1:18,25.
 - b. Matthew 2:1,2,4,11.
 - c. Luke 2:6,7,11,21,23.

B. The Permanency of Christ's Incarnation.

Some have said that Christ was incarnate only long enough to accomplish redemption but that He ceased being incarnate after He finished His redemptive work. But the Scriptures indicate that the change Christ experienced in the incarnation was permanent, not temporary. Once Christ became a man, He became a man forever.

Evidence for this:

1. Christ still had a Human Body after His Resurrection. Luke 24:36-39; Matthew 28:9.
2. He Still had His Human Name at His Ascension. Acts 1:11.
3. He is a Man as He Carries on His Present Mediatorial Ministry. I Timothy 2:5.
4. He will Still be Son of Man at His Second Coming. Matthew 24:30; 26:64.
5. He is Still the Root and Offspring of David in His Present Glorified State. Revelation 22:16.

VI. The Humanity of Christ.

Some say that Christ became incarnated in a human body but did not become a total human being with a complete human nature.

Evidence that Christ was a total human being:

- A. Christ Experienced Normal Human Development. Luke 2:40,52.

B. As a Child Christ was in Subjection to His Parents. Luke 2:51.

C. Christ Experienced Human Emotions.

1. John 11:33.

a.

b.

2. John 11:35.

3. Matthew 9:36.

4. Luke 22:44.

D. Christ Experienced Human Limitations.

1. John 19:28.

2. Matthew 4:2; Mark 11:12.

3. Luke 8:23; John 4:6.

4. Matthew 24:36.

E. Christ had a Human Soul and Spirit.

1. Soul. Matthew 26:38; John 12:27.

2. Spirit. Mark 8:12; Luke 23:46; John 11:33.

VII. The Hypostatic Union of Christ.

A. The Meaning of the Term "Hypostatic Union" as Applied to Christ

The term "hypostasis" refers to the true _____ of something. As applied to Christ, it is dealing with the following issue: What is the real ____ of Jesus Christ while He is incarnated in human flesh? It has been seen already that He is both _____ and _____ in essence. The incarnated Jesus Christ has a complete divine _____ and a complete human _____ inseparably _____ in one. Thus, Jesus Christ is a

Person, a God-Man. This union of two complete _____ in Jesus Christ has been called the "Hypostatic Union", for it is the true _____ of the incarnated Christ. Several passages reveal the fact of Christ's Hypostatic Union:

1. Isaiah 9:6-7.

2. Daniel 7:13.

3. John 1:1,14.

4. Romans 1:3-4.

5. Galatians 4:4-5.

B. The Meaning of the Term "Nature".

Christ has two natures united in one Person. A nature is a unique _____ of _____ that determines the _____ of a being or thing. A human nature is a unique _____ of _____ that makes a being a human being. A divine nature is a unique _____ of _____ that makes a being a divine being. Since a nature determines kind of being, the union of a human nature and a divine nature in the incarnated Christ makes Him _____ kind of being. He thereby is totally unique.

C. The Relationship of Christ's Two Natures in the Hypostatic Union

1. The Two Natures are United Without Loss of Separate Identity. Christ's human nature always remains human, and His divine nature always remains divine. There is no mixture of the _____ of one nature with the _____ of the other. If there were such a mixture, then the human nature would cease being a human nature; the divine nature would cease being a divine nature, and Christ would cease being fully God and fully Man. Such a mixture would change the essence of the incarnated Christ.

2. The Two Natures are United Without Either Nature Losing Any of Its Attributes. When Christ became incarnated, His divine nature continued to be a complete divine nature, and He took to Himself a complete human nature. Thus, He is fully God and fully man. If either nature were minus any of its attributes, then Christ's essence would be different from what it is.

3. In Spite of the Fact that Christ had Two Complete Natures, He Remained One Person. Christ was not two Persons. The attributes of both natures

belonged to His Person. Sometimes Christ acted in the realm of His humanity; other times He acted in the realm of His deity, but in both instances it was the one Person who was acting. Thus, at the same time this one Person could be physically tired and yet omnipotent, growing in wisdom and yet omniscient, finite and yet infinite, limited to one location and yet omnipresent.

