

Deity and Humanity of Christ

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Theology I
Moody Evening School
Fall 2002

The Deity of Christ

- Proven by His Preexistence
 - Micah 5:2
 - Isaiah 9:6-7
 - John 17:25
 - Hebrews 1:5-14

The Deity of Christ

- Proven by His Divine Attributes
 - Eternality
 - John 8:58
 - Colossians 1:16-17
 - Self-Existence (Aseity)
 - John 1:1-3
 - Colossians 1:16-17
 - Omnipresence
 - John 1:48

The Deity of Christ

- Proven by His Divine Attributes
 - Omniscience
 - John 2:25
 - Acts 1:24
 - Omnipotence
 - Matthew 28:18
 - Luke 8:25
 - John 10:18

The Deity of Christ

- Proven by His Divine Attributes
 - Immutability
 - Hebrews 13:8
 - Hebrews 1:10-12
 - The Fullness of the Godhead
 - Colossians 2:9
 - Sovereignty
 - Matthew 28:18
 - 1 Peter 3:22

The Deity of Christ

- Proven by His Self-Attestation
 - John 10:27-30
 - John 8:58
 - John 14:7-9

The Deity of Christ

- Proven by His Divine Titles
 - Jehovah - I AM
 - Zechariah 12:10b - Revelation 1:7
 - Jeremiah 23:5-6 - 1 Corinthians 1:20
 - Psalms 68:18 - Ephesians 4:8-10
 - Isaiah 6:5 - John 12:41
 - Malachi 3:1 - Matthew 12:6; 21:12-13
 - Elohim
 - Isaiah 40:3 - Luke 3:4
 - Isaiah 9:6-7

The Deity of Christ

- Proven by His Divine Titles
 - Adonai - LORD
 - Psalm 110:1 - Matthew 22:44; Mark 12:36
 - Luke 20:43
 - Acts 2:34-35
 - Hebrews 1:13; 10:13

The Deity of Christ

- Proven by His Divine Titles
 - Son of God - His Divine Title of Incarnation
 - Matthew 3:17
 - Romans 1:4
 - Hebrews 1:3
 - First Begotten - prototokos
 - Refers to pre-eminence, not first in time
 - Colossians 1:15
 - John 3:16

The Deity of Christ

- Proven by His Divine Titles
 - Son of Man
 - Matthew 8:20
 - Matthew 13:41
 - Matthew 25:31
 - Alpha and Omega
 - Revelation 1:8
 - Lord
 - Philippians 2:9-11
 - WORD
 - John 1

The Deity of Christ

- The Angel of the Lord
 - The Angel of the Lord in the Old Testament is seen as possessing the attributes of God - the only valid conclusion is that this is a pre-incarnate manifestation of Christ.
 - Genesis 16:7-13
 - Genesis 22:15-18
 - Judges 2:1-5
 - 2 Kings 19:35

The Deity of Christ

- Proven by His Work in Creation
 - Genesis 1:1 - Colossians 1:15-17
 - 1 Corinthians 8:6
- Proven by His Ability to Forgive Sins
 - Mark 2:5
- Proven by the Fact He is the Judge of All
 - John 5:22
 - Revelation 20:11-15

The Deity of Christ

- Proven by the Fact He is Worshipped
 - Matthew 4:9-10 - Luke 2:13-14
 - Hebrews 1:6
 - Matthew 2:1-2; 2:11; 8:2; 9:18; 15:22, 24, 28
 - Mark 5:6
 - John 9:38; 20:28; 12:20-21
 - Matthew 14:33; 28:9

The Humanity of Christ

- His Virgin Birth
 - Reasons for the Virgin Birth
 - Prophesied in the Old Testament
 - Genesis 3:15
 - Isaiah 7:14
 - Jeremiah 31:22
 - We would expect God to enter history in a miraculous way
 - Luke 1:37

The Humanity of Christ

- His Virgin Birth
 - Reasons for the Virgin Birth
 - Christ had to bypass the imputed guilt of Adam
 - Romans 5
 - Jesus was the Son of God, not son of Joseph
 - Luke 1:32

The Humanity of Christ

- Proofs of the Virgin Birth
 - It was attested by Luke
 - Luke 1:34-35
 - Luke 1:27
 - Luke 3:23
 - It was attested by Matthew
 - Matthew 1:21-25
 - It was attested by John
 - John 8:38-41

