

Week 13: The Person of Christ

Grudem_{ST} 26,29; Grudem_{BD} 14; Ryrie 40-45

“Jesus Christ was fully God and fully man in one person, and will be so forever.” (Grudem, 529)

A. The Preincarnate Christ

1. Heavenly origin (John 3:13)
2. Creator (John 1:3; Col. 1:16-17; Heb. 1:2)
3. His relationship with God (John 10:30; 17:5; Phil. 2:6)

“Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’” (Hebrews 10:5–7, ESV)

B. The Humanity of Christ

1. Virgin birth (Is. 7:14; Matt. 1:18-25)
 - a. Allows Jesus to become human without inherited and imputed sin which are passed down from Adam (Luke 1:35)
2. Human weaknesses and limitations
 - a. He had a physical human body (Luke 2:40, 52; 24:39)
 - b. He was tired (John 4:6), thirsty (John 19:28), hungry (Matt. 4:2)
 - c. He had a human mind (Luke 2:52; Heb. 5:8)
 - d. He had a human soul and emotions (Matt. 26:38; John 11:35; 12:27)
3. *Impeccability* – Was Jesus able to sin?
 - a. Jesus never sinned (2Cor. 5:21; Heb. 4:15; 7:26; 1Pet. 1:19; 2:22; 1John 3:5)
 - b. Jesus was tempted (Luke 4:2; Heb. 4:15)
 - c. Jesus, as God, could not be tempted with evil (Jas. 1:13)
 - d. Jesus the God-man as a totality was impeccable, while His humanity was peccable
4. Why was His full humanity necessary?
 - a. To be a substitute sacrifice (Heb. 2:16-17)
 - b. To be our mediator (1Tim. 2:5)
 - c. To be our example (Heb. 2:18; 1Pet. 2:21; 1John 2:6)

C. The Deity of Christ

1. Scriptural claims
 - a. Jesus as *theos* (God) (John 1:1, 18; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8; 2Pet. 1:1)
 - b. Jesus as the ‘I AM’ (Ex. 3:14; Matt. 14:27; John 4:26; 8:58)
 - c. Jesus possessed the attributes of God: omnipotence (Matt. 8:26-27), eternity (John 8:58), omniscience (Mark 2:8; John 16:30; 21:17), forgiveness of sins (Mark 2:5-7), worthy of worship (Matt. 14:33; 28:9; Heb. 1:6; Rev. 5:12)
 1. The *kenosis* of Jesus: taken from the Greek word for “emptied himself” in Phil. 2:7. This means Jesus humbled Himself by taking on the form of a man. Jesus did *not* give up any of His divine attributes during His earthly ministry.
2. Why was Jesus’ deity necessary?
 - a. No finite being is capable of bearing the penalty of sin
 - b. Salvation belongs to *Yahweh* (Jon. 2:9): only God can save (cf. Matt. 1:21)

D. The Incarnation

1. Docetism – Jesus was divine, but only *appeared* to be human
2. Ebionism – Jesus was human, but elected to be the Son of God at His baptism
3. Apollinarianism – Jesus’ body was human, but immaterial being was divine
4. Nestorianism – Jesus was two persons in one body; human and deity
5. Eutychianism – Jesus was a mixture of humanity and deity, not fully either
6. Hypostatic union – Jesus is fully God, and fully man; two natures in one person (Council of Chalcedon, 451 AD) – biblical position

Jesus was “tired yet omnipotent!” (Grudem, 559 from Matt. 8:26-27)

“The fact that the infinite, omnipotent, eternal Son of God could become man and join himself to a human nature forever, so that infinite God became one person with finite man, will remain for eternity the most profound miracle and the most profound mystery in all the universe.” (Grudem, 563)