D. The Importance of the Hypostatic Union

1. It was Necessary for Christ to be the Perfect Revealer of God to Man. Only deity can perfectly reveal deity, but Christ also had to be human in order to give that revelation in a way that human beings could grasp.

John 1:18; 14:7-9; Colossians 1:15, Hebrews 1:3.

2. It was Necessary for the Work of Redemption

The Redeemer had to be one Person who was both human and divine. He had to be human in order to die and in order to die as man's substitute. He had to be divine in order to die for all human beings and in order that His death might have infinite value.

I Timothy 2:5-6; Hebrews 2:14-17

VIII. The Kenosis of Christ.

A. The Meaning of the Term "Kenosis".

The term "Kenosis" is derived from the Greek verb "ekenosen." The verb means "_____." In Philippians 2:7 it refers to the fact that, when Christ became incarnated, He _____ Himself of something. The issue to be decided is this: Of what did Christ _____ Himself when He became incarnated?

B. The Wrong Views of the Kenosis

Some theologians have stated that Christ _____ Himself of all His divine attributes or deity when He became incarnated. Others claim that He _____ Himself of some of His divine attributes (or some of His deity), especially omniscience, omnipotence and omnipresence. There are at least two major problems with both of these views:

1. Both views contradict Paul's statement to the effect that in Christ "all the fullness of Deity dwells in bodily form" (Col. 2:9).
2. Since a nature is a unique combination of attributes that determine the kind of a being, then the loss of even one attribute abolishes that nature. If Christ lost even one attribute of His divine nature in the incarnation,

then His divine nature was thereby abolished. Thus, both views are destructive of the deity of the incarnate Christ.

C. The Correct View of the Kenosis

The solution to the Kenosis problem seems to be found in the fact that in the incarnation Christ exchanged the form of God for the form of a slave (Phil. 2:6-7). Thus, Christ emptied Himself of the _____. But what does this mean? The word translated "form" refers to the _____. Thus, when Christ became incarnate. He emptied Himself, not of His deity, but of the _____ of His deity. This emptying involved two things:

1. He Veiled His Divine Glory.

Christ displayed His divine glory only once while here in human flesh. That was when He was _____ before Peter, James and John (Mt. 17:1-4; Jn.1:14). cf. Isaiah 53:2

2. He Did Not Use His Divine Attributes to Benefit Himself

Although the incarnate Christ possessed all His divine attributes, He did not use them to make His human life easier. He voluntarily submitted to the limitations common to humanity. Although He was _____, He allowed His humanity to grow in wisdom. Although He was _____, He kept His humanity one place at a time and took time to walk from place to place. Although He was _____, He allowed humans to arrest and crucify Him. Thus, He greatly restricted the use and manifestation of His divine attributes.

IX. The Impeccability of Christ.

A. The Meaning of Impeccability

True Christians agree that Christ never sinned. Christ claimed that He never sinned (Jn. 8:46). But Christians disagree concerning whether Christ was able to sin. Some believe that, since Christ was human. He was able to sin (was peccable). Others believe that, since Christ was divine, He was not able to sin (was impeccable). The doctrine of impeccability teaches that Christ was not able to sin.

B. Problems Related to Impeccability

The incarnate Christ was a sinless Man with a sinless human nature, but so was Adam before the Fall. If Adam was susceptible to sinning while being a sinless man with a sinless human nature, then was not Christ, the last Adam (I Cor. 15:45), also susceptible to sinning?

Proposed solution to the problem:

Christ had something that Adam did not have. He had a divine nature and, thus, was fully God as well as fully Man. Because _____ is one of the basic attributes of the divine nature, it is impossible for God to sin.

Because Christ had a complete divine nature as well as a complete human nature, and because deity is far more powerful than humanity, certainly Christ's deity overruled any susceptibility to sin that may have been in the human nature. Christ's deity made it impossible for Christ to sin as a Person. Thus, as a Person, Christ was not susceptible to sinning.

If the divine nature of Christ overruled His human nature, then were not the attributes of the human nature violated, and did this not cause Christ to cease being human?