The Humanity of Christ

- Proofs of the Virgin Birth
 - It was attested by Paul
 - Galatians 4:4
- Implications of the Virgin Birth
 - Christ was fully human in every way
 - Christ bypassed the imputed guilt of Adam
 - Christ can understand our humanity
 - Hebrews 2:16-18
 - Hebrews 5:1-10

The Humanity of Christ

- Proven by His Life
 - He hungered - Matthew 4:2
 - He thirsted - John 4:6
 - He tired - Matthew 8:23-27
 - He suffered temptation - Hebrews 2:18
 - He became subject to death - Hebrews 2:14

The Hypostatic Union

- Refers to the unity of Christ's Human and Divine Nature
- One of the most discussed and argued aspects of theology for hundreds of years
- Is a mystery we cannot fathom or understand
- Asserts Christ was 100% human AND 100% divine AT THE SAME TIME

Christ's Two Natures

- Divine

- Eternal
- Omnipotent
- Omniscient
- Sovereign
- Immutable
- Self-existent
- Holy
- Righteous
- Non-corporeal

- Human

- Physical
- Localized
- Subject to death
- Subject to weakness
- Subject to temptation
- Has a beginning at birth

The Union of The Two Natures

- The union of the two natures of Christ form one person. This one person had a single intellect, set of emotions, volitional will, and personality.
- The union of the two natures of Christ was complete. He was not a schizophrenic, but acted as a single, unified person at all times.

The Union of the Two Natures

- The union of the two natures was constant. Both natures were present at all times and in perfect balance with one another.
- The union of the two natures is eternal. Christ did not shed His humanity at His ascension, but will retain it for all eternity.
- Neither nature overwhelmed the other - Christ's divinity did not smother His humanity.

The Relationship of Two Natures

- The two natures were mixed in such a way that there was no mixture or loss of their separate identity.
- The two natures of Christ cannot lose or transfer a single attribute.

The Relationship of Two Natures

- The two natures of Christ are not only united without affecting the respective attributes of the two natures, they are combined in One Person.
- The attributes of both natures are properly attributed to Christ's one person.

Implications of the Two Natures

- The union of the two natures in Christ is related vitally to His acts as an Incarnate person.
- The eternal priesthood of Christ is based on this union.
- The prophetic office of Christ is related to the hypostatic union.
- The incarnate Christ is worshipped as God.

Implications of the Two Natures

- The kingly office of Christ is dependent on both the human and divine nature, and would not have been possible without the Incarnation.
- In Christ's ascension, the divine nature was restored to its previous place of infinite glory, and the human nature was exalted.

Implications of the Two Natures

- The union of the two natures of Christ, while not affecting any essential attribute of either nature, did necessarily require certain unique features to be manifested such as the absence of the sin nature, freedom from any act of sin, and lack of a human father.

The Two Natures Revealed

- Perhaps the one event that most clearly revealed the two natures in perfect balance is the temptation of Christ as recorded in Matthew 4.
- Two positions have been taken with respect to Christ's temptation
 - Posse non peccare - able not to sin
 - Non posse peccare - not able to sin

The Two Natures Revealed

- Christ's Humanity:
 - Allowed Him to be tempted
 - Is seen in his hunger
 - Is seen in the nature of the temptations
 - Lust of the flesh - make something to eat
 - Lust of the eyes - see all the kingdoms of the world
 - Pride of life - throw yourself down

The Two Natures Revealed

- Christ's Divinity
 - Is seen in His inability to sin
 - Is seen in His perfect obedience to the Father
 - Is seen in the subsequent ministry of the Angels

The Kenosis - Philippians 2

- Some Important Words
 - Kenosis - to empty - Philippians 2:7
 - Morphe - essential essence - Philippians 2:6,7
 - Homoioma - likeness in essence - Philippians 2:7
 - Schema - outward appearance as opposed to essence - Philippians 2:8
 - Tapeinoo - to become low or humbled - Philippians 2:8

The Kenosis - Philippians 2

- False Views
 - Christ gave up essential and relative attributes when He became a man.
 - Christ possessed divine attributes but they were hidden from view.
 - Christ “forgot” He was God.
 - Christ gave up His comparative attributes but not His essential attributes.

The Kenosis - Philippians 2

- Correct View
 - Christ veiled His divine glory
 - Matthew 17:1-8
 - John 17:5, 22-25
 - Christ subjected Himself to human limitations
 - Christ subjected His will to the Father's
 - Christ limited the use of His comparative attributes although He did not give up their possession

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