Proposed solution to the problem:

Since Adam had a complete human nature but no sin prior to the Fall, it is evident that sin is not an _____ of the human nature. Human nature can be fully human without sin. Thus, if a divine nature prevents a sinless nature from sinning, is not _____ any attribute of that human nature. It is simply keeping that human nature what it has always been - a sinless human nature. The reverse however, would not be the same. Since holiness is an _____ of the divine nature, if the human nature were to overrule the divine nature and cause Christ to sin, then the divine nature would be violated, and Christ would cease being divine.

If Christ was not able to sin, then are not the Scriptures wrong to say that Christ was tempted by Satan (Mk.1 :13) and that Christ was tempted in all things as we are (Heb. 4:15)?

Proposed solution to the problem:

Temptation is not the same as susceptibility to sin. Temptation is the _____ to sin. Susceptibility is the _____ of responding to the invitation to sin. Christ was truly tempted (invited to sin) both by Satan and circumstances, but as a Person He was not capable of responding to the invitation to sin. Christ could be tempted in the realm of His _____, but He could not be tempted in the realm of His _____, for the Bible states that "God cannot be tempted by evil" (Jas. 1:13). His deity was impeccable (incapable of being invited to sin and incapable of accepting the invitation). Thus, as a "Theanthropic Person", Christ was temptable, but not capable of sinning. The temptability of His humanity was overruled by the impeccability of His deity. It should be noted that Christ did not have a _____ inside of Him, prompting Him to respond to the temptations (Heb. 4:15). Mark 1:12-13 indicates that God wanted Christ to be tempted by Satan. This was God's way of demonstrating the impeccability of Christ.

C. Proof of Christ's Impeccability

1. His Immutability Requires It.

Since Christ is immutable (Heb. 1 3:8), all the attributes of deity that He had before His incarnation He continued to have in His incarnation. One attribute of deity is holiness which makes it impossible for God to sin. If it was impossible for Christ to sin before His incarnation, then His immutability requires that it be just as impossible for Him to sin in His incarnation.

2. His Omnipotence Requires It.

Since Christ's divine nature was both holy and omnipotent, certainly it would use its omnipotence to prevent Christ from sinning. Since His human nature was not omnipotent, it could never overrule the omnipotence of His divine nature. Thus, Christ could not sin because He had an infinitely powerful divine nature that hated sin.

3. The Sovereignty of God Requires It.

Whatever God sovereignly decrees is certain to happen. In eternity past God sovereignly decreed a plan for the universe, and the fulfillment of that plan was dependent upon the incarnate Christ not sinning. If there had been any possibility that Christ could have sinned, then the fulfillment of God's plan would have been uncertain. The very fact that God's sovereign decrees are certain to be fulfilled required the impossibility of Christ sinning (Isa. 14:26-27; Dan. 4:35).

X. The Atoning Work of Christ.

The Scriptures teach that Christ died as a Substitute for man to atone for man's sin. (Rom. 5:8; I Cor. 15:3; II Cor. 5:21; Eph. 5:2; Heb. 2:17; I Pet. 3:18). Christ's atoning work involved several things:

A. Propitiation

1. The Meaning of Propitiation.

Propitiation refers to the turning away of _____ from the sinner through the _____ of divine _____ by an appropriate _____.

2. The Necessity of Propitiation.

Because man sinned against an absolutely _____ God who hates _____, God's justice required that a satisfactory _____ be paid for man's sin. Until such a penalty could be paid, God's _____ was stirred up against man. Man desperately needed that _____ to be averted (Rom. 1:18).

3. The Means of Propitiation.

Christ Himself is the propitiation (Rom. 3:25; I Jn. 2:2; 4:10). He turned away God's wrath by means of His death (the shedding of His blood) on the cross (Rom. 3:25). The offering of His life _____ divine _____ and thereby turned away divine _____.

4. The Prerequisite for Propitiation.

Christ's _____ was necessary for propitiation (Heb. 2:17). He had to become a human being in order to be man's substitute.

5. The Extent of Propitiation.

Christ was the propitiation for the sins of the _____ (I Jn. 2:2). This indicates that He died for everyone (I Tim. 4:10; Heb. 2:9; II Pet. 2:1).

6. The Result of Propitiation.

Propitiation makes it possible for God to remain just while _____ sinners (Rom. 3:25-26).

B. Reconciliation.

1. The Meaning of Reconciliation.

In the New Testament reconciliation refers to a change of _____ between God and man from a state of _____ and estrangement to a state of _____.

2. The Necessity of Reconciliation.

Man's sin and rebellion against God caused a state of enmity and estrangement between God and man (Rom. 8:7; Col. 1:21). There was no way that man could have fellowship with God until man could be brought to a state of peace with God through the removal of his sin.

3. The Means of Reconciliation.

Christ's _____ is the means of reconciliation (Rom. 5:10-11; Col. 1:20-22/ His death took away _____, the cause of the state of enmity and estrangement.

4. The Prerequisite for Reconciliation.

In order to reconcile man to God, Christ had to become incarnated in human flesh so that He could die as man's substitute (Col. 1:22).

5. The Extent of Reconciliation.

God reconciled the _____ to Himself through Christ's death (II Cor. 5:19).

6. The Result of Reconciliation.

Through the death of Christ, God has removed the state of _____ that existed between Him and the whole world of mankind and has replaced it with a state of _____ between Him and the whole world of mankind. The end result is that any human being can come into the _____ and _____ of God if he will trust Christ as Savior (II Cor.5:20).

C. Redemption.

1. The Meaning of Redemption.

Redemption is the work of Christ whereby He released human beings from _____ to sin through the payment of a _____ price substitutionary in nature.

2. The Necessity of Redemption.

Through the Fall man placed himself into the _____ of slave to the sin nature. He came into _____ to the guilt, penalty, power and presence of sin (Rom.6 :16-20; 7:14). Fallen man could not release himself from that slavery. He needed another Person to intervene on his behalf by paying a _____ that would buy him out of his slavery and set him free. Such a person would be called a _____

3. The Means of Redemption.

The means of redemption was the payment of a satisfactory _____ (death or _____) by a substitute Redeemer (Jesus Christ) (Eph. 1:7; Heb. 9:12,15; I Pet. 1:18-19; Rev. 5:9; Mt. 20:28; I Tim. 2:6).

4. The Prerequisite for Redemption.

In order to be man's substitute Redeemer Christ had to become incarnated in human flesh. That is the only way that He could pay the satisfactory _____ (death or _____) (Heb. 2:14-17; 9:12; 10:4-10).

5. The Extent of Redemption.

Jesus Christ gave Himself as a ransom for _____ (I Tim. 2:6; II Pet. 2:1), but redemption becomes effective only to those who believe.

6. The Results of Redemption.

a. It set Jewish believers free from the _____ and its _____ (Gal. 3:13; 4:5).

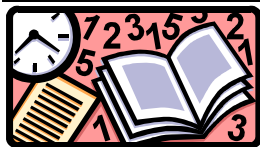
b. It set the believer free from bondage to _____ (Ti. 2:14).

c. It the believer free from bondage to his ancestors' vain _____ and _____ of false religions (I Pet. 1:18).

d. It set the believer free from the guilt of sin (justification - Rom. 3:24/

e. It set the believer free from the penalty of sin (forgiveness - Eph. 1:7; Col. 1:14).

f. In the future it will set the believer free from the presence of sin and from physical pain and corruption (Rom. 8:22-23; Eph. 1:14, 4:30).



HOMEWORK ASSIGNMENT

Level 2 and 3 Credit:

After sufficient review, open **Test Packet #3** and take the test. This is a closed book test. You may not use your Bible, notes, or syllabus. When you have completed the test, send it to

Internet Bible Institute
Box 21
12 South Bridge
Edinburgh Scotland UK
EH1 1DD

Be sure to sign the **Test 3** where indicated and also indicate completion of all reading for this lesson.

Level 3 Credit Only:

In addition to the above requirements, write a fully documented **Term Paper** of 1000 (minimum) to 2000 (maximum) words exclusive of footnotes, bibliography, etc. this paper should deal with a particular area of theology covered in this course. For suggested topics consider the chapter names given in the textbooks.